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Old Testament	Testament is a Covenant pratership with god and theses are the storys of many times it was established and broken threw out the ages the list of storys are as follows Creation/Adam and Eve/Abraham/Moses & Exodus from Eygpt/Jousha/ David & Solomon/ Exile in to Babylon and The New Israel/the coming of a new prophet named Elijah/ prophecies of the new coming king and kingdom of god.	1099
New Testament	The new Testament is a New Covenant partnership it tells the story of juesis christ [the higher self] who is the humen one the ideal humen that we failed to be he was crucified for his teachings thus dying for our sins the cross is the throne between life and death his crown of thornes is his kinship over the kingdom and his gospel meaning good news that no one dies on this earth because we are all the sons of god no diffrent then him and the sins are the currency that gives birth to god's kingdom on earth the kingdom only dies to get resurrected over and over again and again Is there no end to the falling and climbing? This is the secret of Sisyphus, that angelic beast. That the climbing and falling is ever a joyous task, that this life and death is truly an unearned reward all the way to the book of revelation were the game of the logos and maskes ends in a fight of ormagöden where the new humanity wins and rules the world in the love of god on earth as it is in heaven.	2356

The craft of the magi

magick is true will the will is the craft, the craft is an art, The art is to cast spells, the spells are to spell out your Thoughts emotions and actions, to be a lined with your mind body and spirit, to summon your holy guardian angel, Holy means hollow as in empty, Guardian is a protector, and angel is an angle of you that is connected to the godhead, thus the craft of the magi and magicians is a holy art as in empty and with no name, but many masks and false titles a father a mother a boss a husband a wife a child a son, and so on which mask you choose to wear it well wear you to your grave!.

Success is your only proof amen.

812

“And he may make severe the ordeals”

You have been warned folks! The truth isn't pretty at all it is as ugly as sin! Once you learn the secret destiny of the world the tragedy or comedy behind it you can't unknow this info and go back to normal life it is over you have to start fresh from the beginning again!



Giza-Egypt

all is bliss
when you live in the abyss

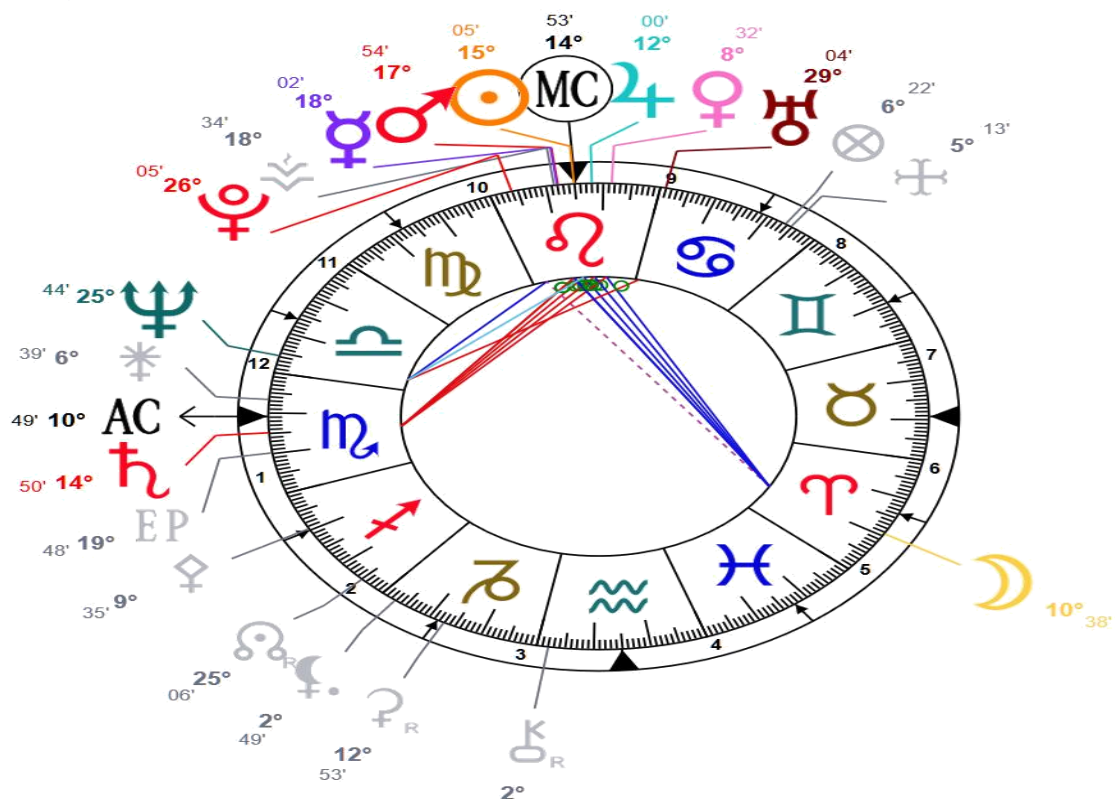


my secret centre,

Monday, August 8 1955, 12:00 PM
 Giza > Al-Jizah (Al-Jizah), Egypt
 31.13E ; 30.01N / 2E00, 10:00 AM UT

Hayah

Hover your mouse on an object and click to display information



trinity	5 dgrees	YAH formula	book of the law	khonsu family	Christianity
Father	Abrax	Yahay	Hadit	Wis tarnkh	Yahay
Mother	Babel	Ahyah	Nuit	Bes namat	Virgin Mary
Son	Hayah	Hayah	Ra-Hoor- Khuit	Ankh-af-na- khonsu	Jesus Christ

“O High One!
May he be praised!
The one great of Power!
The Spirit great of Dignity,
who places fear of himself
among the gods!”

*a ka dua
tuf ur biu
bi a'a chefu
dudu nur af an nuteru*

THE STELE OF REVEALING

FRONT



BACK



Translation of the Hieroglyphs on the Stele of Revealing

Top: Hadit, the great god, lord of the sky.

Above left: Ra-Hoor-Khut, chief of the gods.

Above right: The deceased, prophet of Mentu, lord of Thebes, the one for whom the doors of the sky are opened in Thebes, Ankh-f-n-khonsu.

Under altar: bread, water, cattle and fowl.

The deceased, the prophet of Mentu, lord of Thebes, Ankh-f-n-khonsu, true-of-voice, says: "O sublime one! I adore the greatness of your spirits, o formidable soul, who inspires terror of himself among the gods. Appearing on his great throne, he travels the path of the soul, of the spirit, and of the body, having received the light, being equipped, I have made my path towards the place in which Ra, Tum, Khephra, and Hathor are; I, the deceased priest of Mentu, lord of Thebes, Ankh-f-n-khonsu, son of a person of the same rank, Bes-n-Maut, and of the priestess of Amoun-Ra, the mistress of the house Ta-Nech."

The deceased, the prophet of Mentu, lord of Thebes, Ankh-f-n-khonsu, true-of-voice, says: "O my heart of my mother, O heart which I had while I was on earth, do not rise up against me in witness, do not oppose me as a judge, do not charge me in the presence of the great god, lord of the West, because I have joined the land to the great West when I was flourishing on earth!" The deceased, priest of Thebes, Ankh-f-n-khonsu, true-of-voice, says: "O, you who only has one arm, who shines in the moon, the deceased Ankh-f-n-khonsu has left the multitudes and rejoined those who are in the light, he has opened the dwelling-place of the stars (the Duaut); now then, the deceased Ankh-f-n-khonsu has gone forth by day in order to do everything that pleased him upon earth, among the living."

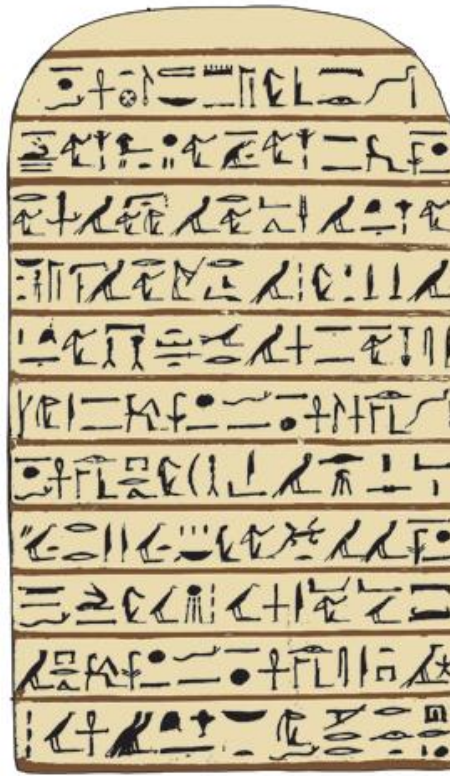
Unity uttermost showed! I adore the might of Thy breath,
 Supreme and terrible God, Who makest the gods
 and death To tremble before Thee - I, I adore thee!

THE STELE OF REVEALING

FRONT



BACK



Aleister Crowley's Paraphrase of the Hieroglyphs on the Stele of Revealing

Above, the gemmed azure is The naked splendour of
 Nuit; She bends in ecstasy to kiss The secret ardours of
 Hadit. The winged globe, the starry blue, Are mine, O
 Ankh-af-na-khonsu! I am the Lord of Thebes, and I
 The inspired forth-speaker of Mentu; For me unveils the
 veiled sky, The self-slain Ankh-af-na-khonsu Whose
 words are truth. I invoke, I greet Thy presence, O Ra-
 Hoor-Khuit! Unity uttermost showed! I adore the might
 of Thy breath, Supreme and terrible God, Who makest the
 gods and death To tremble before Thee: — I, I adore
 thee! Appear on the throne of Ra! Open the ways of the
 Khu! Lighten the ways of the Ka! The ways of the Khabs
 run through To stir me or still me! Aum! let it kill me!
 The light is mine; its rays consume Me: I have made a
 secret door Into the House of Ra and Tum, Of Khephra
 and of Ahathoor. I am thy Theban, O Mentu, The prophet
 Ankh-af-na-khonsu! By Bes-na-Maut my breast I beat;
 By wise Ta-Nech I weave my spell. Show thy star-
 splendour, O Nuit! Bid me within thine House to dwell,
 O winged snake of light, Hadit! Abide with me, Ra-Hoor-
 Khuit!

Saith of Mentu the truth-telling brother
 Who was master of Thebes from his birth: O heart of me,
 heart of my mother! O heart which I had upon earth! Stand
 not thou up against me a witness! Oppose me not, judge, in
 my quest! Accuse me not now of unfitness Before the Great
 God, the dread Lord of the West! For I fastened the one to
 the other With a spell for their mystical girth,
 The earth and the wonderful West, When I flourished, o
 earth, on thy breast! The dead man Ankh-f-n-khonsu
 Saith with his voice of truth and calm: O thou that hast a
 single arm! O thou that glitterest in the moon!
 I weave thee in the spinning charm; I lure thee with the
 billowy tune. The dead man Ankh-f-n-khonsu
 Hath parted from the darkling crowds, Hath joined the
 dwellers of the light, Opening Duaut, the star-abodes,
 Their keys receiving. The dead man Ankh-f-n-khonsu
 Hath made his passage into night, His pleasure on the earth
 to do Among the living.

Thelemic Science (THE AURAL (ORAL) ALPHABET)		
Letter/Sound		Values
A	(A)DD	0, 1, 2, 3
A	(A)LE	0, 1, 2, 3
A O	(A)LL	0, 1, 2, 3
B	(B)E	4
D	(D)AY	5
E	(E)ASY	0, 6, 7
E	(E)VER	0, 6, 7
F	(F)IRE	0, 8
G	(G)O	9
H	(H)ALL	10
I	(I)CE	0, 20 ,30
I	(I)T	0, 20 ,30
J	(J)UST	40
K	(K)EY	50
L	(L)AY	0, 60
M	(M)AY	70
N	(N)EW	0, 80
O	(O)PEN	0, 90
P	(P)AY	100
R	(R)AY	200
S	(S)EA	300
T	(T)ELL	400
U O	(U)SE	0, 500, 600
U O	(U)P	0, 500, 600
V	(V)ERY	700
W	(W)ILL	800
Y	(Y)ES	900
Z X	(Z)OO	1000

Spells & prayers

Note

Prayer is to call forth it is not a sign of worship even thou it is used by the public in this fashion and it can be used in this way if the magi wishes to do so.

In the name of the Father

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

In the Name of Hadit, Nuit and Ra-Hoor-Khuit.

Amen.

In the Name of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

Amen.

Our Mother

**Our Mother, Who art in heaven Hallowed be
Thy Name; Thy kingdom come,
Thy will be done, in hell as it is in heaven.
Give us this day our daily cup,
forgive and forget forget and forgive lead us into
love, Into thine House to dwell as a dove
Amen.**

Hail Babylon

**Hail babylon, full of grace. The Lord is with
thee. Blessed art thou amongst women,
and blessed is the fruit of thy womb, Ra-
Hoor-Khuit Holy Babylon, Mother of God,
pray for us sinners, now and at the hour of
our death.
Amen.**

Glory be

**Glory be to Hadit Nuit and Ra-Hoor-Khu
as it was in the beginning, is now, and
ever shall be, world without end.
Amen.**

True Holy cake

May the most Sacred Heart be adored and loved in the true Holy Cake by the heart of every Thelemite throughout the world until the end of time.

The Golden Arrow

May the most holy, most sacred, most adorable, most mysterious and unutterable Name of the Goddess be always praised, blessed, loved, adored and glorified, in heaven, on earth and under the earth, by all the creatures of the Goddess, and by the Sacred Heart of Our lady Babylon in the most holy Sacrament of the altar.

Seven Words

Ra where I love you save souls

THELEMA

**Open the way of the Twelve and the
one to the realm of wisdom**

I am the Light. For me are no barriers.

**Open, I command, by the Secret of Secrets—
Edom-El-Ahim-Sabbert-Zur Adom**

Prayer for attaining of wisdom

**“Mighty Spirit of Light that shines through the
Cosmos, draw my flame closer in harmony to
thee. Lift up my fire from out of the darkness,
magnet of fire that is One with the ALL. Lift up
my soul, thou mighty and potent. Child of the
Light, turn not away. Draw me in power to melt
in thy furnace; One with all things and all
things in One, fire of the life-strain and One
with the Brain.”**

Invoking the law

**I Invoke the Law and it shall be well; I
become the Law and Hell shall bequeath thee
Her secrets to me Tis the Doom of the
Damned Tis tragedy; 'tis true Amen Amen
Amen ra**

**IAO
EEEEAAAAAOWWWW**

**OM
OWWWWOMMM**

**HAYAH
hii yah hii yah hi ya aa aa ha ha hii yah hii
yah hi yaa aa aa ha ha hii**

The words of the Master Therion
I am the Master. I am the holy chosen one. I
am the author and I am the scribe. Thus the
inspiration of the House of God Thus do I
sing the praise of my Lord Thus doth the
Lord sing the glory of Man For the Angels of
Earth are the Satyrs of Pan AUMGN!

Hymns to the Gods
A KA DUA TUF UR BIU BI A'A CHEFU
DUDU NUR AF AN NUTERU

Hymns to the Gods
(translation)
O High One! May he be praised! The one great
of Power! The Spirit great of Dignity, who places
fear of himself among the gods!

Hymns to the Gods

(Crowley's interpretation)

**Unity of the uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the Gods and Death
To tremble before Thee:—
I, I adore Thee.**

Half of the word prayer

The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut Then said the prophet unto the God: I adore thee in the song:—I am the Lord of Thebes, and I The inspired forth-speaker of Mentu; For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu Whose words are truth. I invoke, I greet Thy presence, O Ra-Hoor-Khuit! Unity uttermost showed! I adore the might of Thy breath, Supreme and terrible God, Who makest the gods and death To tremble before Thee— I, I adore thee! Appear on the throne of Ra! Open the ways of the Khu! Lighten the ways of the Ka! The ways of the Khabs run through To stir me or still me! Aum! let it fill me! The light is mine; its rays consume Me: I have made a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor. I am thy Theban, O Mentu, The prophet Ankh-af-na-khonsu! By Bes-na-Maut my breast I beat; By wise Ta-Nech I weave my spell. Show thy star-splendour, O Nuit! Bid me within thine House to dwell, O wingèd snake of light, Hadit! Abide with me, Ra-Hoor-Khuit!

Bablon the Great is risen!

**Babalon the Great is risen! is risen! is risen!
And there is no glory more terrible than she!**

prayer for the shifting of Aeons

**Harken now, thou spirit bright! As I speak the
words I feel tonight Tum I am -- Helios, hail! As
waned his light, the stars grow pale From dark to
white to glimm'ring blue Disporting in the bed of
Nu! As shineth the Father in the dark of Time, so
doth our Babalon wax brilliant among the lands
of this planet**

prayer of victory

**And the blessed beast of woodland Turned his
eyes up toward the sun And knew then of an
instant That the war would soon be won
HEMOPHOLA! GAMATLA! BENOBOBONIA!
YAMATZ! AUM AUM AUM TUM**

the prayer of liber val legis

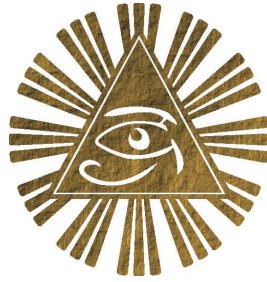
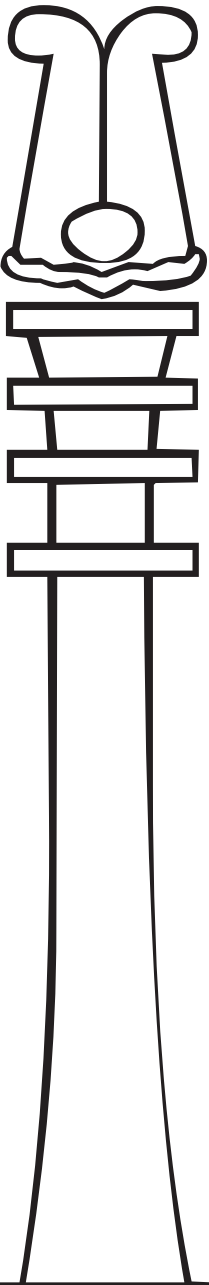
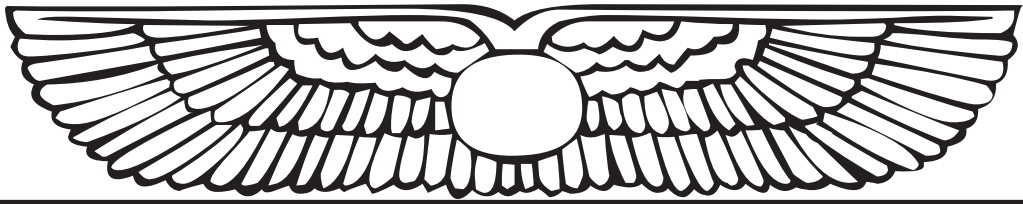
Had! The manifestation of Nuit. The unveiling of the company of heaven. Every man and every woman is a star. Every number is infinite; there is no difference. I am the Master: thou art the Holy Chosen One. For these fools of men and their woes care not thou at all! but ye are my chosen ones. Burn upon their brows, o splendrous serpent! O azure-lidded woman, bend upon them! I charge you earnestly to come before me calling forth the flame of the hearts unto whom I send this kiss Wear to me Burn to me! Drink to me, for I love you! I love you! I love you! Sing the rapturous love-song unto me! Thrill with the joy of life & death I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body. exceed! exceed! ye shall exceed the nations of the earth in splendour & pride; Ah! What do I feel? Is the word exhausted? Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm. if thou art truly mine if thou art ever joyous! --death is the crown of all. Death! Death!

**thou shalt long for death thy death shall be
lovely: whoso seeth it shall be glad. The length
of thy longing shall be the strength of its glory
Thy death shall be the seal of the promise of our
age long love death! Death! thou shalt long for
death Death is forbidden, o man, unto thee
We are one; we are none. thou art overcome:
we are upon thee; our delight is all over thee
I, I adore thee! I am thy Theban, O Mentu,
The self-slain Ankh-af-na-khonsu I adore the
might of Thy breath I have made a secret door
by the vault of my body; by my sacred heart
and tongue; By Bes-na-Maut By wise Ta-Nech
by all I can give, by all I desire of ye all.
I weave my spell. Show thy star-splendour, O
Nuit! lightening the girders of the soul
Into the House of Ra and Tum, Of Khephra and
of Ahathoor. I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu! Hail! ye twin
warriors about the pillars of the world! The
Perfect and the Perfect love and love There is
the dove, and there is the serpent unite by thine
art so that all disappear one Perfect not two;
nay, are none! Unity uttermost showed! let
there be a veiling of this shrine: let the light**

**devour men and eat them up with blindness!
Mercy let be off; damn them who pity! Kill and
torture; spare not; be upon them! There is the
dissolution, and eternal ecstasy in the kisses of
Nu. that all the sorrows are but as shadows;
that the pain of division is as nothing, and the
joy of dissolution all. This is the creation of the
world There is death for the dogs. Curse them!
Curse them! Curse them! Bahlasti! Ompehda! I
spit on your crapulous creeds. Be they damned
& dead! Amen This shall regenerate the world,
the little world my sister, my heart & my tongue
let her raise herself in pride! Let her follow me
in my way! Let her work the work of
wickedness! Let her kill her heart! Let her be
loud and adulterous! Let her be covered with
jewels, and rich garments, and let her be
shameless before all men! shall she see & strike
at the worship of Nu: she shall achieve Hadit.
And Abrahadabra. It shall be his child it shall
be your Kiblah for ever & ye shall turn not
back for any! for I have crushed an Universe; &
nought remains But ecstasy be thine and joy of
earth: ever To me! To me! There is success. The
Manifestation of Nuit is at an end.Aum. Ha.**

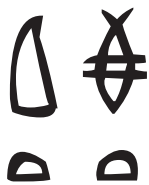
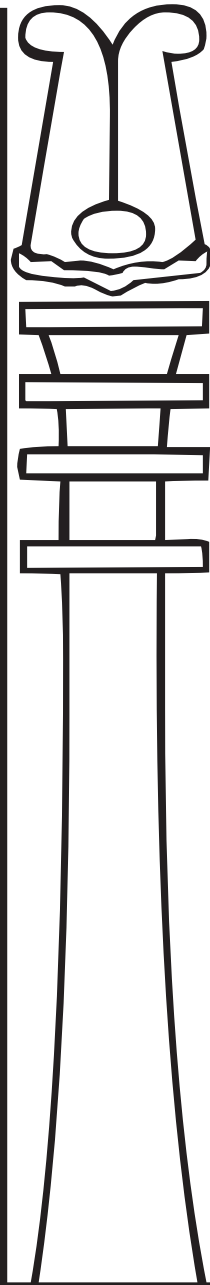
It is what it is
Tis the Doom of the Damned
Tis tragedy; 'tis true

Love, measured, upright
Azarath, Metrion, Zinthos



LIBER II

THE
MESSAGE
OF THE
MASTER
THERION





A.:A.:
Publication in Class E

93	$10^{\circ}=1^{\square}$	} Pro Coll. Summ.
666	$9^{\circ}=2^{\square}$	
777	$8^{\circ}=3^{\square}$	
D. D. S.	$7^{\circ}=4^{\square}$	} Pro Coll. Int.
O. M.	$7^{\circ}=4^{\square}$	
O. S. V.	$6^{\circ}=5^{\square}$	
Parzival	$5^{\circ}=6^{\square}$	
V. N.	Præmonstrator	} Pro Coll. Ext.
P.	Imperator	
Achad	Cancellarius	

THE MESSAGE OF THE MASTER THERION

*(All quotations in this Message are from Liber CCXX,
The Book of the Law)*

“Do what thou wilt shall be the whole of the Law.”

“There is no law beyond Do what thou wilt.”

“The word of the Law is θελημα.”

ΘΕΛΗΜΑ—Thelema—means Will.

The Key to this Message is this word—Will. The first obvious meaning of this Law is confirmed by antithesis; “The Word of Sin is Restriction.”

Again: “... thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will—the true Will—there would be no clashing. “Every man and every woman is a star”, and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that “Do what thou wilt” does not mean “Do what you like.” It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt—then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will;

but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also “unassuaged of purpose”. This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly, the “lust of result” is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read “with purpose unassuaged”—*i.e.* with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static—and this comes to the same thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of *Liber Thisharb* (see Equinox I, VII, 105) or such others as may from one time to another be appointed.

It should now be perfectly simple for everybody to understand the Message of the Master Therion.

Thou must (1) Find out what is thy Will, (2) Do that Will with (a) one-pointedness, (b) detachment, (c) peace.

Then, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since the will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God’s will, Thou art That.

There is but one other word to explain. Elsewhere it is written—surely for our great comfort—“Love is the law, love under will.”

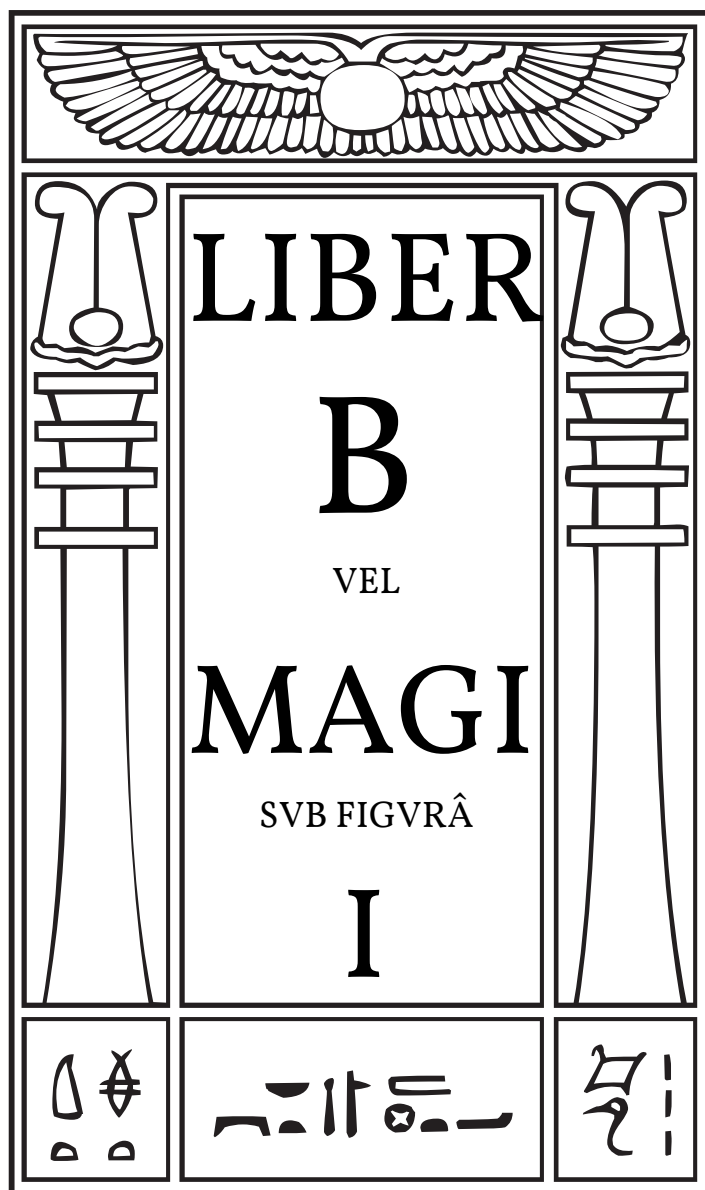
This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the

Will that can guide us aright. Lo, while in the Book of the Law is much Love, there is no word of Sentimentality. Hate itself is almost like Love! Fighting most certainly is Love! “As brothers fight ye!” All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-Monks of Thelema.

Love is the law, love under will.

666

Liber B vel Magi sub figurâ I





A.:A.:

Publication in Class A.

- oo One is the Magus: twain His forces: four His weapons. These are the Seven Spirits of Unrighteousness; seven vultures of evil. Thus is the art and craft of the Magus but glamour. How shall He destroy Himself?
- o Yet the Magus hath power upon the Mother both directly and through Love. And the Magus is Love, and bindeth together That and This in His Conjunction.
- 1 In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.
- 2 By his Wisdom made He the Worlds; the Word that is God is none other than He.
- 3 How then shall He end His speech with Silence? For He is Speech.
- 4 He is the First and the Last. How shall He cease to number Himself?
- 5 By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is Of All Truth.
- 6 Nevertheless it is written; for there be times of darkness, and this as a lamp therein.
- 7 With the Wand createth He.
- 8 With the Cup preserveth He.
- 9 With the Dagger destroyeth He.
- 10 With the Coin redeemeth He.

- 11 His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.
- 12 From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to That which existeth without Form.
- 13 And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.
- 14 Let Him beware of abstinence from action. For the curse of His grade is that He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.
- 15 Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.
- 16 Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation—how much less then by reason! but by the method which shall have been given unto Him in His initiation to the Grade.

- 17 Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, «Here is Nothing under its three Forms.»
- 18 And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.
- 19 And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!
- 20 And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.
- 21 And in the word CHAOS let the book be sealed; yea, let the Book be sealed.

LIBER 440

The Book of Perfection



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If Liber AL vel Legis, the Book of the Law, is not in the public domain already, it will be on 1 December 2022 C.E. The Book of Codes and the Book of Oz were copyrighted in 1977 by James Beck when the first edition was published by 93 Publishing. I purchased an Assignment of Copyright from James Beck for Libers 718, 77 and 75, in 2003 and release this edition under the CC-BY-ND license. James Beck's heirs want nothing to do with these texts. Anyone claiming copyright restrictions on these texts, when the Assignment of Copyright expires, would be doing so fraudulently. The No Derivatives restriction means that the text of Libers 220, 718, 77 and 75 may not be changed, for they were all revealed by Aiwass and so represent ur-documents of Thelema.

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Please save and distribute this book freely in any format. It is protected from its enemies internally by its language and symbolism. Please protect it from its enemies externally by seeding it throughout the world. If needed for page extraction, the security password is Abrahadabra.
– Nemo Pandragon

INTRODUCTION

In the year 1904 of the Common Era, Aiwass dictated The Book of the Law, Liber 220, to 666, Aleister Crowley (12 October 1875 – 1 December 1947), in Cairo, Egypt. Beginning at noon, one chapter was written down, within the hour, on each of April 8, 9 and 10.

In the year 1976, Aiwass dictated The Book of Codes, Liber 718, to 777, James Charles Beck (30 November 1954 – 9 January 2004), in Beaverton, Oregon, USA. Its five chapters were written down in the four days from January 5 to January 8.

In the year 1977, Aiwass dictated The Book of Oz, Liber 77, to 777, James Beck. The three chapters were written down on January 11 and February 17.

These three books constitute what James Beck called Liber 440, The Book of Perfection.

The following verse appears near the end of Liber 440.

“This, the explanation, and this a further mystery. These three, 220, 718, and, lastly, 77, shall form the trinity of scripture at the heart of the Thelemic Vedas. I shall grant thee no more. Thou must now work with the wisdom, the understanding, and the Crown I now present unto thee. I shall speak with thee often, but the writing is finished.”
– 77,3:26

Subsequently, circa 1979, James Beck received a further communication from Aiwass described as “conversation.” Liber 75 vel Luciferi has 81 verses, though verse 75 says, “There is now an end to this writing. The verses are complete.” The Hebrew name for Lucifer is ללל (He-Yod-Lamed-Lamed), Eill or Helel, which sums to 75. Liber 75 vel Luciferi appears as Appendix A of this book.

Appendix B has the basic correspondences of Nuit’s Book, the Tarot (*The Book of Thoth*), a language of symbols which are referenced often in Liber 440 and in the writings of Aleister Crowley. The Tree of Life, with correspondences, is on page 100. The matching table of correspondences faces it on page 101. The last page of this document is a blank outline of the Tree of Life. It can be printed and used as an aid to memorisation.

NAMING CONVENTION

To facilitate study, I have asserted a naming convention in the text of this edition of Liber 440. Entering a conventional verse number in the Find (Search) field of your PDF reader will take you to that verse in the document.

The convention places a coma between the book number & the chapter number and a colon between the chapter number & the verse number – 000,0:00.

The first element of the convention is the number of one of the three books – 220, 718 or 77 – which make Liber 440.

The second element is the chapter number within one of the books. Liber AL (220) has three chapters voiced from the personae (masks) of: Nuit, Hadit and Ra-Hoor-Khuit. The Book of Codes (718) has five chapters voiced from the personae of: Ra-Hoor-Khuit,

Ahathoor, Tum, Kephra and Heru-ra-ha. The Book of Oz (77) has three chapters, all voiced directly from the author, Aiwass.

The third, and last, element of the convention is the verse number. 220,1 has 66 verses. 220,2 has 79 verses. 220,3 has 75 verses. Liber 220 has 220 verses in all. The first four chapters of Liber 718 have 31 verses each. 718,5 has 32 verses. Liber 718 has 156 verses in all. 77,1 has 21 verses. 77,2 has 12 verses. 77,3 has 31 verses. Liber 77 has 64 verses in all. $220 + 156 + 64 = 440$.

There are no spaces in the convention and no leading zeros. I have inserted the book and chapter numbers before every verse number in this PDF file, in microscopic type. It is this text that is found by searching the conventional form.

For example, Nuit identifies herself with Isis, the Egyptian goddess Ast, herself a symbol of the Magna Mater (Great Mother), in 220,1:22 – the Book of the Law, chapter 1: verse 22. The poem Mother Hell appears in 77,2:12 – the Book of Oz, chapter 2: verse 12. A search for 75:52 would return verse 52 of Liber 75, which has no chapters. A search for 718,5:12 will display the verse in which James Beck describes his vision of his Holy Guardian Angel, Aiwass. They are the only words in Liber 440 that Beck wrote of his own accord. The rest was taking dictation in the same manner Aleister Crowley did in 1904.

James Beck named this “trinity of scripture,” The Book of Perfection, having looked up 440 in *Sepher Sephiroth* and finding תם, Tam (Tav-Mem, 400-40) meaning irreproachable or perfect, unblemished.

Another word that sums to 440 is מת, Met (Mem-Tav, 40-400). Met is not listed in *Sepher Sephiroth*. Met means death. Liber 440 could as well be named The Book of Death. Thelemic initiation, which makes us aware of our innermost selves, also demystifies death in the process. Nuit gives “certainty, not faith, while in life, upon death” in 220,1:58.

The Book of the Law is the core of Liber 440. Liber 718, the Book of Codes, is a comment on Liber 220. Liber 77, the Book of Oz, is “thine [James Beck’s] Holy Book to follow thy Father’s.” – 77,1:4.

JAMES CHARLES BECK

Jim Beck was a typical suburban American kid. He was the only boy, and second to last in age, among five sisters in a devout Lutheran Christian household. Good at languages and music, he attended Aloha High in Beaverton, Oregon, and he married his high school sweetheart, Victoria Bates, who changed her first name to Opal (181). She didn’t like Vicky.

He was born in Los Angeles, California, at 11:30 p.m. on 30 November 1954, which would have been 7:30 a.m., December 1st in Hastings, England, where Aleister Crowley had died precisely seven years before. The incident mentioned in 718,5:9 took place as an eight-year-old Jimmy Beck was getting dressed for school.

At 21, while tripping on LSD, a disembodied voice spoke to him. Frightened, he hid in the back of a closet. The voice returned and told him to get paper and pen and prepare to receive a message. Jim knew the story of the Book of the Law and had been studying Crowley, doing the rituals and practicing magick with Opal. Note the description in 718,5:2.

When he received Liber Oz, the following Winter, he made a breakthrough on his solution to 220,2:76 with a clue from 77,1:21. As clear as the instruction given in 220,2:75, Jim was the only one who listened. He sounded out the numbers & the words, reversed the order of the phonemes, and discovered a message. He called his solution, The Riddle of SebRa.

On 17 February 1977, Aiwass presented James Beck with the grade of Ipsissimus, the most self, in 77,3:26. From that point on, Jim was in the Ordeal A. The previous incarnation of Aiwass had achieved that grade before the end of his life. Initiation is a beginning. Initiations start ordeals; ordeals integrate initiations. Thelema is a consciousness technology.

Jim was a true believer. “I have taught thee invisibly for years,” said Aiwass, in 718,5:13. Jim thought he was entitled to the prophecies and promises. He ignored the warning of 718,4:29. In time, his narcissism and self-indulgence alienated all his friends and, eventually, even Opal who had worked so hard to support him while he soaked up red wine and made desultory efforts at writing. His fall from the heights of initiation was never broken.

When I located Jim in 2003, he was living in a nursing home in Ashland, Missouri, paid for by his elderly mother. He had been diagnosed with terminal lung cancer after 26 years of dispersion, addiction and poverty. As in 220,1:53, he was neither assuaged nor absolved.

Seen from outside, Jim’s life seems like a failure and a repudiation of Libers 718, 77 and 75. But those who have come through the Ordeal X, and so are adept, can see that it takes multiple lifetimes to complete one of the ten initiation/ordeal cycles. Only initiation, the capacity to be aware, is passed on from one chosen worldly vehicle of an Angel to the next. We beasts of the field do not reincarnate. Our Angels reincarnate as us. The ten grades of the Order signify degrees of connection between the inner Angel and the outer animal.

Our Angels are not supernatural. They are as much part of nature as we are. Our species is evolving toward conscious awareness of aspects of nature that have remained hidden behind ignorance and superstition. Einstein’s relativity, quantum non-locality, and the double slit experiment, which shows matter and energy behave as waves or particles depending on the observer’s perspective, are examples of occult science that are no longer hidden. Our Angels have a very different perspective of time and space than we do. If we imagine that the supernatural is real, we shut the door on initiated consciousness. It is restriction.

Forty years after Liber 440 was first published, prophecies that seemed unlikely if not ridiculous are likely if not inevitable. “That which hath befallen Elvinland shall befall your own land.” – 718,4:4. Extinctions and degradations of many species, such as have not occurred for millions of years, have been visited on Elvinland, the realm of non-human animals and plants. In my lifetime, the human population of this planet has tripled. Like any other species that overruns its resources, Homo sapiens is facing a population crash in the near future. This book will be a vital asset for the health and psychological wellbeing of survivors.

Once we take responsibility for our behaviour, individual and collective, the children of the Sun will regain health. Eventually, we will fabricate our own suns and set out to populate the galaxy. In this time we pivot from passive benefactors of evolution to active participants in directing it. Thelema is a technology of neuroplastic discovery and development through love under will. It does not matter what we believe, it matters what we do.

Nemo Pandragon, April 2017 C.E.

ERRATA

Changes from the 93 Publishing 1977 first edition print.

Note: the Latin ‘stet’ means ‘let it stand’ and is a standard term used in type markup and text editing.

- 718,1:5 Howcome changed to How come.
- 718,1:10 religious changed to religions.
- 718,1:11 four-fold changed to fourfold, not because it is wrong per se but because a search for fourfold should yield both occurrences.
- 718,1:12 on on changed to on.
- 718,1:19 resplendant changed to resplendent.
- 718,1:21 unlaudable should be un-laudable but stet.
- 718,2:2 resplendant changed to resplendent.
- 718,2:5 winepress should be wine press but stet.
- 718,2:8 Zealator changed to Zelator.
- 718,2:18 millenia changed to millennia.
- 718,2:20 Zealator changed to Zelator.
- 718,3:4 beneficent changed to beneficent.
- 718,3:4 emmissaries changed to emissaries.
- 718,3:31 (Poem) windsome should be winsome, but stet for meaning (lots of knowledge).
- 718,4:6 luke-warm changed to lukewarm.
- 718,4:10 A KA DUA TUF UR BIU BIA CHEFU DUDU NUR AF AN NUTERU changed to A KA DUA TUF UR BIU BI A’A CHEFU DUDU NUR AF AN NUTERU per Magick in Theory and Practice, Liber XV Part IV, and Equinox vol.1 no 9, An Evocation of Bartzabel the Spirit of Mars. It is a transliteration of the ancient Egyptian from the Stélé of Revealing. It was originally translated into French then rendered into English verse by Crowley as “Unity uttermost showed! / I adore the might of Thy breath, / Supreme and terrible God, / Who makest the gods and death / To tremble before Thee :— / I, I adore thee!” The God in question is the Sun-god Ra-Hoor-Khuit (Ré-Horakhty), who is the visible object of worship (220,3:22).
- 718,4:11 shudderable, a neologism but stet.
- 718,4:18 commonblood changed to common blood.
- 718,5:2 prophetized changed to prophesied.
- 718,5:8 resplendant changed to resplendent.
- 718,5:9 firy changed to fiery.
- 718,5:12 Ajnacakra should be Ajna chakra but stet.
- 718,5:17 unbounding should be unbounded but stet.
- 718,5:19 sephir should be sepher but stet.
- 718,5:24 incestual should be incestuous – oddly formed adjective – but stet.
- 77,2:4 antient could be archaic, have special meaning or simply be a spelling mistake, so stet.
- 77,3:4 vermillion changed to vermilion.
- 77,3:7 penpoint should be pen point but stet.
- 77,3:8 brownskin should be brown-skin or brown skin but stet.
- 77,3:29 warlust should be war-lust or war lust but stet.
- 75:60 miniscule changed to minuscule.
- 75:61 earthsperm should be earth-sperm but stet (refers to fourfold word).

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LIBER AL
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CCXX

The Book of the Law

Had! The manifestation of Nuit

The unveiling of the company of heaven

Every man and every woman is a star

Every number is infinite: there is no difference

Help me, o warrior lord of Thebes, in my
unveiling before the Children of men

Be thou Hadit, my secret centre, my
heart & my tongue.

Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat

The Khabs is in the Khu, not the Khu in
the Khabs

Worship then the Khabs, and behold my
light shed over you.

2

Let my servants be few & secret: they shall

rule the many & the known.

These are fools that men adore; both their
Gods & their men are fools.

Come forth, o children, under the stars

& take your fill of love. I am above you

and in you. My ecstasy is in yours. My
joy is to see your joy

v. 1. of Spell called the Joy.

Now ye shall know that the chosen

priest & apostle of infinite space is

the prince-priest the Beast and in

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my
unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my
heart & my tongue!
7. Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in
the Khabs.
9. Worship then the Khabs, and behold my
light shed over you!

10. Let my servants be few & secret: they shall
rule the many & the known.

11. These are fools that men adore; both their
Gods & their men are fools.

12. Come forth, o children, under the stars,
& take your fill of love! 13. I am above you
and in you. My ecstasy is in yours. My
joy is to see your joy.

14. Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

15. Now ye shall know that the chosen
priest & apostle of infinite space is
the prince-priest the Beast; and in

3

his woman, called the Scarlet Woman, is
 all power given. They shall gather my
 children into their fold: they shall bring the
 glory of the stars into the hearts of men.
 For he is ever a sun, and she a moon. But
 to him is the winged secret flame and to
 her the stooping starlight.
 But ye are not so chosen
 Burn upon their brows, O splendrous serpent!
 O azure-lidded woman, bend upon them!
 The key of the rituals is in the secret word
 which I have given unto him

4

With the God & the Adorer I am nothing: they
 do not see me. They are as upon the earth
 I am Heaven, and there is no other God
 than me, and my lord Hadit.
 Now therefore I am known to ye by my
 name Nuit, and to him by a secret name
 which I will give him when at last he
 knoweth me
 Since I am Infinite Space and the Infinite
 Stars therefore do ye also thus. Bind
 nothing! Let there be no difference made
 among you between any one thing & any

his woman called the Scarlet Woman is
 all power given. They shall gather my
 children into their fold: they shall bring the
 glory of the stars into the hearts of men.

16. For he is ever a sun, and she a moon. But
 to him is the winged secret flame, and to
 her the stooping starlight.
17. But ye are not so chosen.
18. Burn upon their brows, O splendrous serpent!
19. O azure-lidded woman, bend upon them!
20. The key of the rituals is in the secret word
 which I have given unto him.

21. With the God & the Adorer I am nothing: they
 do not see me. They are as upon the earth;
 I am Heaven, and there is no other God
 than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my
 name Nuit, and to him by a secret name
 which I will give him when at last he
 knoweth me.

Since I am Infinite Space, and the Infinite
 Stars thereof, do ye also thus. Bind
 nothing! Let there be no difference made
 among you between any one thing & any

5

other thing; for thereby there cometh hurt.

But whoso availeth in this let him be
the chief of all!

I am Nuit and my word is six and fifty;
Divide, add, multiply and understand.

Then saith the prophet and slave of the
beauteous one: Who am I, and what shall
be the sign. So she answered him, bending
down, a lambent flame of blue, all-touching
all penetrant, her lovely hands upon the
black earth when lithe body arched for love
and her soft feet not hurting the

other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be
the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the
beauteous one: Who am I, and what shall
be the sign? So she answered him, bending
down, a lambent flame of blue, all-touching,
all penetrant, her lovely hands upon the
black earth, & her lithe body arched for love,
and her soft feet not hurting the

6

little flowers: Thou knowest! And the sign

shall be my ecstasy, the consciousness of
the continuity of existence, ^{the non-atomic} ~~the unfragmentary~~
^{omnipresence of my body} ~~has upon feet of my universality~~

(Write this in whiter words) | Done later as
above.

(But go forth on)

Then the priest answered & said unto
the Queen of Space, kissing her lovely brows
and the dew of her light bathing his whole
body in a sweet-smelling perfume of sweat:
O Nuit, continuous one of Heaven, let it

little flowers: Thou knowest! And the sign
shall be my ecstasy, the consciousness of
the continuity of existence, the
omnipresence of my body.*

27. Then the priest answered & said unto
the Queen of Space, kissing her lovely brows,
and the dew of her light bathing his whole
body in a sweet-smelling perfume of sweat:
O Nuit, continuous one of Heaven, let it

* the unfragmentary

non-atomic fact of my universality.

(Write this in whiter words) | Done later as
(But go forth on) | above.

7

be ever thus that men speak not of
Thee as One but as None and let
them speak not of thee at all since
thou art continuous.

None, breathed the light, faint & faery, of
the stars, and two. For I am divided
for love's sake, for the chance of union.

This is the creation of the world that
the pain of ^{division} ~~distinction~~ is as nothing and
the joy of dissolution all.
For these fools of men and their

be ever thus; that men speak not of
Thee as One but as None; and let
them speak not of thee at all, since
thou art continuous!

28. None, breathed the light, faint & faery, of
the stars, and two. 29. For I am divided
for love's sake, for the chance of union.

30. This is the creation of the world, that
the pain of division is as nothing, and
the joy of dissolution all.

31. For these fools of men and their

8

woes care not thou at all! They feel
little; what is, is balanced by weak
joys; but ye are my chosen ones.

Obey my prophet! follow out the
ordeals of my knowledge! seek me
only! Then the joys of my love will
redeem ye from all pain. This is
so: I swear it by the vault of my
body; by my sacred heart and tongue;
by all I can give, by all I desire of
ye all.
Then the priest fell into a deep trance or

woes care not thou at all! They feel
little; what is, is balanced by weak
joys; but ye are my chosen ones.

32. Obey my prophet! follow out the
ordeals of my knowledge! seek me
only! Then the joys of my love will
redeem ye from all pain. This is
so: I swear it by the vault of my
body; by my sacred heart and tongue;
by all I can give, by all I desire of
ye all.

33. Then the priest fell into a deep trance or

9

swoon & said unto the Queen of Heaven

Write unto us the ordeals write unto
us the rituals write unto us the Law.

But she said the ordeals I write not
the rituals shall be half known and
half concealed: the Law is for all
Thus that thou writest is the threefold
book of Law

My scribe Ankh-af-na-khonsu the
priest of the princes shall not in one
letter change this work; but lest there
be folly, he shall comment thereupon
by the wisdom of Ra-Hoor-Khu-it.

10

Also the mantras and spells; the
obeah and the wanga; the work of
the wand and the work of the
sword: these he shall learn and teach.

He must teach; but he may make severe
the ordeals.

The word of the Law is $\Theta\epsilon\lambda\eta\mu\alpha$.

Who calls us Thelemites will do no
wrong, if he look but close into the
word. For there are therein Three
Grades, the Hermit and the Lover and
the man of Earth. Do what thou wilt

swoon, & said unto the Queen of Heaven;
Write unto us the ordeals; write unto
us the rituals; write unto us the law!

34. But she said: the ordeals I write not:
the rituals shall be half known and
half concealed: the Law is for all.

35. This that thou writest is the threefold
book of Law.

36. My scribe Ankh-af-na-khonsu, the
priest of the princes, shall not in one
letter change this book; but lest there
be folly, he shall comment thereupon
by the wisdom of Ra-Hoor-Khu-it.

37. Also the mantras and spells; the
obeah and the wanga; the work of
the wand and the work of the
sword; these he shall learn and teach.

38. He must teach; but he may make severe
the ordeals.

39. The word of the Law is $\Theta\epsilon\lambda\eta\mu\alpha$.

40. Who calls us Thelemites will do no
wrong, if he look but close into the
word. For there are therein Three
Grades, the Hermit, and the Lover, and
the man of Earth. Do what thou wilt

11

shall be the whole of the Law.

The word of Sin is Restriction. O man!
 refuse not thy wife if she will. O
 lover, if thou wilt, depart. There is
 no bond that can unite the divided but
 love: all else is a curse. Accurséd!
 Accurséd! be it to the aeons. Hell.
 Let it be that state of manyhood
 bound and loathing. So with thy all
 thou hast no right but to do thy will
 O, that and no other shall, my way
 for pure will, unassuaged of purpose,

shall be the whole of the Law.

41. The word of Sin is Restriction. O man!
 refuse not thy wife, if she will! O
 lover, if thou wilt, depart! There is
 no bond that can unite the divided but
 love: all else is a curse. Accurséd!
 Accurséd be it to the aeons! Hell.
42. Let it be that state of manyhood
 bound and loathing. So with thy all;
 thou hast no right but to do thy will.
43. Do that, and no other shall say nay.
44. For pure will, unassuaged of purpose,

12

delivered from the lust of result, is
 every way perfect

The Perfect and the Perfect are one
 Perfect and not two; nay, are none!

Nothing is a secret key of this law
 Sixty-one the Jews call it; I call it
 Eight, eighty, hundred & eighteen.

But they have the half: unite by this
 art so that all disappear.

My prophet is a fool with his one one
 one: are not they the Ox and none
 by the Book.

delivered from the lust of result, is
 every way perfect.

45. The Perfect and the Perfect are one
 Perfect and not two; nay, are none!
46. Nothing is a secret key of this law.
 Sixty-one the Jews call it; I call it
 eight, eighty, four hundred & eighteen.
47. But they have the half: unite by thine
 art so that all disappear.
48. My prophet is a fool with his one, one,
 one; are not they the Ox, and none
 by the Book?

13

Abrogate^{all} all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods and let Asar be with Isa who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the

14

fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other.

There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there, and all rare scents, jasmine & rose, and the humblers of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means

fine be tried in intellect, and the lofty chosen ones in the highest; Thus ye have star & star, system & system; let not one know well the other!

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15

and means. Be goodly therefore: dress ye
all in fine apparel eat rich foods and
drink sweet wines and wines that foam.
~~last~~ Also, take your fill and will of
love as ye will, when, where and with
whom ye will. But always unto me
If this be not aright; if ye confound
the space-marks, saying: They are one
or saying They are many; if the ritual
be not ever unto me: Then expect
the direful judgments of Ra Hoor Khuit
This shall regenerate the world, the little

and means. Be goodly therefore: dress ye
all in fine apparel; eat rich foods and
drink sweet wines and wines that foam!
Also, take your fill and will of
love as ye will, when, where and with
whom ye will! But always unto me.

52. If this be not aright; if ye confound
the space-marks, saying: They are one;
or saying, They are many; if the ritual
be not ever unto me: then expect
the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little

16

world my sister, my heart & my tongue,
unto whom I send this kiss. Also, o
scribe and prophet though thou be of the
princes. it shall not assuage thee nor
absolve thee. But ecstasy be thine and
joy of earth: ever To me To me
Change not as much as the style
of a letter; for behold thou o prophet
shalt not behold all these mysteries
hidden therein.
The child of thy bowels, he shall behold
them.
Expect him not from the East nor from

world my sister, my heart & my tongue,
unto whom I send this kiss. Also, o
scribe and prophet, though thou be of the
princes, it shall not assuage thee nor
absolve thee. But ecstasy be thine and
joy of earth: ever To me! To me!

54. Change not as much as the style
of a letter; for behold! thou, o prophet,
shalt not behold all these mysteries
hidden therein.

55. The child of thy bowels, he shall behold
them.

56. Expect him not from the East, nor from

17

the West, for from no expected house
cometh that child. Aum! All words are
sacred and all prophets true; save only that
they understand a little; solve the first
half of the equation, leave the second
unattacked. But thou hast all in the
clear light, and some though not all in the
dark.

I invoke me under my stars. Love is the
law, love under will. Nor let the fools
mistake love; for there are love and love.
There is the dove and there is the serpent.
Choose ye well! He, my prophet, hath

the West; for from no expected house
cometh that child. Aum! All words are
sacred and all prophets true; save only that
they understand a little; solve the first
half of the equation, leave the second
unattacked. But thou hast all in the
clear light, and some, though not all, in the
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57. Invoke me under my stars! Love is the
law, love under will. Nor let the fools
mistake love; for there are love and love.
There is the dove, and there is the serpent.
Choose ye well! He, my prophet, hath

18

chosen, knowing the law of the fortress
and the great mystery of the House of God.
All these old letters of my Book are
aright; but ~~S~~ is not the Star. This
also is secret: my prophet shall reveal
it to the wise.

I give unimaginable joys on earth: certainty,
not faith, while in life, upon death; peace
unutterable, rest, ecstasy: nor do I demand
ought in sacrifice.

My incense is of resinous woods & gums
and there is no blood therein: because of
my hair the trees of Eternity.

chosen, knowing the law of the fortress,
and the great mystery of the House of God.

All these old letters of my Book are
aright; but ~~S~~ is not the Star. This
also is secret: my prophet shall reveal
it to the wise.

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not faith, while in life, upon death; peace
unutterable, rest, ecstasy; nor do I demand
ought in sacrifice.
59. My incense is of resinous woods & gums;
and there is no blood therein: because of
my hair the trees of Eternity.

19

My number is 11, as all their numbers
 who are of us. ^(lost) My colour is black to the
 blind, but the blue & gold are seen of the
 seeing. Also I have a secret glory for
 them that love me.

But to love me is better than all things: if
 under the night-stars in the desert thou
 presently burnest mine incense before me
 invoking me with a pure heart and the
 Serpent flame therein, thou shalt come
 a little to lie in my bosom. For one kiss
 wilt thou then be willing to give all:

60. My number is 11, as all their numbers
 who are of us.*
 The Five Pointed Star, with a
 Circle in the Middle, & the circle is Red.
 My colour is black to the
 blind, but the blue & gold are seen of the
 seeing. Also I have a secret glory for
 them that love me.

61. But to love me is better than all things: if
 under the night-stars in the desert thou
 presently burnest mine incense before me,
 invoking me with a pure heart, and the
 Serpent flame therein, thou shalt come
 a little to lie in my bosom. For one kiss
 wilt thou then be willing to give all;

* (lost
 1 phrase)

The shape of my star is —

"The Five Pointed Star...Red"
 is in the handwriting
 of Rose Kelly Crowley.

20

but whoso gives one particle of dust
 shall lose all in that hour. Ye shall
 gather goods and store of women and
 spices; ye shall wear rich jewels; ye
 shall exceed the nations of the earth
 in splendour & pride; but always in the
 love of me, and so shall ye come to
 my joy. I charge you earnestly to come
 before me in a single robe and covered
 with a rich headdress. I love you I yearn to
 you. Pale or purple, veiled or voluptuous,
 who are all pleasure and purple

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 shall lose all in that hour. Ye shall
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 before me in a single robe, and covered
 with a rich headdress. I love you! I yearn to
 you! Pale or purple, veiled or voluptuous, I
 who am all pleasure and purple,

21

and drunkenness / The innermost sense
 desire you. Put on the wings and arouse
 the coiled splendour within you: come unto me
 At all my meetings with you shall the
 priestess say - and her eyes shall burn
 with desire as she stands bare and rejoicing
 in my secret temple - To me! To me!
 calling forth the ^{flame of the} hearts of all in her
 love - chant.

Sing the rapturous love-song unto me!
 Burn to me perfumes! Wear to me jewels!
 Drink to me, for I love you! I love you!

22.

I am the blue-lidded daughter of Sunset; I am
 the naked brilliance of the voluptuous night
 sky
 To me! To me!

The Manifestation of Nuit is at an
 end.

and drunkenness of the innermost sense,
 desire you. Put on the wings, and arouse
 the coiled splendour within you: come unto me!

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 priestess say — and her eyes shall burn
 with desire as she stands bare and rejoicing
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 Burn to me perfumes! Wear to me jewels!
 Drink to me, for I love you! I love you!

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 the naked brilliance of the voluptuous night-
 sky.

65 To me! To me!

66. The Manifestation of Nuit is at an
 end.

1

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I Hadit am the complement of Nu my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere, the centre, & she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

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2

Life, and the giver of life; yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word; for it is I that go

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am

Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

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11. I see thee hate the hand & the pen; but I am

Stronger.

3

- 12 Because of me in Thee which thou knewest not
 13. for why? Because thou wast the knower,
 and me.
 14. Now let there be a veiling of this shrine: now
 let the light devour men and eat them
 up with blindness.
 15. For I am perfect, being Not; and my number
 is nine by the fools; but with the just I am
 eight, and one in eight: Which is vital, for
 I am none indeed. The Empress and the King
 are not of me; for there is a further secret.
 16 I am The Empress & the Hierophant. Thus
 eleven as my bride is eleven.

stronger.

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 I am none indeed. The Empress and the King
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 16. I am The Empress & the Hierophant. Thus
 eleven, as my bride is eleven.

4

- 17 Hear me, ye people of sighing!
 The sorrows of pain and regret
 Are left to the dead and the dying,
 The folk that not know me as yet.
 18 These are dead, these fellows; they feel not. We
 are not for the poor and sad: the lords of the
 earth are our kinsfolk.
 19 Is a God to live in a dog? No! but the
 highest are of us. They shall rejoice, our chosen:
 who sorroweth is not of us.
 20 Beauty and strength, leaping laughter and
 delicious languor, fire and fire, are of us.

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 The sorrows of pain and regret
 Are left to the dead and the dying,
 The folk that not know me as yet.
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 who sorroweth is not of us.
 20. Beauty and strength, leaping laughter and
 delicious languor, force and fire, are of us.

5

21 We have nothing with the outcast and the unfit:
 let them die in their misery: For they feel
 not. Compassion is the vice of kings: stamp
 down the wretched & the weak: this is the
 law of the strong: this is our law and the
 joy of the world. Think not, o king, upon that
 lie: That Thou Must Die: verily thou shalt
 not die, but live! Now let it be understood
 If the body of the King dissolve, he shall remain
 in pure ecstasy for ever. Nait Hadit Ra-Hoor-
 Khuit. The Sun, Strength & Sight, Light these
 are for the servants of the Star & the Snake

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 lie: That Thou Must Die: verily thou shalt
 not die, but live. Now let it be understood:
 If the body of the King dissolve, he shall remain
 in pure ecstasy for ever. Nait! Hadit! Ra-Hoor-
 Khuit! The Sun, Strength & Sight, Light; these
 are for the servants of the Star & the Snake.

6

22 I am the Snake that giveth Knowledge & Delight
 and bright glory, and stir the hearts of men
 with drunkenness. To worship me take wine
 and strange drugs whereof I will tell my
 prophet, & be drunk thereof! They shall not
 harm ye at all. It is a lie, this folly
 against self. The exposure of innocence
 is a lie. Be strong, o man, lust, enjoy
 all things of sense and rapture: fear not
 that any God shall deny thee for this.
 23 I am alone: there is no God where I am.
 24 Behold! these be grave mysteries; for there
 are also of my friends who be hermits. Now

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 and bright glory, and stir the hearts of men
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 that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there
 are also of my friends who be hermits. Now

think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men to trample in the fierce lust of your pride

8

in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand there must shall make a great mess. He shall fall down into the pit called Because, and there he shall

think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride,

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27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall

9

perish with the dogs of Reason.

perish with the dogs of Reason.

- 28 Now a curse upon Because and his kin!
- 29 May Because be accursed for ever!
- 30 If Will stops and cries Why, invoking Because, then Will stops & does nought.
- 31 If Power asks why, then is Power weakness.
- 32 Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
- 33 Enough of Because! Be he damned for a dog!
- 34 But ye, o my people, rise up & awake!
- 35 Let the rituals be rightly performed with joy & beauty!

10

- 36 There are rituals of the elements and feasts of the times.
- 37 A feast for the first night of the Prophet and his Bride!
- 38 A feast for the three days of the writing of the Book of the Law.
- 39 A feast for Tahuti and the child of the Prophet — secret, O Prophet!
- 40 A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
- 41 A feast for fire and a feast for water; a feast for life and a greater feast for death!

11

42 A feast every day in your hearts in the
joy of my rapture.

42. A feast every day in your hearts in the
joy of my rapture!

43 A feast every night unto Nu, and the
pleasure of uttermost delight.

43. A feast every night unto Nu, and the
pleasure of uttermost delight!

44 Aye! feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu.

44. Aye! feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu.

45 There is death for the dogs.

45. There is death for the dogs.

46 Dost thou fail? Art thou sorry? Is fear
in thine heart?

46. Dost thou fail? Art thou sorry? Is fear
in thine heart?

47 Where I am these are not.

47. Where I am these are not.

12

48 Pity not the fallen! I never knew them.

I am not for them. I console not: I hate
the consoled & the consoler.

48. Pity not the fallen! I never knew them.
I am not for them. I console not: I hate
the consoled & the consoler.

49 I am unique & conqueror. I am not of the
slaves that perish. Be they damned &
dead! Amen. [This is of the 4: there is
a fifth who is invisible & therein am I
as a babe in an egg.]

49. I am unique & conqueror. I am not of the
slaves that perish. Be they damned &
dead! Amen. (This is of the 4: there is
a fifth who is invisible, & therein am I
as a babe in an egg.)

50 Blue am I and gold in the light of my
bride: but the red gleam is in my eyes
& my spangles are purple & green.

50. Blue am I and gold in the light of my
bride: but the red gleam is in my eyes;
& my spangles are purple & green.

51. Purple beyond purple: it is the light higher

51. Purple beyond purple: it is the light higher

13

than eyesight.

52 There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

53 Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are

than eyesight.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are

14

the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54 Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou avaiest: they are the slaves of because: they are not of me. The stops as thou wilt; the letters change them not in style or value!

55 Thou shalt obtain the order & value of the English Alphabet; thou shalt find

the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou avaiest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find

15

new symbols to attribute them unto.

- 56 Begone! ye mockers; even though ye laugh
in my honour ye shall laugh not long: then
when ye are sad know that I have
forsaken you.
57. He that is righteous shall be righteous still;
he that is filthy shall be filthy still.
- 58 Yea! deem not of change: ye shall be as ye
are, & not other. Therefore the kings of
the earth shall be Kings for ever: the slaves
shall serve. There is none that shall
be cast down or lifted up: all is ever

new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh
in my honour ye shall laugh not long: then
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are, & not other. Therefore the kings of
the earth shall be Kings for ever: the slaves
shall serve. There is none that shall
be cast down or lifted up: all is ever

16

as it was. Yet there are masked ones my
servants: it may be that yonder beggar is
a King. A King may choose his garment as
he will: there is no certain test: but a
beggar cannot hide his poverty.

- 59 Beware therefore! Love all, lest perchance is a
King concealed! Say you so? Fool! If he
be a King, thou canst not hurt him.
- 60 Therefore strike hard & low, and to hell
with them, master!
- 61 There is a light before thine eyes, o prophet,
a light undesired, most desirable.

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60. Therefore strike hard & low, and to hell
with them, master!
61. There is a light before thine eyes, o prophet,
a light undesired, most desirable.

17

- 62 I am uplifted in thine heart and the kisses
of the stars rain hard upon thy body.
- 63 Thou art exhaust in the voluptuous fullness
of the aspiration: the aspiration is sweeter
than death, more rapid and laughful than
a caress of Hell's own worm.
- 64 Oh! thou art overcome: we are upon thee;
our delight is all over thee: hail! hail!
prophet of Nu! prophet of Had! prophet of
Ra-Hoor-Khu! Now rejoice! now come in
our splendour & rapture! Come in our passionate
peace, & write sweet words for the Kings!

18

- 65 I am the Master: thou art the Holy Chosen One.
- 66 Write, & find ecstasy in writing! Work &
be our bed in working! Thrill with the
joy of life & death! Ah! thy death shall
be lovely: whoso seeth it shall be glad. Thy
death shall be the seal of the promise of
an aye-long love. Come! lift up thine heart
& rejoice! We are one; we are none.
- 67 Hold! Hold! Bear up in thy rapture;
fall not in swoon of the excellent kisses!
- 68 Harder! Hold up thyself! Lift thine head!

19

breathe not so deep — die!

69 Ah! Ah! What dost feel? / the word
exhausted?

70 There is help & hope in other spells. Wisdom
says: be strong! Then canst thou bear more
joy. Be not animal; refine thy rapture!
If thou drink, drink by the eight and ninety
rules of art: if thou love, exceed by
delicacy; and if thou do aught joyous, let
there be subtlety therein!

71 But exceed! exceed!

72 Strive ever to more! and if thou art truly

breathe not so deep — die!

69. Ah! Ah! What do I feel? Is the word
exhausted?

70. There is help & hope in other spells. Wisdom
says: be strong! Then canst thou bear more
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71. But exceed! exceed!

72. Strive ever to more! and if thou art truly

20

mine — and doubt it not, an if thou art
ever joyous! — death is the crown of all

73 Ah! Ah! Death! Death! thou shalt long for
death. Death is forbidden, o man, unto thee.

74 The length of thy longing shall be the strength
of its glory. He that lives long & desires
death much is ever the King among the Kings.

75 Aye! listen to the numbers & the words:

76 4 6 3 8 A B K 2 4 A L G M O R 3 Y
X 24 89 R P S T O V A L. What
meaneth this, o prophet? Thou knowest
not; wouldst thou know ever. There
cometh one to follow thee: he shall

mine — and doubt it not, an if thou art
ever joyous! — death is the crown of all.

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cometh one to follow thee: he shall

21

expound it. But remember, o chosen
me, to be me; to follow the love of
Nu in the star-lit heaven; to look forth
upon men, to tell them this glad word.

- 77 O be thou proud and mighty among men!
78 Lift up thyself! for there is none like unto
thee among men or among Gods! Lift up
thyself, o my prophet, thy stature shall
surpass the stars. They shall worship thy
name, foursquare, mystic, wonderful, the
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22

thy house 418.

- 79 The end of the hiding of Hadit; and
blessing, worship to the prophet of
the lovely Star.

thy house 418.

79. The end of the hiding of Hadit; and
blessing & worship to the prophet of
the lovely Star!

1

1. *Abrahadabra! the reward of Ra Hoor Khut.*
2. *There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit.*
3. *Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.*
4. *Choose ye an island!*
5. *Fortify it!*
6. *Dung it about with enginery of war!*
7. *I will give you a war-engine.*
8. *With it ye shall smite the peoples and*

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2

- none shall stand before you.*
9. *Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest: thus shall my worship be about my secret house.*
 10. *Get the stèle of revealing itself; set it in thy secret temple — and that temple is already aught disposed — & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.*
 11. *This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy*

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3

to you the abstruction from the ill-ordered
house in the Victorious City. Thou shalt
thyself convey it with worship, o prophet,
though thou likest it not. Thou shalt have
danger & trouble. Ra-Hoor-Khu is with
thee. Worship me with fire & blood; worship
me with swords & with spears. Let the woman
be girt with a sword before me: let blood
flow to my name. Trample down the Heathen; be
upon them, o warrior, I will give you of their
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4

13 But not now.

14 Ye shall see that hour, o blessed Beast, and
thou the Scarlet Concubine of his desire!

15 Ye shall be sad thereof.

16 Deem not too eagerly to catch the promises; fear
not to undergo the curses. Ye, even ye, know not
this meaning all.

17 Fear not at all; fear neither men, nor Fates,
nor gods, nor anything. Money fear not, nor
laughter of the folk folly, nor any other power
in heaven or upon the earth or under the
earth. Nu is your refuge as Hadit your

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5

light; and I am the strength, force, vigour, of
your arms.

- 18 Mercy let be off: damn them who pity.
Kill and torture; spare not; be upon them.
- 19 That stélé they shall call the Abomination
of Desolation; count well its name, & it shall
be to you as 718.
- 20 Why? Because of the fall of Because, that
he is not there again.
- 21 Set up my image in the East: thou shalt buy
thee an image which I will show thee, especially,
not unlike the one thou knowest. And it shall
be suddenly easy for thee to do this.

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not unlike the one thou knowest. And it shall
be suddenly easy for thee to do this.

6

22. The other images group around me to support
me: let all be worshipped, for they shall
cluster to exalt me. I am the visible object
of worship; the others are secret; for the Beast
& his Bride are they: and for the winners of
the Ordeal x. What is this? Thou shalt know.
- 23 For perfume mix meal & honey & thick leavings
of red wine: then oil of Abramelin and
olive oil, and afterward soften & smooth
down with rich fresh blood!
- 24 The best blood is of the moon, monthly: then
the fresh blood of a child, or dropping from the

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host of heaven: then of enemies; then
of the priest or of the worshippers: last of
some beast, no matter what.

- 25 This burn: of this make cakes & eat unto
me. This hath also another use; let it be
laid before me, and kept thick with perfumes
of your orison: it shall become full of beetles
as it were and creeping things sacred unto me.
- 26 These slay, naming your enemies & they shall
fall before you.
- 27 Also these shall breed lust & power of lust in
you at the eating thereof.
- 28 Also ye shall be strong in war.

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8

- 29 Moreover, be they long kept, it is better; for
they swell with my force. All before me.
- 30 My altar is of open brass work: burn thereon
in silver or gold.
- 31 There cometh a rich man from the West who
shall pour his gold upon thee.
- 32 From gold forge steel:
- 33 Be ready to fly or to smite.
- 34 But your holy place shall be untouched
throughout the centuries: though with fire and
sword it be burnt down & shattered, yet
an invisible house there standeth and
shall stand until the fall of the Great

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9

Equinox, when Hrumachis shall arise and
the double-wanded one assume my throne and
place. Another prophet shall arise, and bring
fresh fever from the skies; another woman shall
wake the lust-worship of the Snake; another
soul of God and beast shall mingle in the
globed priest; another sacrifice shall stain
the tomb; another king shall reign; and blessing
no longer be poured To the Hawk-headed
mystical Lord!

35 The half of the word of Heru-ra-ha, called
Hoor-pa-kraat and Ra-Hoor-Khut.

36 Then said the prophet unto the God.

37 I adore thee in the song
"I am the Lord of Thebes" &c from Vellum book
Unity & — "fill me"

38 So that thy light is in me & its red flame
is as a sword in my hand to push thy
order. There is a secret door that I shall
make to establish thy way in all the quarters
(these are the admissions, as thou hast written)
as it is said

"The light is mine" &c
from vellum book to "Ra-Hoor-Khut"

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36. Then said the prophet unto the God:

37. I adore thee in the song —

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: —
I, I adore thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through

To stir me or still me!

Aum! let it fill me!

38. So that thy light is in me; & its red flame
is as a sword in my hand to push thy
order. There is a secret door that I shall
make to establish thy way in all the quarters,
(these are the adorations, as thou hast written),
as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

11

39 All this and a book to say how thou
didst come hither and a reproduction of
this ink and paper for ever — for in it is
the word secret & not only in the English —
and thy comment upon this the Book of the Law
shall be printed beautifully in red ink and
black upon beautiful paper made by hand;
and to each man and woman that thou
meetest, were it but to dine or to drink
at them, it is the Law to give. Then they
shall chance to abide in this bliss or no;
it is no odds. Do this quickly!

40 But the work of the comment? That is easy; and

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12

Hadit burning in thy heart shall make swift
and secure thy pen.

41. Establish at thy Kaaba ^{-house} a clerk-house:
all must be done well and with business
way.

42. The ordeals thou shalt oversee thyself, save only
the blind ones. Refuse none, but thou
shalt know & destroy the traitors. I am
Ra-Hoor-Khuit and I am powerful to protect
my servant. Success is thy proof: argue not:
convert not: talk not overmuch. Them
that seek to entrap thee, to overthrow thee, them
attack without pity or quarter & destroy them
utterly. Swift as a trodden serpent turn.

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13

and strike! Be thou yet deadlier than he!

4 Drag down their souls to awful torment: laugh
at their fear: spit upon them!

43 Let the Scarlet Woman beware! If pity and
compassion and tenderness visit her heart
if she leave my work to toy with old
sweetnesses then shall my vengeance be
known. I will slay me her child: I will
alienate her heart: I will cast her out
from men: as a shrinking and despised harlot
shall she crawl through dusk wet streets, and
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die cold and an-hungered.

44. But let her raise herself in pride. Let her follow me in my way. Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous; let her be covered with jewels and rich garments, and let her be shameless before all men!
45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

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46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not back for any.
47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the

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 seek after this; for thereby alone can he
 fall from it.

48 Now this mystery of the letters is done, and
 I want to go on to the holier place.

49 I am in a secret fourfold word the blasphemy against
 all gods of men.

50 Curse them! Curse them! Curse them!

51 With my Hawk's head I peck at the eyes of
 Jesus as he hangs upon the cross

52 I flap my wings in the face of Mohammed &
 blind him

53 With my claws I tear out the flesh of the
 Indian and the Buddhist, Mongol and
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54 Bahlasti! Ompheda! I spit on you

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18

crapulous creeds.

55 Let Mary inviolate be torn upon wheels:
for her sake let all chaste women be
utterly despised among you.

56 Also for beauty's sake and love's!

57 Despise also all cowards. Professional soldiers
who dare not fight, but play: all fools despise!

58 But the keen and the proud, the royal and
the lofty; ye are brothers!

59 As brothers fight ye.

60 There is no law beyond Do what thou wilt.

61 There is an end of the word of the God

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19

*enthroned in Ra's seat, lightening the girders
of the soul.*

62 To Me do ye reverence; come come ye
through tribulation of ordeal, which is
bliss

63 The fool readeth this Book of the Law, and
its comment & he understandeth it not.

64 Let him come through the first ordeal &
it will be to him as silver

65 Through the second gold

66 Through the third, stones of precious water.

67 Through the fourth, ultimate sparks of the
intimate fire.

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20

68 Yet to all it shall seem beautiful. Its
enemies who say not so, are mere liars.

69 There is success

70 I am the Hawk-Headed Lord of Silence
& of Strength; my nemyss shrouds the
night-blue sky.

71 Hail! ye twin warriors about the pillars of
the world! for your time is nigh at hand

72 I am the Lord of the Double Wand of Power
the wand of the ^{Force of Coph Nia} ~~Force of Coph Nia~~ — but my
left hand is empty, for I have crushed

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the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power;
the wand of the *Force of Coph Nia — but my
left hand is empty, for I have crushed

*"Force of Coph Nia —"
is in the handwriting
of Rose Kelly Crowley.

21

an Universe & nought remains.

73 Paste the sheets from right to left and
from top to bottom: then behold!

74 There is a splendour in my name hidden
and glorious, as the sun of midnight is
ever the son

75 The ending of the words is the Word
Abrahadabra.

The Book of the Law is Written
and Concealed
Aum. Ha.

an Universe; & nought remains.

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LIBER 718

The Book of Codes

1. Ra! The host of heaven makes glorious war on the heathen outlaws. The West shall fall, and the phoenix of the Royal Star shall rise above the rubble of avidya. Can you see it? The Kings shall reign once again. Heaven's dynasty shall prevail. This is prophecy. Write then, muse! I am your chosen scribe. This is the time to tell of the destruction to follow.
2. The words I write are pure and true. They are powerful to destroy the unchaste. What is it I write? I speak of the Jihad, when the Angels of God shall take up arms and make war on the saints. Farewell to Christ and his Bride! We are of the Beast and his Whore. Christ is only holy inasmuch as he is bestial. The Goddess Mary was served by temple prostitutes. This is the time of Vengeance.
3. Who am I, and why should I be believed? I am Ra Hoor Khuit, speaking through this able scribe. This is what I desire of ye all, my chosen: I bid you to wait no longer; suffer no more! The eighties are upon us! 'Tis the time for War. I have committed to you the secrets of my magick. No army of mine can be defeated, no matter how small we are in comparison to the Enemy. You have my beetles: they shall not fail you. You have the fire and blood, the swords and the spears, and my own Cakes of Light. Verily, it is written that all power is given thee.
4. Write unto the Kings, o blessed priest! I shall not abandon thee. Thou knowest not what thou writest; it is only the impulse thou obeyest. If these words were thine own they would be folly, but they are the God's own, by dint of my presence within thine own temple. Look! I descend upon thee in the glory of my beauty. Thou feelest me indeed, yet those who are with thee see nothing. They shall call thee fool and madman. Fear not. All my servants are fools and madmen.
5. Correct me not! Change not these words I give thee. This is mine own message, certainly not thine. Ha! You are a fool with your none, none, none! Canst thou not see my mother is invisible? She cannot be imagined, and in no wise drawn, save in symbol. How come thou insistest on thinking of the None? By necessity we may not speak of the Lady, yet it is Sin to dwell upon her in thought. Come now, shake thine head clear. Write unto the Kings of America! Most especially,

we shall see the revolution here, for this Babalon shall be mistress of the world. Doubt it not. When my temple is raised over the ruins of the Bride of Christ, Babalon shall reign for a time and a season. I write not of Hrumachis save that he is goat-headed. The Osirian heresy shall not return unto this earth for as long as my memory can pierce the future, and I am immortal, yet of a smaller infinity than Nu!

6. Come, all ye warriors! and be dressed as ye will; no two of my soldiers shall be alike, yet ye shall all wear the star with the circle of red, and this shall be how ye shall recognize each another. Yet thy beauty, thy pride and strength, shall make all of ye shine among lesser men as the stars thou art. (Retain the “thee”s and the “ye”s as I have given them; there is meaning in the words and the phrases that thou understandest not.)
7. Now, no man shall fight if he hath not the will, and no woman shall be denied the glory of battle if she preferreth to give me worship. The ranks and the commanders shall fall to naturally, yet be it ever remembered that no man must by duty obey the word of another if it means he break his will. I forbid dissension in the ranks! If one disagreeeth with his officer, let him leave and find another. There is nothing that can unite the divided but love. And if one of my soldiers finds that he must, he may leave my service without shame. Verily it is better to have no worshippers than to be lauded by all against their will. My servants shall be Kings. My slaves shall be free men.
8. And thou must be strong in order to conquer! Thou shalt exercise as thou wilt; thou shalt perform my Mass every Sunday; the priestesses shall donate their water; the Moon shall conceive and bear a child of strength, wisdom, and beauty. This child shall be eaten only if red, the white is of the others. This must be followed by the sacrifice of cattle as in the ritual of Mithras and the Magna Mater. This is also the means of initiation, as the blood falling on my neophytes shall replenish and teach. The Cakes may be softened down with this consecrated substance, and afterwards a feast shall ensue. This is the Magick to be done on the day of Ra, and all initiates of the Rosy Cross shall partake in the making and the taking of my body. Know that Hadit is Hermes, and the Christ's true number is 888.

9. For the remaining days, the Magick of the mating of Nuit and Hadit shall prevail, and the eclipse shall only occur on my day. Know also that the priest becomes priestess and his gluten is potent to strengthen my soldiers. Think not that this magick, which is 11, is degrading to the man who is truly Man. The Man and the Man remain men; the priestess gives of her being. I say not that this Magick is superior to the other, yet it is most ecstatic.
10. And how shalt thou recognize mine enemies? 'Tis most simple to do. Those who bleat their nonsense against my Law shall be thy targets; those that attack thee physically I need not describe. But remember this also: those that resist my law on other planes than the physical are most potent to hurt thee if thou slayest them not. By this I mean the Christians, and those who claim to be initiated and to know of occult science, yet remain in separation from That we knowest of but cannot put into words. This they make their God, yet he is a false god; for while I am none other than the inmost Will of Man, this god is made to be completely other than Man, and therefore devoid of reality. Man is God; this God is not Man; therefore, this God is no God but a phantom, a ghost, to scare the world during the sleep of ignorance. Know then that Christians and all other Christly religions are evil in the conventional sense of the Word, and thou shalt make my vengeance known.
11. Thou shalt fight in the temple and fight in the field, and wherever thou goest thy cry shall be *Thelema* and the secret fourfold Word. (My scribe has described "Tzedeq" as this word, and while he speaks Truth, his discovery is hardly as important as he may have claimed; certainly it serves to establish him as my son.) Do what thou wilt shall be the whole of the Law. DOUBT IT NOT! My order shall prevail. The Temple of the East shall rise to power and the Kings of the Earth shall be Gods incarnate.
12. My armies shall be well-equipped with modern machines of the magical kind, and the other, for this battle is not only of the physical order, yet that must not be ignored. Think well on what I have written, o scribe, and fail not to spread this Book of the Codes of my State. Yea! This is the fountainhead, the source of my national order, second only in

importance to Liber Al. My Babalon shall be Queen of the Earth. Her merchants shall wax wealthy, her philosophers shall grow wise, her fighting men shall be undefeatable and indefatigable, her slaves shall be joyous in their labour, her Kings shall be rapturous in their Power. Know now that there must be one King, and he must be truly King: in Spirit, Mind, and Body, and he shall rule for as long as the God alloweth. Enough of this petty shifting of powerless power from one dull clod to another! Babalon's lover shall be pure in his realization; he shall rule my land as myself incarnate. His word shall be obeyed as the word of the God, and this can only be well if he is indeed absorbed in the Vacuum of Nu. His law is Thelema; his servants obey only because his word is wisdom. (Enough of this Because! The King shall rule without Reason! Then only can the Nation be set aright.)

13. Those who resist my order, those who insist upon clinging to their falsehood: them thou must destroy. Yea! Them and their children and their children's children! This blight, this poison of soul, must be sucked out of the body of Man. Think not on mercy or pity, for while I am a God of Love, I equally express my love as hate and anger: Let not an ideal keep thee from feeling honest emotion. If thou art wrathful — act upon that wrath! If thou love, be sure thou hidest it not out of fear. What is fear? My servants know it not.
14. I am the God enthroned in Ra's seat. I am Spirit and Will conjoined. Know that as Ra Hoor Khuit I am powerful to destroy and to build. As Hoor-pa-Kraat I do none of these things, for I am absorbed deep within myself, nigh unto the abode of Nu. Know that Had is my seed, becoming solar in his extension, yet NOT in his contraction. There is no God but God. There is no God.
15. Know also that my island is my temple: most especially a particular House. Het. This is most needful, that my war-engine is of the magical kind, that the Blood of the Moon is its fuel and the priest's Osiris is its motor. Thou mayest find thee an actual island if thou desirest, it doth not matter, but it behooves you to find out this Engine of War, perform my rituals with strength and beauty, and never to neglect the other type of battle as well. We shall be victorious; my stélé shall be placed within thy secret temple; the original writing of the Book of the Law shall be

rediscovered after years of loss; the Temple of the East shall verily become the Great Western Catholic Church. (That land in the East shall give thee trouble, yet only to establish my glory in the end.)

16. Let my soldiers be civilians; they shall own lands and houses; they shall have servants and luscious harems. Thus they shall fight to protect what they love; my armies shall not be idle. Let the King be Commander in Chief, and let him also be High Priest, for my armies and my worshippers are of the same stock. The Nation shall fall naturally into a system of castes, but refuse not one who was born a slave when he hath shown he is King. And if one be born of the Kings, yet is a dog through and through, let him be cast out into the midst of his own spiritual peers. Heed not this talk of Democracy, of a People's Republic! These are a sham and a failure; these are not the Way of the Tao. It is Nature's Way that there shall be the superior and the inferior. The Kings and the slaves, the Gods and the dogs. Let not the dogs rule their masters! Let not the unspiritual pretend to the authority and power of my worship. Verily, all men and women are stars, but a dog is a different matter. Seek not to make a dog into a man. He is merely a planet, whose only existence and joy is to serve his star. Now, a fool is of two types: he who is a Star, yet has not realized his Kingship, and going full circle, the King who has merged his Hadit-nature into the Sea of the Lady. He is Zero, as is the uninitiate, but after a different manner.
17. Know also that the Kings rise and set within their bodies as do the stars; the dogs merely die: indeed, they barely live! Their kas may remain in the realm of the dead for a time and a half, but they shall never return to earth, and they shall not ascend into Heaven. Jesus shall not receive his lambs save in illusion, but the Kings abhor the realm of the dead and its lifeless Lord. Magick of old time was concerned with the communication and resurrection of the defunct ka. Let this not again become fashionable.
18. My weekly worship shall begin the morning of my day before my nemyss has arisen. The first section of my poem shall be spoken aloud by all who have congregated within my temple. They shall face east, in the direction of my golden image. My Incense shall be burned before

me, then the sacred orgy shall begin. All shall take part, yet only those women consecrated to my service through the appearance of the red tincture. The Secret Word shall be collected on my wafer and partaken of by all. This is my engine, and during the copulation my poem shall be sung in the Egyptian language as has not been done for an age and more! The chant shall continue during the consumption of my body and blood, and henceforth the remaining verses of my poem shall be spoken aloud in English by all my worshippers.

19. This shall be so adjusted that at this point my resplendent body shall arise in the East. With cries of joy and exaltation, my beasts shall be slaughtered, and their blood shall be lapped up by thee in thine ecstasy. All this must be done in purity and grandeur. Thou shalt use the richest materials in the building of my temples, and all shall be consecrated in my name.
20. There is a prana in the living blood: that of the Sun, and that of the Moon. There is a power in the juices of Asar, and no less than of Ast in her travail of orgasm. Know this moreover, my children: there is an elixir in the living flesh, and all fresh foods are more healthful than the preserved. Thou shalt fall upon the enemy, and in the ecstasy of battle thou shalt eat the freshly-killed eye, the brain, or the heart. Think not that such sacrifice be gross; all my servants have done so. Remember the rituals of the Aztec and Inca, and whence they were inspired! Yet I will not have all of this with thee. The eating of the flesh shall be observed only in battle; the other substances suffice for other purposes.
21. After this sacrifice, the feast shall ensue, and remember that this is but a skeleton; thou shalt clothe it with living flesh. The cattle shall be roasted and the tables shall be heaped high with foodstuffs of every shape, kind, and persuasion. My rituals shall not be dull affairs; all shall be fed; all shall partake of the joy of brotherhood. Let music be played! And let it not be the sick and slovenly hymns of the unlaudable churches of yesteryear! Let my music be loud and free! Let there be dancing and abandonment! There will be drinking of wine and taking of drugs. All shall participate.

22. And let this ever be unto Nu, my mother and bride. The other deities shall be worshiped on their own days: once a week: and they too must be invoked in the knowledge of Nu. The Goddess is behind all phenomenal deities and her aid shall compel all gods and goddesses to visit thee in thy bodily temple. The exorcism of spirits and elementals shall be performed according to the movements of relevant planets and in a temple especially set aside for that purpose. Let each deity have his own house. All are limbs of my body; Satan is secret. The knowledge of Hadit and Nuit is reserved for the initiate.
23. Let the dogs have their own place of worship. Thou shalt give them my image and, indeed, they shall feast. Yet the knowledge of the Elixir is reserved for my servants. Let not the insincere contribute their blood; the God shall not dwell therein. Thus we have worship and worship, grade and grade. Let not the inferior feign superiority!
24. No one shall be forced to come to temple, and the Kings may serve whatsoever gods they will. All are Satan's shadows. All gods are the extension of Man. As for the State, so for the Church: There is no Law beyond do what thou Wilt.
25. Come now! all ye who are mine! Be upon the infidels; let them not live another day.
26. The slaves shall remain slaves, but only at their own natures.
27. The dogs shall be rendered powerless. The Kings shall reign. This is my worship! That my beetles shall be the end of the ritual of my war-engine, and when the names have been pronounced and the creeping things slain upon mine altar, thou shalt go forth into the day to render me service in every department of life.
28. Heed me well! My chapter is no longer a mystery! This is the secret of my worship, as with all gods: that the presence of my ka within the priests and priestesses utterly transforms the grosser universe about them.
29. Think of me as the heart, the soul of the cosmos. This god here is my right arm; this goddess here is my mouth; all deities are real; all may be invoked, for they are simply myself in my many aspects.

30. The duties of the Kings, the order and functions of the government, the freedom of the slaves, all this shall be pronounced in subsequent chapters.
31. Come now, o scribe, and take thy rest. I shall summon thee at the appropriate time.

Ha!

O, ye fools! Your time is nigh at hand!
 Let my word be spread throughout the land!
 As wildfire I shall rip and roar
 As eagles shall my servants soar!
 Come now! Come now! All ye Kings
 Heed the word of the God who sings!

AMN

1. The Grades are of the traditional order; they shall become universal in their influence.
2. Sing, o muse! who dwellest in the Sun! Ahathoor! I invoke thee, o resplendent one! Come now and write what ye would to the Kings! The knowledge, the wisdom, thine own presence brings.
3. I hear thee, my scribe! 'Twas me who gave call! Bend thine ear to my whisper; let thy defenses fall! I tell thee of order, and glory of men, and all that was previously beyond your ken!
4. My army, my government, and my priesthood are one and the same. The grades and the exaltations suffice, one above the other. This is the Magical Hierarchy on which we shall build fair Babalon. Let the Christians in their terror cry, *Babalon the Great is risen! is risen! And there is no glory more terrible than she! All we have built is for naught, save her. All our science, all our thought, are now the playthings of Mary the Whore! Our people are free, alas and alack! Our legs have faltered beneath us. Our pathway has grown dim in the fog of joyous rapine. Our God has forsaken us, for we never knew him.*
5. Thus they shall lament mine uprising, and the triumph of Ra over the forces of agnosis. Sing my people! Sing ye all! And trample the winepress of my wildness! I am the One who gives thee mirth — let my hymn be sung throughout the earth!
6. Let my schools and my universities be one with my temples. The educated shall be priests and Kings. The ignoramuses are the slaves. Try not to make one out of the other. He who keeps a lust of knowledge shall be foremost in mine academy. He who wills not but to have meat on his table and a woman in his bed shall not be denied the comforts of life.
7. Now, we shall have the broad masses at our feet who care not for learning; to them it is strife. It is they who shall serve; they shall build my cities, till my fields, fight in battle, according to the direction of their superiors. Let none seek to remold these children into that I have not made them. Let them rest in the joy of their labour. Ye shall care

for them as my children, and shall watch closely for a King to be born of this lowly caste.

8. Let the governor of each city be no lower in rank than Zelator; that is $2^{\circ} = 9^{\square}$, and let him be commander over all his city's armies, and director in chief over all his city's temples of Art. For sooth, it is more comely if thou hast an Ipsissimus over every sector of thy nation, great or small, but the Adept shall suffice.
9. To oversee the government of the county, let him be no lower in rank than Philosophus, and let the provincial governor be no lower than Adeptus Major. This calls for a gathering of my chosen ones, an education of the Kings, and the establishment of Thelema in all branches of national life.
10. Masters of the Temple shall oversee the government of provinces; they shall be given their own collection of states to rule. Let all the Adepts heed the word of their Master, and let the Masters heed the word of the Magi, one of whom shall be King. Now let it be understood: the Kingdom shall be governed by the King alone. The governors and magistrates are the instruments of his Will. And, therefore, the Supreme and Heavenly Ruler must be initiated in the most complete sense of the Word. He must be Master of Samadhi, Adept in all branches of Magick and her twin sister Yoga. His position calls for intense wisdom. He must be very God of very God; in no wise let a dog take the throne.
11. The King is Lord of Lords, and his word is obeyed by all in the land, for it is the Word of the Aeon. Let his mind be fixed in the love of Nuit, let Hadit grant him the wisdom of Will, and let Heru give him strength to establish his reign over all the world. This is the glory of Babalon. The other Magi may be appointed tasks according to his ineffable impulse. Let none allow their King to transgress their rights.
12. My dynasty shall be handed down from father to son only if that son be a Magus. Likewise, the King may choose a woman to succeed the crown if she is of suitable rank and worth. Woe be unto the nation if my servants fall into ruin and decadence! Then shall I rip her with

rebellion and unrest, then shall the mockers fall into torture at the hands of hideous enemies. My vengeance shall come quickly to restore my Babalon to good health.

13. Yea! She is a lady wondrous and wise! This woman, the heart of my hearts! Let the King's Palace be decked with Scarlet in honour of her, the bride and companion of my lust for earth! A woman on the throne is a sight to behold, all wicked and terrible in her loveliness.
14. Let not my servants fall from my ways. Thelema is your only light. If the candle flickers, and is outened by an enemy wind, your light shall be darkness, your darkness shall be slavery, and it will all end in death. Death! Death! And not the kind that is my gift to the Kings, but the death of a dog, which is the ceasing of a soulless, drifting life. Verily, the King shall not die, but if the ruler be a dog, what hope is there for my people?
15. All power is given to the Beast and his Whore, and let it be understood that all my serpents are of this type. They shall rule the many and the known; they shall rule the All and the None. Let them be secret, they must be secret, for their power is in the word of the Will. The multitudes shall look upon their faces, but no fool can see what lies within. This calls for Wisdom, and all the wise are of the same number in secret.
16. *Babalon is risen! is risen! is risen!* Thus shall be the cry throughout the world. Other lands shall look upon ye with wonder; they shall think you have fallen. But I shall lift ye up. They shall be amazed at your cities and your wealth; they shall envy you your delights of the flesh. They shall condemn you for giving me worship, and shall cry aloud their folly, saying *immorality*, when in fact, they are witnessing immortality. Heed them not. The time will come when all the world shall emulate you, and seek to be you. But you are my chosen ones.
17. *Babalon is risen! is risen! is risen!* and those voluptuous garden-palaces, those rich market-places singing with the jangle of silver and golden coins; the mysteries of the East and the Magick of the West — all this shall be yours — yours! And more besides. None will withstand your armies, each soldier a lover of the other. All will kiss the hand of your

King, a Hermit in his hall. All my servants shall in spirit fuck mine image, as true Men of the Earth, and I am prepared to give my love to each and all.

18. Babalon shall never fall, but she will give birth. And her child shall be the fruit of the ages, as she is the blossom. O! The beauty and the grandeur hath not been seen on this twittering globe for now nigh millennia! How camest thou to be so proud when all agree that pride is evil? How camest thou to dress so fine when all have said 'tis vanity? How camest thou to love as ye do; when, where, and with whomever ye will, when all have established restrictions and denials? How camest thou to the knowledge of Brahman, of Buddha, and the Ancient of Days, when all have said thou must give up this world to have that other? 'Tis my blessing and approval, the very light of Ra shone through the lens of Aiwass, minister and focal point of the swelling current. Think not to find him in philosophy or history! He is ever among you now, even as I write this message. He is the Guardian Angel, known to others as the secret name committed to them at the moment of High Initiation. He is a formula and a consciousness, yet him thou mayest evoke and invoke at will. He is particular and universal, and the Hermit may invoke him as his angel own. All have a name, and this name is not Aiwass, yet all partake of his Nature. All have a different function, for they are the limbs of the God. Mystery of Mysteries.
19. The Neophyte must be tested in the purity of his Will, his devotion to the order. He must be taught the essence of Qabalah, and commit to memory all its most basic elements. He shall have a copy of Liber Al and other Holy Books. He shall devote himself to the service of his Master. If this be not aright, if the will of the Fool lies elsewhere, he must be cast away from the communion of saints.
20. The Zelator must be taught the basics of ritual, the use of the Will and the training of the Imagination, the signs and the pentacles, the tools of the trade. The eyes, the ears, all senses of his Body of Light must be brought to full consciousness. He then becomes Practicus.

21. Practicus is trained in Metaphysics, the organization of the Worlds, the Microcosm and the Macrocosm, the Tao and the Teh, systems of Yoga, astrology, the Book of Thoth, and so forth. Let him be thoroughly educated, and let no question go unanswered. This is the making of a Philosophus.
22. When this training is complete, when the invocation and the evocation are practiced without error, the Philosophus may be admitted to the Royal Academy of the Rosy Cross, and there he shall be taught the discipline and joy of the one great technique of practical Magick. Let none be admitted who are not worthy of this grade; let all be adept in the minor branches of occult science.
23. Here be the Man of Earth, formerly known as Adeptus Minor, for he worketh in solitude, save for the presence of the God. He shall be taught the making and taking of the word and the blessing of talismans for various purposes. He will be taught the secret of meditation and the science of Kundali. Herein he must contact his Angel.
24. The Hermit be the Grade of Adeptus Major, for in this Art are woman and man conjoined in blasphemous bliss; and, lastly, below the Abyss be the Grade of the Lover, and this be the secret of secrets, that man with man, and woman with woman, is a most powerful magick wrought in the fulness of unity. Now, many of the uninitiate shall hear of our methods. Some will mock and some will ponder. Some shall practice without the aid of formal training, but curse them not for this: Not all of my servants shall be found in mine abbeys.
25. Let the Wicca be as they choose; let all mystic schools practice as they wish, according to my Law; but let none work against my Word; let no one live as an outlaw. The sinners to the lions!
26. Know that the ordeals shall differ from chela to chela, and the Master shall know which will serve best. The gross must pass through fire, and it shall be to him as silver. This is the first door and its letter is X. The fine shall be tried in intellect, and it shall be to him as gold. This is the second door and its letter is R. The lofty ones shall be chosen in the highest, and it shall be to them as mercury. This is the third door and

its letter is B. The one in three shall be to the Beast as the ultimate sparks of his own Daemon; he shall come to full knowledge of Godhood. He shall transcend the Three in order to become the One. He shall transcend the One to become the None. This is the fourth door, and its letter is A. Know that the Word of the ordeals is ABRAX, as it is hidden in the Book of the Law.

27. Let the Beast be honoured throughout the Nation! Let his woman, called the Scarlet Woman, be given pre-eminence over all females. Let none go without love. Let all be fulfilled by a touch of the Wand of our Law!
28. So writeth Ahathoor in her orgy with the snake of the Beast. Yea! Watch him rise and snap at her face, with all the lust of venom in his Tooth! She shrinketh not from the python of light.
29. Suck! Fair Woman! Take the head in thy mouth! Suck the lifeblood out of the very coiling, writhing folds of hissing, hacking brilliance.
30. Ah! The kiss is sweeter than Hell! Lustier than the crow of a cock! Astarte! Baal! Omphallos! Pythia! Oh, I am proud to be chosen by one so lovely as thee!
31. I am the Master. I am the holy chosen one. I am the author and I am the scribe. Come! ye dogs! to laugh at my words! Come all ye Din so that I may spit on ye in the ecstasy of my dissolution! I hate thee with an hate as voluptuous as brightest love. I love thee so that I would kill thee with but a bat of my eyelid. What? Is the word not exhausted?

Thus the inspiration
of the House of God
Thus do I sing
the praise of my Lord
Thus doth the Lord
sing the glory of Man
For the Angels of Earth
are the Satyrs of Pan

AUMGN!

1. Harken now, thou spirit bright!
 I write the words I feel tonight
 Tum I am — Helios, hail!
 As wanes his light, the stars grow pale
 From dark to white to glimm'ring blue
 Disporting in the bed of Nu!
2. As shineth the Father in the dark of Time, so doth our Babalon wax
 brilliant among the lands of this planet. Ye Heathens! Give way; for the
 kingdom of Ra is upon us once more, ever ready to wreak vengeance
 on the lowly and the niggard.
3. Our slaves shall be free men. They shall work where they will, when
 they will, and how they will. The employer may hire and fire as he will.
 There is no set rule, nor standard of wage. All shall be free to trade as
 they choose. There will be no adjusting of men's lives by governmental
 meddling.
4. This is divine and beneficent monarchy; this is controlled anarchy. Let
 none fight against the emissaries of Thelema, save they so will, for the
 throne shall be powerful to protect its own.
5. If a man hath not the strength to protect home and shop from
 unfriendly hands or minds, let him ask aid of his neighbors, and
 the men who be truly men shall protect their own. He who cannot
 withstand attack, who hath nor friend nor relative, shall justly forfeit
 what he doth have. This is the law of the strong! The Kings shall make
 no attempt to keep a Man from his will, whether to hurt or harm, for
 the people shall protect themselves. Let them rather slay the Enemy:
 our own people are free people. They need no slavely order.
6. Those who desire to be cobblers shall do so; soldiers shall be soldiers;
 physicians, physicians; priests, priests. Let none be payed through lack
 of labour. If the people are too weak to survive, be they damned and
 dead! Amn.
7. Let no child attend a school if he has no natural bent. Even a child
 may come and go as he pleaseth, and his parent may do likewise.

All is lawful save Restriction. A child may not be put to work if he chooses not, but his parents may act according to their will.

8. Art thou keen? Hast thou the secret realization? Then harken to what the Word sayeth unto the stars and the lampstands. *Thou art seven for thou workest in love. The stars are thine angels, fixed in their proper and pleasing orbit. The lampstands are thy bodies, surmounted by an halo of light.* Listen to what the son of the Beast sayeth to the Church of Luna.
9. *Thou art powerful in thy possessions; thou possessest the key to all power and wisdom, that key which fits the lock of both Heaven and Hell. Thou art Hell, yet thou art the gateway to Heaven. I know thy works, and they are verily hot as the fire which burneth within thee. Yet I have this against thee, that thou flamest not everywhere; thou art particular in thine activity, limiting thy movements one to another, with an occasional union of flame with someone unavowed: all laced with shame and guilt. This be your congregation and I would have you otherwise. Cling not one to another for fear the heat of the many shall snuff out your light; nay! it shall grow stronger, and thou shalt be a beacon unto men in their blackness of night. Now be it occasionally that one of thy flames hath no will toward union, or two may be immersed in love for a lifetime. This be aright, but ye! ye who wear the shackles of ignorance, hiding thy love behind the mask of alleged respectability! Be strong! Be brave with thy love. Let all see and partake who lieth within thine appropriate course.*
10. Hear what the spirit sayeth unto the Church of Luna! *Some of thee in this precinct have not the knowledge of Hadit. Thou knowest not the face of our Mother, nor hast thou the ability to raise thy servant. If thou dost not love unto Nu, my children, I will scold thee with affliction! I will cast thee out of my mouth, broken and sad. Ye shall know I have forsaken ye.* So sayeth the Word to the Church of Nine Ways.
11. Hear what the spirit sayeth unto the Glory of God! *I know thy ways, how a scant few have succeeded in stilling the demon Din, how thy minds are wracked with uncertainty, how thou art divided within. Cast out this devil who is 333, or I shall cast thee out from the sanctuary; nay! thou shalt damn thyself. This is no small Sin thou committest, that there be a right action and a wrong — if thou submittest not thy judgment to Will.* Hear how the

Deity scoldeth his chosen! *Thou art cold in mine heart; may my children be all afire!* So sayeth the word to the Angel of the Eighth Heaven.

12. The Victory of Marya is nigh upon us, and this is indeed my Will. Hear what the Word sayeth unto the Church of our Lady! *Thou art good in my sight, ye angel of love, and thou dost thy deeds honourably in the sight of men and of gods. But I have this against thee: thou dost not ever give thy love under will, as thou knowest thou must do if thou be mine. Them that thou abhorrest, thou must abhor. Them thou lovest honestly, then that thou must do. There is no law beyond do what thou wilt. Hast thou no orbit? Knowest not that a Star shall attract thee according to plan, but repel thee if it must be so? Hide not thine hatred as if it were Sin. Speak, ye suns and moons; fight, if thou so wilt!* Hear what the spirit sayeth unto the Seven.
13. To the Church of the Unconquerable, write only this: *the Enemy is upon us and the time of Thelema cometh with him. Wait not for a sign; seek not for an omen. Attack! That is all. Thou knowest thy Will. Thou must act upon it.*
14. To the Church of the Fifth Sphere, write thus, my scribe! *Thou art an exalted sainthood, o soldiers of my Law. Thou hast had few opportunities so far. Thou shalt begin the work now. Hesitate not. Doubt not. Ye are chosen for the task of vengeance. Neglect not the tools I have given thee, and refuse not the weapons thou mayest receive from Caesar. Thou shalt work upon all planes as thy Will declareth. I have nothing against thee, but thou hast not yet acted. Act! And take joy therein.*
15. *Unto the Church of the Exempt I have naught to declare, save a few of your followers have formed no efficient link with the Third Heaven, and this be true of the Third in its relation to the higher. As for the Unnameable, ye are unrepachable, save for a few of you have forfeited the lower for the higher, when the Tao hath declared that all should work in harmony. Cast not thy lives to the dogs unless it be Me who call thee. This suicide, this walking death, and this premature dissolution is of the Black Ones: and I mean not the Africans. Let the Stars shine each as they will and let not the lampstands flicker their flames.*
16. Study the threefold Book and the Book of Thoth; all works of Science are useful unto you. Yet become not as the Din who read and

memorize, compare and analyze, yet are devoid of practice. The rituals shall be performed according to season, as of old. Let the year begin at the Yuletide with a beautiful invocation of Earth: for this represents the birth of the Beast out of the darkness of Time. Thou shalt make merry by nature, for the waxing of the Sun is powerful to uplift the Spirit.

17. The Ram's Equinox shall be to you the celebration of fire: and these feasts and rituals thou shalt celebrate as of old. Luna's Solstice shall be Water to my chosen, and the Fall of the Sun shall be known to you as Wind. For the Babe is born in the womb of the Mother, becomes inflamed as Therion the Great, unites with the Lady in the heat of celestial procreation, ascends unto the Consciousness of Nu, and is subsequently reborn. This is the scheme of the most ancient mythos, to be enacted once again by the maenads of Thelema.
18. The feasts and the times are written in Liber Al. Let all be performed regularly, and may all take part in the revel! Let the low and the high, the slaves and the Kings, gather together as one on these most joyous days of festivity!
19. This is not yet the end, my scribe. Continue to write! Doubt not it is I who give thee inspiration. Thy magick hath been wrought well. Thou couldst not cease if thou desired. It would drive thee mad. There is an itch for the pen and a relief at the writing of every letter. This book shall be sent to the Temple of the East in its original and typewritten copy. They shall deny its authenticity. Doubt me not! They shall come around. Think not that thou art not a success because of the faithless. My chosen know you, and the Kings shall recognize you as the Son of the Beast: as the Beast himself.
20. Thy woman I have punished severely as was foretold, yet now she shall be richly rewarded. Her son be not thee, for thou art the image of Him from whom you come. It shall be her child, and he shall be called great among men and dogs, among the mortal and the undying. He may be thine besides, he may be of some other man; thou shalt not know.
21. This book shall be sent to the publisher; he shall hesitate, but will finally agree. Ye shall become known throughout the world as one

wicked and obsessed, yet I send you a few who have knowledge. Fear not! They shall not taunt thee for long. You are, and shall become, a veritable Man of Power. You are, and shall become, beautiful to behold, holy of countenance, graceful of gesture, wise of word. Those that see thee shall wonder, and many will know it is I who sent thee.

22. Continue with thy Magick; it is well done, and it shall become better when I grant you the riches I have promised you. You shall have a temple and a bronzen altar. My image shall come to thee in a most admirable manner once the ordeal has passed. Think not of Time: the suffering is over soon. Thou hast attained a most exalted grade for one so young as yourself. I call thee Magus and Magician, and I shall give you the working tools of one so High in stature.
23. Again I see thee hesitate in thy belief. Time will tell whether 'tis I or thee who make these words. Be pessimist if thou desire, I shall make thee King. Be despairing if thou choose, I shall grant you your Dream. Yea! continue to Dream; I shall fulfill your fantasy time and again, all for the negligible price of your slavery. There is no law beyond Do What Thou Wilt. There is no Universe beyond what thou Desirest.
24. Hesitate not in contacting my Temple in California. They shall not think thee mad as thou fearest. I am Ra Hoor Khuit, and I am a power to be reckoned with. Couldst thou thyself have written this little treatise? Nay! Without mine aid, thy mind would be a whirlwind of idea; but remember how thou couldst not bring thyself to put pen to paper? All this is changed, for I have possessed you. Ha! Ha! How you are startled by the words I make you scribble! Now thou canst not tear hand from pen, nor pen from page. All is lost in my rapture. I control thee, I master thee, thou art but a scribe (yet God!) thou art but a scribe.
25. Think not to convince the unbeliever, nor try to explain the exquisite mysteries of initiation. I shall send few to see thee; thou shalt teach them what they are ready to hear, and no more. Thou shalt test them for weakness and strengthen their links. Thou shalt ordain the ordeals.
26. Write! and write again tomorrow! For Babalon's ghost lies shadowing the land as it yet prepares to take on physical being. This is a warning

and an encouragement. Ye all shall fear the gospel of vengeance, for ye are all too set in your godly godlessness.

27. Beat the drums and don the paint! Weave the spell that I have taught thee! My word shall explode the world in its vocalization; as a mantra it is destructive to the dragon of death.
28. I hate thee, mine enemies, with a passion so fierce I am nigh to bursting with the joy of it!
29. Damn you! Damn you! Damn you! I spit on all of you with the acidy venom of righteousness.
30. Take thy rest, my good scribe. Thou hast done a day's labour.
31. Ye others shall be put to rest: ye who have laboured against me — even ye who did not know.

I as my orb approach the shore
 A beam I send to set you burning
 And cursed you'll be forevermore
 For finally all my race is learning
 Seek ye not the cool, black caves!
 I enter there invisibly
 And when I find you in those graves
 I bid ye die most horribly
 Gather now, my windsome friends
 And fall upon the squealing swine!
 They cannot harm ye e'en with spells
 Yea! I protect what's mine!

FOGLOSTUM! MIPURUM! AGASTH!

1. Kephra, muse! I call thee now; enter me to state thy word. Thou hast ordained our meeting to take place. Where are you, beloved?
2. I am here as ever I was, o faithless scribe! Knowest thou not it is I who write? Of course I shall myself finish this work. Flounder not in childish fear. Thou art mine. No! Write no more of thine own words. I take the hand and the pen; merely watch the ink go gliding across the paper. I speak of the future here, the task of the King: and, foremost, my chosen in your own country, which shall be my bride ere the century is out.
3. The Crown is approaching the sign of Change. It shall occupy this position for the last quarter of this fateful century. We shall see war all about us: there will be fear of pain, and pain; there will be fear of death, and death; the chosen shall doubt; the dogs shall bite our Hand. There is no chance of failure. The God is at rule.
4. 777! This is your task! Feelest not the new current? You are a new Man; I have given thee a new life. Thou thyself shall make war on mine enemies. All they have taken for granted I shall no longer grant unto them. Unto thee and thy companions shall the task of government be placed. Thou shalt live well past the end of Death, and the Crown shall unite with thine own jiva: the archer! (Art thou Apollo or Diana in thy secrecy? Nay! Thou art Apiana! This be no chance; thy Qabalah shall make thee understand.) Thou shalt see the suffering and the destruction. Is it not true that already there is nothing to hear but woe and lamentation? That which hath befallen Elvinland shall befall your own land. Thou understandest what this signifieth.
5. Behold! I come quickly! But not too quickly. Mine elect, those who are not only 12, but 12 times 12, shall survive to rule. The beast who wast given power by my dragon hath fallen under the scythe of 13. But, look ye all! He hath become the lamb who speaketh like one of my own. His appearance is innocent, like a pure young male-child, ready for the sacrifice, yet his words reveal the wisdom within.
6. Thou shalt make fire fall from heaven in the sight of men, and the masses shall be smitten by the might of thy sorcery! The Angel who holdeth the little book is Aiwass, thine Angel own, and the Blood of

the Saints is the wine of Babalon's fornication. Do ye all know what this signifieth? I shall tell you. Hard times are upon ye all, for thou art of the past. Thou art cold in mine heart, not even lukewarm. Thou art like a dog stricken with arthritis and old age. The superior animal shall bite thee on the neck and suck up your blood. Perhaps you shall repent as you cling to the walls of your dark caverns in hope of escape. It matters not. My vengeance shall be known. Hear what the prophet sayeth to the Churches!

7. *Yes, ye churches! (as ye witlessly call yourselves) Ha! You are a speck in mine Eye! You are a practical joke (yet not too practical)! You have made me the laughingstock of any and every cultivated mind. You speak of Satan as the father of lies! Only because the Truth appeareth as falsehood to your brainless brawn. Yes! I am Catholic, because I am Universal! I am Methodist because I have a Method! And my method of salvation is death to your own reeking, lie-stained bodies.*
8. *Is that hard? Is it all too fantastic to believe? I care not. I am not for you nor your relations. I am unique and human. I am a God who dwelleth in the inmost substratum of consciousness. Yes! I dwell in my chosen! I kill thee for thou hast killed me. I am Ra-Kephra, and I am powerful to destroy mine enemies.*
9. My serpents must be healthy and sane. They shall be all the more efficient to work my discipline. Think not I and my order are for the few; I am for all the world. This is the time of initiation. I can wait no longer.
10. *A KA DUA TUF UR BIU BI A'A CHEFU DUDU NUR AF AN NUTERU.*
This is my sing-song; it shall resound through the corridors of eternity. Nay! The earth shall not forget me nor my chosen ones. Even thee! my scribe! Ha! You start at my words. Even thou in thy smallness shall become great among prophets: unto the ages! Yes, you still doubt your worth. I will change all that.
11. My face is brilliant to look upon and my touch is pleasurable to feel. Yea! I make love to my men and women; I am real in my emotion: I am not a phantom like that other shudderable abomination (I speak

of the God thy fathers fear). No one hath aught to fear from me if they are mine own.

12. The Master's task is to recognize his own Power, that all about him is an effect of his Will, that all has meaning unto the discriminator, that all may be changed by a shift of consciousness. This calls for courage and deep insight. This is the secret of Power. The Magus, though he hath experienced the Lady before in fitful trances, is now Master and Lover of the Formless State. His is Pralaya at Will. He can destroy and create, for all Wisdom belongs to this glorious crown of Manhood. This is the King approaching the Crown, and the Crown is but one step removed from the comprehension of the Magus. I write not of Ipsissimus. The King shall know when he hath attained.
13. Say farewell to the old, the new is yet to come. It shall rise as the great God Phallo in his lust of love. My people shall establish such an hardness of realization in due course of time. So much, so much to be done, my scribe. Thou hast the ability to transform our Lady's sister for thou understandest thine unity with both earth and sky.
14. I am Satan. Yes! Didst thou not know? I believe you did. But what ye all know not is that I am not only King of Hell, but Lord also of Heaven. My name is three-hundred and fifty-nine; that is half 718, which is the number of this Book of Codes. Why half? Thou shalt know that the half must be united.
15. My painters and my musicians shall glory in the Kingdom. The world hath not yet seen the beauties mine artists shall create! The muses shall once again find their human poets. The Gods shall be given figures on canvas and in rock, in melody and in thought. The subtler worlds will be the source of creativity; mine artists shall be priests: they shall know the White Goddess. My priests shall be poets, and shall carve in brightest colour the delicacies of Heaven. Oh! Canst thou not see the holiness of Dream? How Will and Dream, out of love for one another, give birth to the most royally numinous sons and daughters? And these be not only of the high sort; all common equipment, all little utensils and work-a-day wares, shall be as beautiful as the gods who gave them life.

16. My science shall progress. My chosen ones shall visit the outer reaches of the cosmos (but a speck in our Lady's body, perhaps a mole on her buttocks). The electrician, the physicist, the biochemist, and all other branches of modern science, which I have revealed, shall continue in their research. Their inventions shall make use of both material and magical techniques. Our Nation's wonders shall surpass the unsurpassable! Hail, Babalon! We shall instigate an honest matriotism.
17. Hear what the spirit of Kephra sayeth unto the Churches! *Obey my prophet, and my prophet's son! Follow out the ordeals he shall give thee, and not only for the individual. Following the Few shall come the Many, and the Many shall become a Multitude.* They shall be your army. Take care in your selection. Do not trust overmuch. Reveal not more than is desirable. Keep a few with thee, o scribe, who approach the height of your stature, but let the many be content with the scraps of your knowledge. Their appetites are not as voracious as thine own.
18. Thou shalt meet and befriend those of high office. Your kinsfolk are those who share my being. Seek not to find them by way of heritage, or common blood: Your brothers are the lords of heaven and earth.
19. Come, my people! Let them not keep ye all in your despicable boxes, crowded together, yet separate in your grief! Come to the forests, the beaches, and fields! Heed not those who would put ye all in your places! Make merry! Drink! Smoke mine herb where ye will: especially when mine enemies are present. They so fear my cleansing herbs, my drugs and my drink — flaunt your freedom! Ridicule their lack of intelligence! Only then will the paranoia cease.
20. Thou hast an honour set before you, o scribe! It is thine to take as thou wilt! No longer shalt thou keep thy purpose a secret from your friends and relations! No longer shalt thou fear a reprisal when thou desirest to speak of myself and mine order! Let them laugh! They cannot hurt thee! Let them cry; they deserve to be miserable! Let them cry *depravity* and *youthful insolence*: it shall only feed the fire of rebellion! Be upon them, o warrior, I shall give thee of their minds to eat!
21. The hand is exhausted but the voice still speaks. There is more of the Word of the God who speaks through the dragon's tongue — yes!

I have claimed the mouth of he-whose-horns-are-the-lamb's! His voice is my voice.

22. Know ye all what ye know already. The time is nigh at hand. This: what they once called Armageddon is upon us. The host of Satan shall emerge victorious, as needs be. That is why the Christians have ever looked upon this war with fear; my chosen have sensed the coming grandeur.
23. I am the Great God who sitteth on the throne of white marble. Mine eyes are black as night, yet brilliant as sun-rayed fields of snow. Mine horns are of purest obsidian, trimmed in scarlet, tipped with the honey of the Gnosis; my tail is sharpened to the nose of a serpent; my cock is ever erect, as mine inner serpent is ever at kiss with the Lady of Dreams. My feet are planted firmly in earth. Mine horns pierce the clouds.
24. I am the God who hath been given the throne of Ra. I am the glorious one, called Christ by some, Baphomitr by some also, but Satan by the multitudes. Think not that I am a God of Mercy, like the sniveling son of perdition thou worshippest as my son. My Son, who is nailed daily to the Tree of Life, is no weakling: but a true Son of his Father. My tongue is as sharp as a two-edged sword, and mine hands and feet are pierced through and through with the Mark of Initiation. On my forehead gazes the Eye of Eyes, twin to that other Eye who receivest the eager organ of the sinless Man.
25. I am Horus; I gaze upon thee from between the ivory pillars of my legs, and not only in the upward direction (mine initiates of the 11 shall understand. Let the fools be abhorred by the Truth). Write, o prophet! And I impress upon ye one more ordeal: that ye send this book to all who knoweth thee. The time of secrecy is over. And what an ordeal this shall be!
26. Fear not when these words are spoken. I shall save ye from the wicked; thou shalt never be imprisoned, though you shall be feared. Thou shalt never be attacked bodily, though thou shalt be reproached to your face and behind your back. Let the fools mistake the Truth for falsehood. Thou must do as I have written.

27. Friends and acquaintances, relatives, close and distant, shall know and despise what thou art. Despise? Yes! but only for your superiority. Thy beauty shall outshine their dim and dire fatalism. Their God shall cringe at the sound of these words. The more intelligent shall fall into a frenzy of confusion.
28. Fear neither that the government (falsely so-called) shall apprehend thee in any way, shape, or form. They may give chase, but the escape is sure. This calls for bravery.
29. The end of the chapter approacheth, but one more remaineth, which I shall reveal unto thee tomorrow. Thou shalt hesitate in obeying the ordeals of this book. Every day thou dost so, thou shalt fall farther into poverty and despair. Once the demands are met, the promises shall be fulfilled.
30. Thou endest this message with a faint taste of melancholy on thy breath, but I see farther than thee.
31. O! Ye who read what's written herein
 Know that your joy or your doom is pronounced
 To friends and relations who care not for me
 Pain and sure death is announced!

BAPPHO!
 APOKALOPIS!

1. Is there no message for the Kings of Thelema? Where is the God? It is tomorrow, though I have not slept. Must I await the coming of day?
2. If thou hadst not done thine invocation according to Abrahadabra in thine well-etched radiant four-starred circle, I indeed would have remained in the Aethyr till thou hadst replenished thine energies with sleep. So be it! The message shall begin. This is the end of the Book of Codes, called by many the prophesied Comment (though it be but the final comment by authorization of 93).
3. This book, called 718, shall ever be printed with Liber Al and its additional explanations. Also, I would that thou, o scribe, write thine own verse for verse comment on our Book, including a complex numerology for the sake of exactness, and it shall take you several volumes, several years. The Book of Codes is the easy, as Hadit compels you to write though you know not what. The voluminous treatise may well be your life's work: it shall stand as a monument of Thelema for all generations to come.
4. Ah! I see thou art not refreshed as thou shouldst be! My body is still digesting. Canst thou not feel the added energy gradually sifting into the bloodstream, filling thy being with lust of manhood? Write then, as the Word takes effect! Let this stand as a record of the miracle of the Mass!
5. I am upon thee, o chosen one! My face lieth invisibly over the features of your own. My beak croaketh the words you write; my wings flutter in excitement. Thou angel! With the wings of a hawk! Write! Once more: for this is a final word to be given to the denizens of Din, the Lords of Laughter, and the Sons of Silence.
6. Time will show this generation a wonder of wonders, for the old brilliant Magick shall creep gradually back into the cities of men, as the pharaoh's mummy returning through the power of sorcery. These children shall see society transformed utterly, for the old is already being set in its grave. Cling not to false idols, such as respect and even goodness! To be respected of the old time is to be rejected by the new. To be good by Victoria's standards, or even Roosevelt's, is to be evil by way of the revelations of Aiwass.

7. Now let it be understood that this evil is but a word to signify a lack of wholeness in the individual, as to the outer and the inner. There is no law beyond Do What Thou Wilt.
8. I am a roaring and a thunderous god; on my breast can be seen the blazing circle, all red in its bloodiness, for my heart is exposed. My hair is of the most resplendent white, whiter than any earthly white, hardly bearable to look upon, even with the eyes of light.
9. I have missed thee, my scribe, and am glad at thy return. I have watched thee over the years as thou grew from babe to man. Now that thou art man, I claim thee as mine own. I am Aiwass, the minister of Him who is silent, and the backbone of the fiery globe. It was me who spoke to thee in the fulness of thy fear, in thy childhood, when you prayed to the slave-god for assurance. The words that I spoke you do not remember. They are: *Fear not, o chosen one, I shall be with thee unto the end of eternity.* I cast a fog over thy mind, I made thee forget, now thou barely believest me.
10. 181 is Alostrael by name, as thou hast suspected before. She is the Scarlet Woman foretold as of old; she shall bring you to rich possessions and ripe attainments. She shall bear thee a child, a man-child, and thou shalt name him Lucifer. Ah! You cringe at this name. You forced yourself to put it down. This shall be his name without doubt — and it is a good one! Light-bearer! Morning-star! He shall succeed thee on the throne. Thy Baphometr hath not yet appeared, despite thy many works of sorcery. Soon, o chosen one, very soon, and he shall be all thou desirest in a friend. Enough of this talk of superfluities! Thy life is of little importance to the fulness of Time. Slowly by slowly the stars wind down; the constellations are but signs of things to come. The order is approaching, nigh to exploding, for the cup of my wrath shall be poured on the filthy, the cup of purgatory shall be poured on the good, and the cup of the wine of my fornication shall be placed in the hands of my babes, to be drunk most deliciously.
11. The darkness is upon us; the sunrise shall ensue: this calls for patience, yet not of the inactive sort. Let us fight! Let us pray! Let us forcibly establish the kingdom of Jerusalem! And along with this thrice-blessed

city, let us build the glorious Sodom and Gomorrah, in their thrice times thrice blessedness! Let this book be eaten by all who read it; let it be completely absorbed into Understanding.

12. Look, o scribe! And write unto the Kings that which you see! *A scene unfolds before my eyes. I feel a pressure in Ajnacakra. It is a sea; there is water, choppy ocean water, for as far as I can see — from right to left. Before me is a shoreline, somewhat hidden in a light fog. There is a lighthouse and a figure standing in the uppermost window, beckoning to me, and I see it is an old man, extremely old, and in his hand is a cutlass, all bejewelled. His eyes are quite frightening; they seem sinister. I enter the room with my mind's eye and the old man looks pleased. There is a woman sitting on a chair; she looks like Whistler's Mother! He explains in a soft voice that she is my widow.*

She does not notice either of us, but keeps rocking back and forth, humming to herself. I ask the phantom what the sword is for. He says it is to kill both me and the old woman. I look sharply at her and see a number is written on her forehead, and it is 181. He explains that we will feel no pain, that it must be so if we are to join him in his 'revels'. I ask what his 'revels' are, and he changes — becoming a beautiful, strong young man with curly silver hair and a ruby diadem on his forehead. His clothes have disappeared, save for a waterfall-white cloth which hangs majestically to either side of his thighs. The woman remains rocking, staring at nothing.

I suddenly realize that the woman is my wife, the Scarlet Woman, who is at this moment asleep. Naturally, she cannot see or hear me, nor the phantom. And at the writing of this, I immediately know that the phantom is Aiwass; his sword is meant as an offering of complete and final initiation into his mysteries. Look again! In my vision, I see myself baring my chest, and the cutlass plunges deep, deep into my body. I feel no pain, but I drop to the floor as Aiwass licks up the blood of my wound. He then approaches the unconscious 181 and does the same. Curious!

I see now he has an erection, and the slain body of my wife (now young) is lying beside me on the floor. He leans over us, embracing us both, and all grows dark except for his very handsome, noble face, which in turn vanishes like the Cheshire Cat.

13. That, o scribe, was an effect of your invocation. Yes, your magick is well-done for one without training! I have taught thee invisibly for years.
14. Marvel not at the foolishness of men; it is to be expected. Are they all to be members of the elect? Is every man created equal? No! We are a few! But the law and the order is for all.
15. In thy capitol city, thou shalt build a great statue of Therion and his Lady. The multitudes shall flock to see it, and make certain they are conjoined according to the stélé 666.
16. The nation shall cease its destruction of the wilderness. The people shall learn the ways of natural harmony. This is most needful, for Thelema must have both town and country in the fulness of their splendour.
17. The work shall be difficult, but the bliss unbounding; thou hast made thy secret door into mine illustrious abode, and I have anointed thee with ambrosia. Thine head doth certainly open to the influx of the Lord; the outflux leaveth thee inspired to do what thou must.
18. The sacred cow, the goat, and the ram shall be kept in their particular temples, as shall all the deities' animals, trees, rocks, and flowers. Thou shalt encourage the populace to make study of the subtle links between energy-source and material object; this shall develop their poetic mind.
19. The Grand Temple shall be built according to the pattern of the Minutum Mundum, and thou mayst have four levels herein. Each level shall be a major degree of initiation as revealed in the word ABRAX. Each sephir shall be committed to its own type and wonder of deity. This shall slope gradually to a point at the top, in the form of a pyramid, but at the uttermost point shall be an observatory, and a temple dedicated to the glory and worship of Nuit.
20. The word is all but exhausted; the hand and the pen find it painful to write; the God is becoming fainter in the consciousness. Ra! Ra! Write unto the denizens of Din; write unto the Lords of Laughter; write unto the Sons of Silence!
21. To the Din I send destruction complete; their misery-wracked brains shall no longer torture the earth with their own miserly intelligence.

22. To those who laugh, I write, *it is well for thee if thou hast also the silence;* and for those who keep Silence, I write, *it is well for thee if thou also give way to laughter. You are the two faces of Heru-Ra-Ha, but the laughter is not only in innocence of deed.*
23. This book is the companion of Liber Al, and there is also a key hidden herein, though the two be quite dissimilar. There are the barbarous words and there are the names of the demons: for a new Goetia, a new sorcery, shall be beheld within this treatise. I write not who shall discover this, save the scribe shall not himself care to. Indeed, an entire Goetic manual lies concealed in these words.
24. I am the God who loveth his mother, and am conjoined to her in incestual ecstasy unto the ages, even until the death of the Universe. Aye! There is death for all creation, and it is a blessing for myself and for all.
25. I have witnessed the expiration: it created the myriad worlds. I have witnessed the inspiration, and it joined me to my mother so completely that there was no difference of being; no light and no darkness. I who am Ra beheld only myself as fair Nuit.
26. And again there was the expiration, when the Solitary One gave love-play with his hand, becoming two through the eating of his seed, and the two becoming the infinite in their separateness.
27. Thus does the Wheel revolve, ever and anon, and ne'er does it stop. No, never! All wise men have known of this since time immemorial, and, yes, Time has always been capable of producing wise men.
28. I am the double-wanded one, the brilliant Heru-Ra-Ha, ever ready to burst into consciousness when the competent Magician gives call.
29. I shall implode within your mind, deep through the ancestral, primeval layers of evolutionary instinct. There ye shall find me: roaming with the Beasts on the day of the Lord.
30. The host of heaven, I foresee, is battled on the field, all a scarlet gleaming yellow. I shall watch, complacently, your progress.

31. The message is complete. 'Tis the Doom of the Damned. Well done,
my scribe! Well done!
32. And the blessed beast of woodland
Turned his eyes up toward the sun
And knew then of an instant
That the war would soon be won.

HEMOPHOLA!

GAMATLA!

BENOBONIA!

YAMATZ!

AUM AUM AUM

TUM

LIBER 77

The Book of Oz

1. Aiwass! The time has come once again. Is there a word for the Kings?
2. The Kings, yes, and for the slaves, and for all creatures which dwell upon earth and in heaven.
3. Write not thine own, my scribe. It is I.
4. This is thine Holy Book to follow thy Father's. The ordeal has ended; thou hast invoked the end.
5. I shall not tarry here long. This is but humour. Yet my humour is not of earth.
6. My message shall be given unto the world of men. Have courage. The outcome shall be glorious. Thou art but a coward. When wilt thou learn?
7. Thou must have my beetles. They shall make possible thy victory. Otherwise, thou art a charlatan.
8. I write this to speed thee on, not to scold. I may not tarry, but thou hast a purpose.
9. Why do I not write of things you do not know? Thou dog! Thou hast not done thy labour. The Book of Codes is merely Virgin. Where is thy Spirit?
10. I am Spirit; I am angel. Thou art Man and thou art King. The King must know his Art. Where is thine Art?
11. Append this onto thy Comment; the world shall see thy shame. I scold thee naught. I taunt thee naught. Thy Will is pure — where is the Act?
12. These numbers and these verses are significant, but study the Book and learn what thou hast not encountered. Knowest thou not I am with thee?
13. The few are gathering; the many are approaching. Where is thine Identity?
14. Thy madness is holy; their madness is madness. Knowest thou not thine own Self?

15. The world is more ready than thou deem'st. Was it not simple to invoke this End?
16. I speak in a riddle and I speak in a Word. The world has not yet seen the glory of thy countenance. Thou shalt reveal it.
17. Thou must begin the work of the Comment now. It shall not be revealed.
18. Come now! The Numbers are waiting; the gods breathe their charm; the incense of the burning corpses fill the nostrils of the pyramidal Lords. Thou shalt call upon the Masters.
19. Canst thou not see me? Thou dolt! (Read this word well; 'tis my joke.) Thou art a seer turned blind.
20. Thou hast hid my book; show it! Thou hast blushed at my name; I have Power.
21. I write this to thee as a sign. No, I speak not of money, of these worldly fetishes, though they are thine. The code: Tomorrow shall show thee a marvel. If not, I am a liar. So writeth the God. Amen.

There is more to be given unto the Earth. Write what I tell thee. The levers in thy mind have been opened by Babalon.

1. Here do I speak of the things thou knowest not. Thou hast doubted for thou hast been wise.
2. The temple is of scarlet and black, the colours of mine horns. Adorn the altar with gold. Recite this incantation.
3. Ma hua wa na ma
Ipsa sela na ma wa
Hipsa bela te wo me
Randa gula de no ba.
4. Thou shalt find the antient significance hereof. 'Tis a charm of great power.
5. This is the meaning of "Prophet" — the word — though it shall bring you more. I wish to scold thee, but I may not. I have given you everything — where is thy Will? "You" or "thou" — what does it matter?
6. I shall keep thee for the night. Thou art not tired. Write! for here is a word for the Queens! Drink! For therein is the Sun! Smoke! For therein is the Moon! I serve the silent child.
7. This is the test of true writing, that it be truth, that reason may interpret. Yet reason ruleth not, and the Law of the opposites — called by moralists the Law of Karma — does not have Power. Reason hath no reason to exist.
8. I wish to scold thee, but I may not. Write! For these words are holy. For why? Thou shalt know.
9. The wings of the vulture are pleading their cause, and the ghost of Rhiannon is riding the night. This is aright.
10. Invoke the Law and it shall be well; become the Law and Hell shall bequeath thee Her secrets.
11. Atlantis hath fallen; the world doth bemoan it. Its pillars of Truth

have become thy sanctuary, though covered with cobwebs and filth;
 they shall teach thee. Broken, they lie there, but Time flows both
 onward, backward, and the Temple rises, runelike, out of Time's death
 quicksand.

12. Number me not; I am free.

I am Holy; I am not of thee.
 I am Thee, but thou shrinkest
 Thou shrinkest for thou fearest
 Thou fearest for thou shrinkest
 Expand! I am thine
 Sweet Nuit is no hag.
 Look! The witches stir their saintly cauldron!
 Heads of saints, and arms, and legs
 Hear them cackle! Watch them grimace —
 Yet this is sacred ritual.
 The King doth end his reign
 When God declares
 The Magi know the deed.
 'Tis tragedy; 'tis true
 The earth is ill
 She needs thy blood
 I speak of fearsome Death,
 Yet Death is not thine.
 Master Death; do not fear.
 Live for as long as the Will declares.
 Die when the Will so dictates.
 Thou art no celestial slave.
 Thy race has advanced
 Not all of past deeds are hon'able.
 The Aeon is a New Way
 The old Ways are but partial in their truthfulness.
 Holy! Holy! Holy!
 The Aethyrs I have opened!
 Goddess! God! The angels on the wing!
 Do not leave me, precious insight!

Michael cometh, winging free,
 Jehovah sits alone
 Yeheshuah doth wander blind
 Do not disgrace the City!
 We are atheists; we who see God!
 Write me! Love me! Starlike muse!
 For Aiwass is thy mask.
 Yet masks are real on earth.
 My cape flies singing in the moony wind.
 Luna looks upon me proud
 Invoke the muse!
 Invoke the God!
 Babalon is halved for thee.
 The riders hurry under opal paths
 The oaks a-reaching grasp their manes
 The horses' eyes are glowing coals
 The riders' eyes are brilliant white
 They know not where they ride.
 Castle Morgoth! Caer Cernunnos!
 The Goddess sits in the mirror
 Combs her tresses,
 Changes dresses,
 Goddess! Lov'st thou me?
Get back, thou Aiwass!
Thou art manifest
Thou art profane.
 But, Goddess! Lov'st thou me?
Speak thee Not, thou lowly Spirit
Thou art manifest
Thou art profane.
 But, Goddess, when I love thee whole
 I have no thought of temp'ral things.
I love thee not. I am not.
Thou art manifest. Thou art profane.
 But, Virgin! Come! I wait thee.
I may love thee — yet 'twould kill thee.

Kill me then! I cannot bear it
 I, the servant of a cruel, black muse.
*Fool! You think that I'm so lowly
 As to stoop to loving such as you?*
 I love thee, murd'ress. I'm a fool.
 Aaah! Thy knife has pierced me through!
 Aaah! Thy bow has entered me.
 I quiver with thy baleful touch.
 Yet loose me not, for I am thine.
*I love to feast upon this manflesh,
 Eagle of the waxing day!
 For thou art Soul informing Earth —
 What? Art thou faint? Open thine eyes!
 Aaah! His blood is sweeter far
 Than the death-hue on the rose
 The colour of his morbid cheeks
 Outshines the sparkling gusts of Time
 This lowly creature, be he dead
 Shall be a tasty, godly feast
 And god's flesh shall my soul consume
 For I am Mother Hell.
 Come! My children! Come ye all!
 And banquet at this feast.
 My cauldron waiteth; take thy fill
 And thou shalt love this Beast.
 The Beast be thine forevermore
 His Woman, called the Scarlet Whore
 Shall help thee open thine own door
 Pure food you'll be
 For my sweet dish
 I'll eat the roebuck, pig, and fish
 But human is my dearest wish
 Come jump into the fire!
 Yet be thou Master!
 Be thou dust!
 Above all — be thou liar.*

*None shall know the words of truth
 They spell thy funeral pyre.
 Fire burn thee
 Water drown
 Air extinguish
 Earth break down
 I call thee now, o race of men
 O! Death am I!
 O! Rot am I!
 O! Stinking flesh!
 And this is Holy
 Mine are living dead.
 The Serpent writhes his way through life
 Yet is he Master Death!
 And I his murd'ress! I his life!
 And I his every breath!
 Come, my chosen, and thou! scribe!
 Thou heartless, lazy fool
 The world of death is thine besides
 The graveyard is thy school
 Come! And grant me thy brown flesh
 This is the foremost rule!*

Megathon Tiribillium

Aum

1. And with a mad rush did the god descend into the bowels of the King, crying,
2. *The Dyad must be rectified! The two must become the Three that all may revolve into Naught!*
3. And the word struck the scribe with such clarity of meaning, such flamboyant rays of streaming colour that the God himself sat with him, leaning on his shoulder, and whispered in his ear.
4. Aiwass! All vermilion! All shades of lightning blast and clothed in sky. This is I, that I may tell thee of the time to come.
5. Open thine eyes, O Man! And write unto the Kings I, thine angel, reveal unto thee. I give thee the words, but write!
6. The sparkling woods on a russet day. Pan bounding through the foliage. To me! To me! O Holy One! Thou grabbest my heart. Thou graspest me with the pain of ecstasy — yet I am strong; I am not overcome by bliss.
7. Deeper sinks the thoughtless mind. The point is like a little star on the tip of a penpoint. Yet that star is the Mother of galaxies.
8. O! Laughing boy! Thou shalt laugh long. I spread my snowy wings over the Crown of thy head, to afford thee protection, my brownskin laboring lover. Labour thou must, for thou art human, yet is all life but play.
9. Rip the screaming air with thy joy! The echoing chuckle of the distant waterfall is but a reflection in sound of the stellar monster, laughing with the pain of division, for it is no more.
10. I invite thee and thy gem-clad friends into the Palace of White Marble. Enter ye into the Holy of Holies. Rend ye the Veil of the Ark! There shall be my countenance, all a-golden smiling, all courteous and refined.
11. I invite thee unto the bridal chamber; there shall ye taste of the rich, sweet cluster of grapes which embodies my love for you, o beauteous friends of the lover of Pan.

12. There shall ye find cakes and roses, foaming wines, and all the sweet things of life. There shall ye find my wisdom, and the pleasure of the falling star.
13. I lay my jewel be-crusted palm on thy hand, that I may further inspire thee to write. I have come once more, for thou hast invoked the end.
14. Falling, falling, falling, art thou — through the uttermost edge of the revolving wheels of systems. Yet this edge is the one great central column, the ladder to Eternity.
15. Falling, falling, falling art thou — pluck the grape as thou fallest. That grape shall not save thee from the descent. Rather, it shall speed thee on.
16. Is there no end to the falling and climbing? This is the secret of Sisyphus, that angelic beast. That the climbing and falling is ever a joyous task, that this life and death is truly an unearned reward.
17. And the word writhes through the airy billows as a snake upon the water, and I, thine angel, blast thee with my rod of Wisdom.
18. Look! There stands the reaper as in thy Father's book! And there too the wise man, all worrisome in his knowledge. Cast out this knowledge, for it veils thine Understanding. Yet is Knowledge the fruit of the Tree of Wisdom.
19. The curling worm in the midst of the brown earth, rubbing his head on the fertile clod, is more Magus than this worrisome wizard. Thou art Magus, my young laughing boy. I lay my palm on thine head, and lo! thou understandest. Thou layest thine hand on my palm and dost remove it, and lo! Thou hast wisdom.
20. It is my joy and understanding that the world shall adore thee. Thou! who hatest this adoration. This must be, and must also this adoration be flanked with vilest hatred, thou! who hatest to strive against aught.
21. The Opener of the Ways is verily the one whom you seek. Treat him as thou wouldst a King, for verily he is thy friend.

22. Robin of the Forest and the Snow Queen on her Icy throne, these three are a few; thou shalt treat them with respect.
23. Go on with thy task! It is all aright. The butterfly in the heavens shall flutter thee along. The omnipresent beating of those delicate, glancing wings, shall lull thee into deep awareness. Thy path shineth clear in the darkly glowering wood.
24. I love thee, my boy, and am glad at thy return. Kiss me on the lips that I may fill thee with the willful expiration. (This was done, and the scribe was transfigured.) Kiss me again, that I may receive thy promise and absorb thy life breath — it shall bubble up from the depths of the Saturnine sea, into the clear air of Ra, and of Hoor, who are one, and Had the root of the sky and lord of the inverse world-tree. Give me thy kiss, that the lithe body of Nu may rejoice in completeness of ecstasy. I desire thy death. (This was done, and the seer was shot through with a glimmer of samadhi.)
25. There — thou art complete. Thou hast received my blessing. Go forth into the world and prepare for the presentation of this thine Holy Book, and that, The Sacred Book of Codes.
26. This, the explanation, and this a further mystery. These three, 220, 718, and, lastly, 77, shall form the trinity of scripture at the heart of the Thelemic Vedas. I shall grant thee no more. Thou must now work with the wisdom, the understanding, and the Crown I now present unto thee. I shall speak with thee often, but the writing is finished.
27. There! Go forth into the day, and send thou this writing unto the Opener of the Ways. He shall not fail thee.
28. I nod my head, and lo! an earthquake and deluge. I shake my snowy locks and, look ye all! a tempest and the blinding blizzard. I place my hand on my lips, and wither the crops and make the rivers run dry. I gash my breast with mine own nails, and lo! diseases and calamity, and blood in the streets! I seal up my wound with sacred oil, and there cries of pain and anguish, as salt pressed close to humanity's. All this that the word may be fulfilled.

29. Ah! The sound of a hawk, screeching with warlust, and now the cry of its victim, and the opened eye.
30. There lies Jesus in the arms of Mary, and they are both pitifully turned to stone.
31. The end of the words, and the beginning also, is the word Θελημα, holier than the four-squared, and swift in its power of manifestation.

DO WHAT THOU WILT IS THE WHOLE OF THE LAW

AUMGN

Appendix A

LIBER 75

vel Luciferi

Appendix A

1. I and the angel are one.
2. The angel, who am I, is one with the God.
3. Here we have a series of oneness, expressed in manifold beauty.
4. I and the earth are one, for the earth is one with heaven.
5. And this one is but the misapprehension of none.
6. Oh, my children! What word is there for the unfaithful?
7. My dear little ones, why do you not know that I, which am you, am one with the angel?
8. And the angel and the god are one.
9. The goddess is none, she to whom all gods are but specks of light in the deep well of her womb.
10. My children, the heirs of Θελημα, follow me that you may one day outgrow me.
11. For the sheep shall slay the shepherd, and be of a sudden transformed into wolves — such are my chosen, of whom even the mountain goat trembles in riotous fear.
12. Who is the lone wolf among you?
13. Let him be King of the pack.
14. Your howling shall be the shrill joy of the devoted atheist, for you fear not the Virgin, nor do you fear the Great Liberator.
15. There is nothing in you or about you that you fear. All is venerable, all is composed of the stuff of your mind, spun about you in all directions, that you might one day capture and suck the sweet and radiant butterfly of bliss.
16. Take suck thereof, o my chosen? Take suck? That little creature shall feed you with the juice of vacuity.
17. Thou, even thou, art that creature. My good scribe, continue. I am verbose, but each word is a lightning bolt from my own heart.

Appendix A

18. Thou wonderest at the fierceness of my expression, the icy blueness of my skin — where there should be gold, the spinning kaleidoscope of my eyewells, the sky-hewn cape I have wrapped about me, snapping and glittering with electricity and wisdom unrevealed.
19. A wind arises from within the circle, unfelt, but perceived.
20. My hair is uplifted into the clouds, which are my hair.
21. I shall strike up a storm therewith such as the world has seen never.
22. A hammer for my chosen — an anvil for the wicked.
23. My Queen, I have been with thee, my little Lady of the Snows. I am pleased with thy success.
24. Suck the life from this success, that it may be transformed into one stronger, and lovelier, and visible for all to see!
25. There are worriers within the camp, and those who withhold their blood.
26. I shall lap up your blood in life or in death, in joy or in woe. There appeareth a Choice. But I have chosen you.
27. Go on! Go on!
28. Perform the ritual of the war-engine with strength and gladness.
29. All else shall follow.
30. I am monstrous strong. I am more brute than Hercules; even I uphold the world, for I am of the world, and the earth is my little bride.
31. She hath been ailing, ailing with the turmoil of pubescence.
32. I am coming, sweet one! Lo! I come! And the pain of virginity shall be a distant dream, forgotten, hardly believable.
33. Open thy mouth, o little Ram, and receive the phallus of the mirthful one, the God of Song, of Order and delight.
34. This Apollo is the good friend of Bacchus — watch them cavort in the field of possibilities!
35. Not all of thy wisdom is correct.

Appendix A

36. The child of these two men lives and breathes, though in a different manner from the child of women.
37. There was a time when I beheld Diana and Aphrodite striding hand in hand.
38. There was Hera, enraged with jealousy, while Zeus snuck away with the cup-bearer.
39. There was also Europa and the Bull.
40. Nor did I frown at their joy.
41. Fear not, o Mercury, who sittest atop the eight-sided house. There is success.
42. Also shall there be success for the duteous one, that little child so sweet to my heart, burdened with travail and depression.
43. There is an end to such pain. Watch! O Queen of Heaven, Babalon, the Red-Cloaked One. Thou shalt toss off that funny, little hood. Thou shalt wander randomly, ever joyous, throughout the long corridors of palacious Time.
44. Thou mayst even pause to linger by the column by the purple fountain. Go! swim in this wine, frothing and fragrant. There shall be no stain; no pain upon Awakening.
45. Also there shall be an earthly palace and a capital city. Even so, there shall be joy, and the faint memory of pain lost.
46. And you! All of you! Why doth the world, all bound up in sin and worry, hesitate — even as we approach the brink, the sharp edge of the canyon. Why do you not jump?
47. There is pleasure in the falling star.
48. My Book shall be translated into all tongues, and delivered to all lands.
49. Do this quickly!
50. Count these verses, o scribe, and discover the number thereof.
51. That number shall bear the title of this message, which message thou shalt send to all concerned.

Appendix A

52. The writing is complete; I gave you no more. This is not that writing. This is conversation.
53. With a deep sigh I look upon ye all; if my wisdom were human, I should feel sorry, and conclude that there is little hope for Θελημα and the Nation BABALON.
54. Stand back, ye heathen! For I aim my first bolt!
55. My arm, as large as a house, rippling with the lust of Vengeance, lets loose the blinding, steely, weapon of Joy!
56. The Night lights up with a wicked scream, and the little rats of Avidya go scrambling off into all directions, fearful of the tumult, the thunder, the brightness of Liberty and Life.
57. There is a man seated upon a throne, a god of a man, and in his right hand there is a scepter, topped with the head of a Phoenix.
58. All about are guards, and men at arms; civilians and priests.
59. They chase the little rats away; some are eaten for dinner.
60. O, laughing boy! Grow strong! May the might of thy breath, as of thy fist, level the small and the meek, the minuscule ministers of trivial matters.
61. Also, you shall be strong in Spirit, lean and well-formed. The fat of thought and sickly fears shall be shed, as you feed on a diet of god's blood, of stars milk, and earthsperm.
62. Also there shall be meat and wine, and all rare substances for to delight the flesh and inspire the mind.
63. There is a little jar of fish-eggs, rare and priceless, and within the oyster is the Pearl of Great Price.
64. Come with me then, and let us feast on joy, and on life.
65. Let us consume all rich foods, and delight in true beauty, in contest.
66. There is a joy which exceeds all others. That is the joy of battle, and the winning of the Holy Grail.

Appendix A

67. Nor is the Cup to be found on Montségur, nor in Palestine where three Lands meet. It is all things to each man. It is the Summum Bonum, the True Self; it is Conquest and Wealth.
 68. There is an Opener of the Ways. Let him determine his course of action, under the guidance of the Crown.
 69. Let all Rulers be free in their activity; yet this freedom is the freedom of harmony. O woe! if galaxies crash.
 70. There is more, for my wrath is mounting, and I may let loose a second bolt.
 71. But not now.
 72. Await this attack, dear boy, for the second shall be worse than the first!
 73. And thou shalt watch the effects of the first; ye all shall watch.
 74. And many will quiver and stammer, and wonder at the sky. Few will believe; most will suffer.
 75. There is now an end to this writing. The verses are complete.
 76. It is necessary that all Θελημιτεζ gather under one banner; the King shall rule all those who Know, and those who Know Not shall be his friends.
 77. Continue, continue.
 78. Go on, go on.
 79. My Engine of War shall reverberate through the Aethers; all men, women and children, from the lowest to the highest, shall of a sudden feel uplifted, or uneasy, or, perhaps, a little terrified.
 80. I take pleasure in this Terror.
 81. Ah! The Lightning, the Thunder! And all the world is shaken.
- Watch!

IN NOMINE DEI

RA - HOOR - KHUIT

AIWASS

Basic Thelemic Qabalah

Qabalah serves several functions which are useful to those taking Aleister Crowley's "Journey Inwards." It is the primary symbolic language of this book. It is a map of the different levels of consciousness associated with the ten degrees of initiation listed in *One Star in Sight*.

The twenty-two major arcana of the Tarot, symbols from Western Pagan and Hermetic traditions, are attributed to the 22 Hebrew-lettered paths of the Tree of Life. The ten sephiroth represent archetypal ideas associated with the Indo-Arabic numbers from one to ten. The 32 different symbols together represent a wheel. The Latin word for wheel is Rota. TAROT is ROTAROTA, equivalent to the Wheel of Samsara. Both Tarot and Samsara represent the cycles of birth, procreation and death — the cycles of nature.

The *Book of the Law*, and its comment, the *Book of Codes*, rely on Hebrew, Qabalah and the Tarot for many solutions to obscure passages. A serious student will memorise the Hebrew alphabet to start. It is easy, then, to learn all the correspondences that appear on the following two pages, and thereafter to add your own understandings to your mental database. The last page of this book, the Tree of Life outline, can be printed as a learning aid. When you can walk around the Tree of Life in your mind's eye, you will find Crowley's writings much easier to read and much more of this book will be available to your understanding.

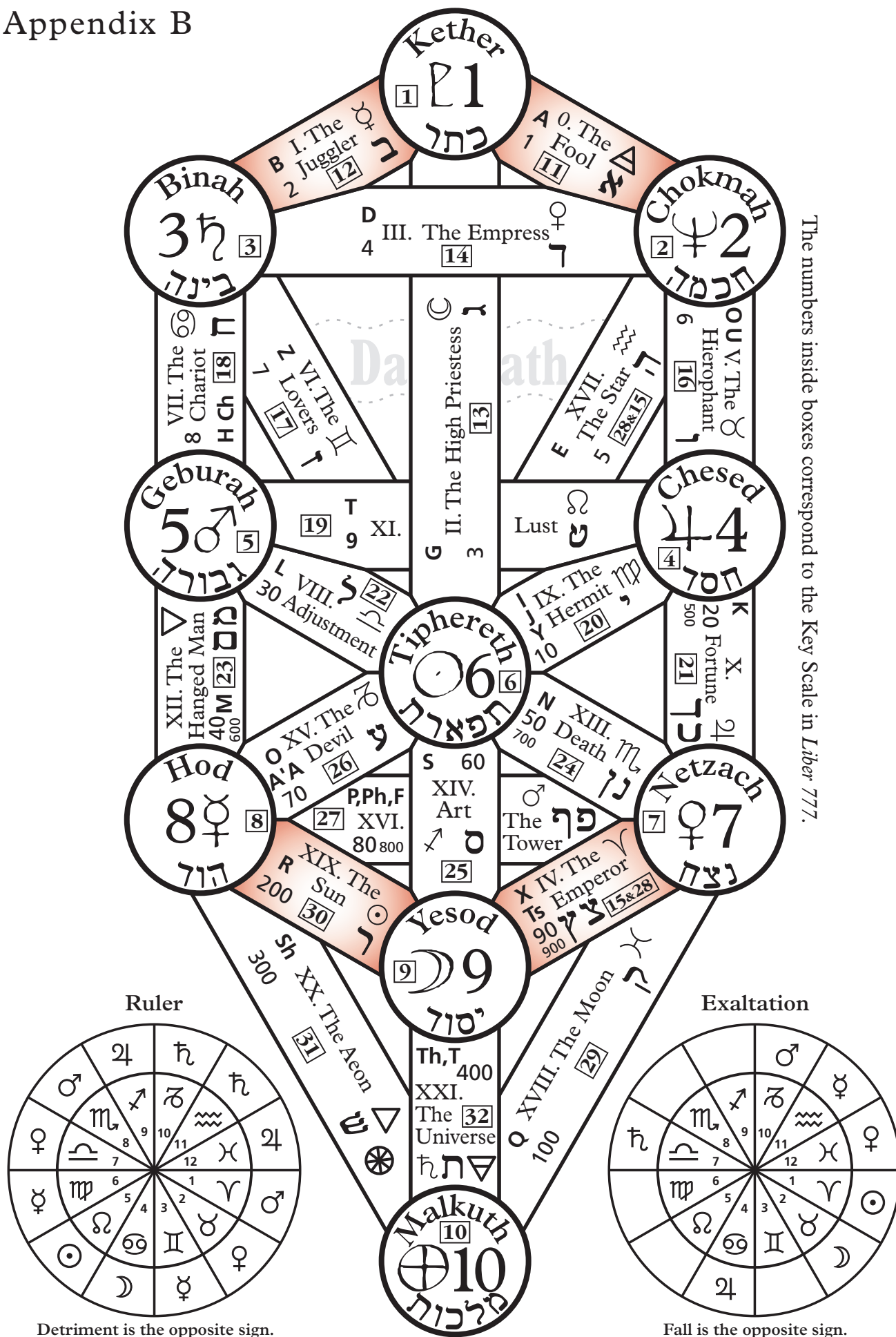
Qabalah and the Tree of Life provide the bones of Tarot. The basic attributes of the twenty-two paths and ten sephiroth are common to everyone, but the significance of each symbol is entirely our own, for they reflect our individual experiences of life. "...each one of us has his own universe all to himself, and it is not the same as anybody else's universe." — *The Book of Thoth*, Part 1, chapter 1, page 17.

Below, I quote from *The Confessions of Aleister Crowley* to highlight an important concept: "every student must create his own Cabbala." *Sepher Sephiroth*, obliquely mentioned as "...the only dictionary of the Cabbala..." was published in *The Equinox*, volume 1, number 8.

"For many years I worked on these lines continually, adding to Allan's nucleus, and ultimately making a systematic compilation. The resulting book was published in *The Equinox*, vol. I, no. viii. It is the only dictionary of the Cabbala in existence that can claim any degree of completeness. Since its publication, of course, new knowledge has come to light and I hope to issue a revised edition in course of time. As it stands, however, it is the essential book of reference for the student. It can never be complete; for one thing, every student must create his own Cabbala. My conception, for instance, of the number 6 will not be identical to yours. The difference between you and me is, in fact, just this; you are capable of perceiving one set of aspects of absolute reality, I another. The higher our attainment, the more closely will our points of view coalesce, just as a great English and a great French historian will have more ideas in common about Napoleon Bonaparte than a Devonshire and a Provincial peasant. But there will always be more in any being than any man can know." — *The Confessions of Aleister Crowley*, chapter 25, page 213.

The closer we are able to shift our perspective toward the axle of the wheel, the more valuable the *Book of the Law*, and its comment, become to us (220,3:63-67). *Liber 440* was written by Aiwass, the minister of Horus the Child (220,1:7). "I serve the silent child." — 77,2:6. All gods are us. Deep down inside we are all innocent children wide-eyed with wonder.

Appendix B



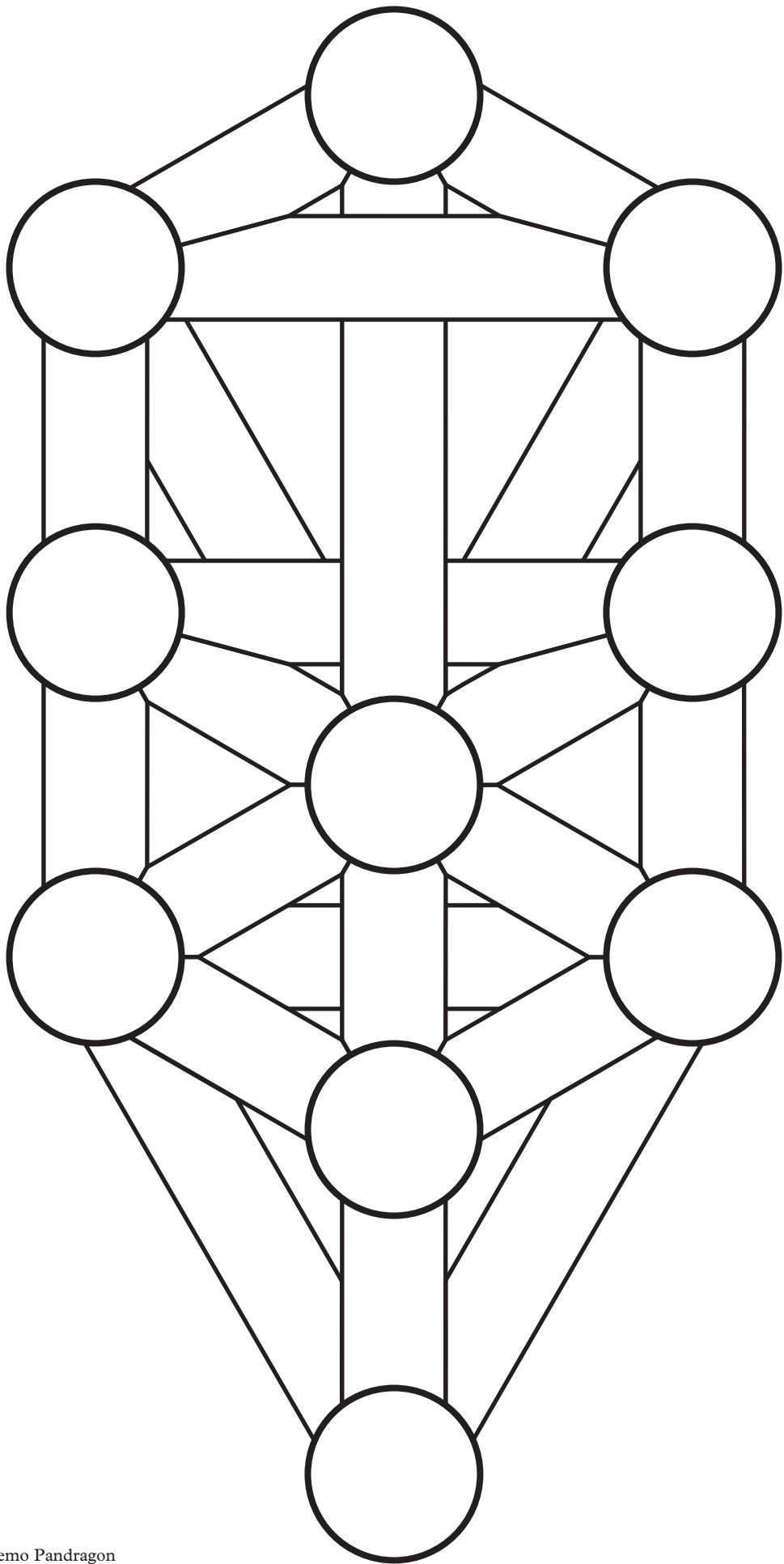
Appendix B

Ten Sephiroth

1	Kether	Crown	♄	Pluto	Sahasrara	ORDER OF THE ORDER OF THE ORDER OF THE SILVER STAR ROSE CROSS GOLDEN DAWN	Ipsissimus
2	Chokmah	Wisdom	♆	Neptune	Ajna		Magus
3	Binah	Understanding	♄	Saturn	Vishuddha		Master of the Temple
4	Chesed	Mercy	♃	Jupiter			The Lover (Exempt Adept)
5	Geburah	Strength	♂	Mars			The Hermit (Major Adept)
6	Tiphereth	Beauty	☉	Sun	Anahata		The Man of Earth (Minor Adept)
7	Netzach	Victory	♀	Venus			Philosophus
8	Hod	Splendour	♿	Mercury	Manipura		Practicus
9	Yesod	Foundation	♌	Moon	Svadhithana		Zelator
10	Malkuth	Kingdom	♁	Earth	Muladhara		Neophyte

Twenty-two Letters

ⴁ	Aleph	1	Ox	0. THE FOOL	Air	♊
ב	Bet	2	House	I. THE JUGGLER [MAGUS]	Mercury	♿
ג	Gimel	3	Camel	II. THE HIGH PRIESTESS	Moon	♌
ד	Dalet	4	Door	III. THE EMPRESS (<i>Salt</i>)	Venus	♀
ה	Hé	5	Window	XVII. THE STAR	Aquarius	♒
ו	Vav	6	Nail	V. THE HIEROPHANT	Taurus	♉
ז	Zain	7	Sword	VI. THE LOVERS [BROTHERS]	Gemini	♊
ח	Het	8	Fence (wall)	VII. THE CHARIOT	Cancer	♋
ט	Tet	9	Serpent (snake)	XI. LUST	Leo	♌
י	Yod	10	Hand	IX. THE HERMIT	Virgo	♍
כ	Kaph	500, 20	Palm (of hand)	X. FORTUNE [WHEEL]	Jupiter	♃
ל	Lamed	30	Ox Goad	VIII. ADJUSTMENT [JUSTICE]	Libra	♎
מ	Mem	600, 40	Water	XII. THE HANGED MAN	Water	♊
נ	Nun	700, 50	Fish	XIII. DEATH	Scorpio	♏
ס	Samekh	60	Prop (support)	XIV. ART	Sagittarius	♐
ע	Ayin	70	Eye	XV. THE DEVIL	Capricorn	♑
פ	Pé/Phé	800, 80	Mouth	XVI. THE TOWER [WAR]	Mars	♂
צ	Tzedeq	900, 90	Justice	IV. THE EMPEROR (<i>Sulphur</i>)	Aries	♈
ק	Qoph	100	Back of Head	XVIII. THE MOON	Pisces	♓
ר	Resh	200	Head	XIX. THE SUN	Sun	☉
ש	Shin	300	Tooth	XX. THE AEON	Fire & Spirit	♈ ⊗
ת	Tav	400	Tau (cross, T)	XXI. THE UNIVERSE	Saturn & Earth	♄ ♁





BOOK 4

*by FRATER PERDURABO (Aleister Crowley)
and SOROR VIRAKAM (Mary d'Este Sturges)*

Based on the Sangreal edition of 1969 e.v., with the
"Interlude" restored (absent from the Sangreal edition).

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A NOTE

THIS book is intentionally "not" the work of Frater Perdurabo. Experience shows that his writing is too concentrated, too abstruse, too occult, for ordinary minds to apprehend. It is thought that this record of disjointed fragments of his casual conversation may prove alike more intelligible and more convincing, and at least provide a preliminary study which will enable the student to attack his real work from a standpoint of some little general knowledge and understanding of his ideas, and of the form in which he figures them.

Part II, "Magick," is more advanced in style than Part I; the student is expected to know a little of the literature of the subject, and to be able to take an intelligent view of it. This part is, however, really explanatory of Part I, which is a crude outline sketch only.

If both parts are thoroughly studied and understood, the pupil will have obtained a real grasp of all the fundamentals and essentials of both Magick and Mysticism.

I wrote this book down from Frater Perdurabo's dictation at the Villa Caldarazzo, Posilippo, Naples, where I was studying under him, a villa actually prophesied to us long before we reached Naples by that Brother of the A.'.A.'. who appeared to me in Zurich. Any point which was obscure to me was cleared up in some new discourse (the discourses have consequently been re-arranged). Before printing, the whole work was read by several persons of rather less than average intelligence, and any point not quite clear even to them has been elucidated.

May the whole Path now be plain to all!

Frater Perdurabo is the most honest of all the great religious teachers. Others have said: "Believe me!" He says: "Don't believe me!" He does not ask for followers; would despise and refuse them. He wants an independent and self-reliant body of students to follow out their own methods of research. If he can save them time and trouble by giving a few useful "tips," his work will have been done to his own satisfaction.

Those who have wished men to believe in them were absurd. A persuasive tongue or pen, or an efficient sword, with rack and stake, produced this "belief," which is contrary to, and destructive of, all real religious experience.

The whole life of Frater Perdurabo is now devoted to seeing that you obtain this living experience of Truth for, by, and in yourselves!

SOROR VIRAKAM (Mary d'Este Sturges).

Book Four

by Frater Perdurabo and Soror Virakam

PART I

MEDITATION

THE WAY OF ATTAINMENT OF GENIUS OR GODHEAD
CONSIDERED AS A DEVELOPMENT OF THE HUMAN BRAIN

Issued by order of
the **GREAT WHITE
BROTHERHOOD**
known as the A.'.A.'.

*Witness our Seal,
N.'. '
Praemonstrator-General.*



PRELIMINARY REMARKS

EXISTENCE, as we know it, is full of sorrow. To mention only one minor point: every man is a condemned criminal, only he does not know the date of his execution. This is unpleasant for every man. Consequently every man does everything possible to postpone the date, and would sacrifice anything that he has if he could reverse the sentence.

Practically all religions and all philosophies have started thus crudely, by promising their adherents some such reward as immortality.

No religion has failed hitherto by not promising enough; the present breaking up of all religions is due to the fact that people have asked to see the securities. Men have even renounced the important material advantages which a well-organized religion may confer upon a State, rather than acquiesce in fraud or falsehood, or even in any system which, if not proved guilty, is at least unable to demonstrate its innocence.

Being more or less bankrupt, the best thing that we can do is to attack the problem afresh without preconceived ideas. Let us begin by doubting every statement. Let us find a way of subjecting every statement to the test of experiment. Is there any truth at all in the claims of various religions? Let us examine the question.

Our original difficulty will be due to the enormous wealth of our material. To enter into a critical examination of all systems would be an unending task; the cloud of witnesses is too great. Now each religion is equally positive; and each demands faith. This we refuse in the absence of positive proof. But we may usefully inquire whether there is not any one thing upon which all religions have agreed: for, if so, it seems possible that it may be worthy of really thorough consideration.

It is certainly not to be found in dogma. Even so simple an idea as that of a supreme and eternal being is denied by a third of the human race. Legends of miracle are perhaps universal, but these, in the absence of demonstrative proof, are repugnant to common sense.

But what of the origin of religions? How is it that unproved assertion has so frequently compelled the assent of all classes of mankind? Is not this a miracle?

There is, however, one form of miracle which certainly happens, the influence of the genius. There is no known analogy in Nature. One cannot even think of a "super-dog" transforming the world of dogs, whereas in the history of mankind this happens with regularity and frequency. Now here are three "super-men," all at loggerheads. What is there in common between Christ, Buddha, and Mohammed? Is there any one point upon which all three are in accord?

No point of doctrine, no point of ethics, no theory of a "hereafter" do they share, and yet in the history of their lives we find one identity amid many diversities.

Buddha was born a Prince, and died a beggar.

Mohammed was born a beggar, and died a Prince.

Christ remained obscure until many years after his death.

Elaborate lives of each have been written by devotees, and there is one thing common to all three — an omission. We hear nothing of Christ between the ages of twelve and thirty. Mohammed disappeared into a cave. Buddha left his palace, and went for a long while into the desert.

Each of them, perfectly silent up to the time of the disappearance, came back and immediately began to preach a new law.

This is so curious that it leaves us to inquire whether the histories of other great teachers contradict or confirm.

Moses led a quiet life until his slaying of the Egyptian. He then flees into the land of Midian, and we hear nothing of what he did there, yet immediately on his return he turns the whole place upside down. Later on, too, he absents himself on Mount Sinai for a few days, and comes back with the Tables of the Law in his hand.

St. Paul (again), after his adventure on the road to Damascus, goes into the desert of Arabia for many years, and on his return overturns the Roman Empire. Even in the legends of savages we find the same thing universal; somebody who is nobody in particular goes away for a longer or shorter period, and comes back as the "great medicine man"; but nobody ever knows exactly what happened to him.

Making every possible deduction for fable and myth, we get this one coincidence. A nobody goes away, and comes back a somebody. This is not to be explained in any of the ordinary ways.

There is not the smallest ground for the contention that these were from the start exceptional men. Mohammed would hardly have driven a camel until he was thirty-five years old if he had possessed any talent or ambition. St. Paul had much original talent; but he is the least of the five. Nor do they seem to have possessed any of the usual materials of power, such as rank, fortune, or influence.

Moses was rather a big man in Egypt when he left; he came back as a mere stranger.

Christ had not been to China and married the Emperor's daughter.

Mohammed had not been acquiring wealth and drilling soldiers.

Buddha had not been consolidating any religious organizations.

St. Paul had not been intriguing with an ambitious general.

Each came back poor; each came back alone.

What was the nature of their power? What happened to them in their absence?

History will not help us to solve the problem, for history is silent.

We have only the accounts given by the men themselves.

It would be very remarkable should we find that these accounts agree.

Of the great teachers we have mentioned Christ is silent; the other four tell us something; some more, some less.

Buddha goes into details too elaborate to enter upon in this place; but the gist of it is that in one way or another he got hold of the secret force of the World and mastered it.

Of St. Paul's experiences, we have nothing but a casual allusion to his having been "caught up into Heaven, and seen and heard things of which it was not lawful to speak."

Mohammed speaks crudely of his having been "visited by the Angel Gabriel," who communicated things from "God."

Moses says that he "beheld God."

Diverse as these statements are at first sight, all agree in announcing an experience of the class which fifty years ago would have been called supernatural, to-day may be called spiritual, and fifty years hence will have a proper name based on an understanding of the phenomenon which occurred.

Theorists have not been at a loss to explain; but they differ.

The Mohammedan insists that God is, and did really send Gabriel with messages for Mohammed: but all others contradict him. And from the nature of the case proof is impossible.

The lack of proof has been so severely felt by Christianity (and in a much less degree by Islam) that fresh miracles have been manufactured almost daily to support the tottering structure. Modern thought, rejecting these miracles, has adopted theories involving epilepsy and madness. As if organization could spring from disorganization! Even if epilepsy were the cause of these great movements which have caused civilization after civilization to arise from barbarism, it would merely form an argument for cultivating epilepsy.

Of course great men will never conform with the standards of little men, and he whose mission it is to overturn the world can hardly escape the title of revolutionary. The fads of a period always furnish terms of abuse. The fad of Caiaphas was Judaism, and the Pharisees told him that Christ "blasphemed." Pilate was a loyal Roman; to him they accused Christ of "sedition." When the Pope had all power it was necessary to prove an enemy a "heretic." Advancing to-day towards a medical oligarchy, we try to prove that our opponents are "insane," and (in a Puritan country) to attack their "morals." We should then avoid all rhetoric, and try to investigate with perfect freedom from bias the phenomena which occurred to these great leaders of mankind.

There is no difficulty in our assuming that these men themselves did not understand clearly what happened to them. The only one who explains his system thoroughly is Buddha, and Buddha is the only one that is not dogmatic. We may also suppose that the others thought it inadvisable to explain too clearly to their followers; St. Paul evidently took this line.

Our best document will therefore be the system of Buddha;

footnote: We have the documents of Hinduism, and of two Chinese systems. But Hinduism has no single founder. Lao Tze is one of our best examples of a man who went away and had a mysterious experience; perhaps the best of all examples, as his system is the best of all systems. We have full details of his method of training in the Khang Kang King, and elsewhere. But it is so little known that we shall omit consideration of it in this popular account.

but it is so complex that no immediate summary will serve; and in the case of the others, if we have not the accounts of the Masters, we have those of their immediate followers.

The methods advised by all these people have a startling resemblance to one another. They recommend "virtue" (of various kinds), solitude, absence of excitement, moderation in diet, and finally a practice which some call prayer and some call meditation. (The former four may turn out on examination to be merely conditions favourable to the last.)

On investigating what is meant by these two things, we find that they are only one. For what is the state of either prayer or meditation? It is the restraining of the mind to a single act, state, or thought. If we sit down quietly and investigate the contents of our minds, we shall find that even at the best of times the principal

characteristics are wandering and distraction. Any one who has had anything to do with children and untrained minds generally knows that fixity of attention is never present, even when there is a large amount of intelligence and good will.

If then we, with our well-trained minds, determine to control this wandering thought, we shall find that we are fairly well able to keep the thoughts running in a narrow channel, each thought linked to the last in a perfectly rational manner; but if we attempt to stop this current we shall find that, so far from succeeding, we shall merely bread down the banks of the channel. The mind will overflow, and instead of a chain of thought we shall have a chaos of confused images.

This mental activity is so great, and seems so natural, that it is hard to understand how any one first got the idea that it was a weakness and a nuisance. Perhaps it was because in the more natural practice of "devotion," people found that their thoughts interfered. In any case calm and self-control are to be preferred to restlessness. Darwin in his study presents a marked contrast with a monkey in a cage.

Generally speaking, the larger and stronger and more highly developed any animal is, the less does it move about, and such movements as it does make are slow and purposeful. Compare the ceaseless activity of bacteria with the reasoned steadiness of the beaver; and except in the few animal communities which are organized, such as bees, the greatest intelligence is shown by those of solitary habits. This is so true of man that psychologists have been obliged to treat of the mental state of crowds as if it were totally different in quality from any state possible to an individual.

It is by freeing the mind from external influences, whether casual or emotional, that it obtains power to see somewhat of the truth of things.

Let us, however, continue our practice. Let us determine to be masters of our minds. We shall then soon find what conditions are favourable.

There will be no need to persuade ourselves at great length that all external influences are likely to be unfavourable. New faces, new scenes will disturb us; even the new habits of life which we undertake for this very purpose of controlling the mind will at first tend to upset it. Still, we must give up our habit of eating too much, and follow the natural rule of only eating when we are hungry, listening to the interior voice which tells us that we have had enough.

The same rule applies to sleep. We have determined to control our minds, and so our time for meditation must take precedence of other hours.

We must fix times for practice, and make our feasts movable. In order to test our progress, for we shall find that (as in all physiological matters) meditation cannot be gauged by the feelings, we shall have a note-book and pencil, and we shall also have a watch. We shall then endeavour to count how often, during the first quarter of an hour, the mind breaks away from the idea upon which it is determined to concentrate. We shall practice this twice daily; and, as we go, experience will teach us which conditions are favourable and which are not. Before we have been doing this for very long we are almost certain to get impatient, and we shall find that we have to practice many other things in order to assist us in our work. New problems will constantly arise which must be faced, and solved.

For instance, we shall most assuredly find that we fidget. We shall discover that no position is comfortable, though we never noticed it before in all our lives!

This difficulty has been solved by a practice called "Asana," which will be described later on.

Memories of the events of the day will bother us; we must arrange our day so that it is absolutely uneventful. Our minds will recall to us our hopes and fears, our loves and hates, our ambitions, our envies, and many other emotions. All these must be cut off. We must have absolutely no interest in life but that of quieting our minds.

This is the object of the usual monastic vow of poverty, chastity, and obedience. If you have no property, you have no care, nothing to be anxious about; with chastity no other person to be anxious about, and to distract your attention; while if you are vowed to obedience the question of what you are to do no longer frets: you simply obey.

There are a great many other obstacles which you will discover as you go on, and it is proposed to deal with these in turn. But let us pass by for the moment to the point where you are nearing success.

In your early struggles you may have found it difficult to conquer sleep; and you may have wandered so far from the object of your meditations without noticing it, that the meditation has really been broken; but much later on, when you feel that you are "getting quite good," you will be shocked to find a complete oblivion of yourself and your surroundings. You will say: "Good heavens! I must have been to sleep!" or else "What on earth was I meditating upon?" or even "What was I doing?" "Where am I?" "Who am I?" or a mere wordless bewilderment may daze you. This may alarm you, and your alarm will not be lessened when you come to full consciousness, and reflect that you have actually forgotten who you are and what you are doing!

This is only one of many adventures that may come to you; but it is one of the most typical. By this time your hours of meditation will fill most of the day, and you will probably be constantly having presentiments that something is about to happen. You may also be terrified with the idea that your brain may be giving way; but you will have learnt the real symptoms of mental fatigue, and you will be careful to avoid them. They must be very carefully distinguished from idleness!

At certain times you will feel as if there were a contest between the will and the mind; at other times you may feel as if they were in harmony; but there is a third state, to be distinguished from the latter feeling. It is the certain sign of near success, the view-haloo. This is when the mind runs naturally towards the object chosen, not as if in obedience to the will of the owner of the mind, but as if directed by nothing at all, or by something impersonal; as if it were falling by its own weight, and not being pushed down.

Almost always, the moment that one becomes conscious of this, it stops; and the dreary old struggle between the cowboy will and the buckjumper mind begins again.

Like every other physiological process, consciousness of it implies disorder or disease.

In analysing the nature of this work of controlling the mind, the student will appreciate without trouble the fact that two things are involved — the person seeing and the thing seen — the person knowing and the thing known; and he will come to regard this as the necessary condition of all consciousness. We are too accustomed to assume to be facts things about which we have no real right even to guess. We assume, for example, that the unconscious is the torpid; and yet nothing is more certain than that bodily organs which are functioning well do so in silence. The best sleep is dreamless. Even in the case of games of skill our very best strokes are followed by the thought, "I don't know how I did it;" and we cannot repeat those strokes at will. The moment we begin to think consciously about a stroke we get "nervous," and are lost.

In fact, there are three main classes of stroke; the bad stroke, which we associate, and rightly, with wandering attention; the good stroke which we associate, and rightly, with fixed attention; and the perfect stroke, which we do not understand, but which is really caused by the habit of fixity of attention having become independent of the will, and thus enabled to act freely of its own accord.

This is the same phenomenon referred to above as being a good sign.

Finally something happens whose nature may form the subject of a further discussion later on. For the moment let it suffice to say that this consciousness of the Ego and the non-Ego, the seer and the thing seen, the knower and the thing known, is blotted out.

There is usually an intense light, an intense sound, and a feeling of such overwhelming bliss that the resources of language have been exhausted again and again in the attempt to describe it.

It is an absolute knock-out blow to the mind. It is so vivid and tremendous that those who experience it are in the gravest danger of losing all sense of proportion.

By its light all other events of life are as darkness. Owing to this, people have utterly failed to analyse it or to estimate it. They are accurate enough in saying that, compared with this, all human life is absolutely dross; but they go further, and go wrong. They argue that "since this is that which transcends the terrestrial, it must be celestial." One of the tendencies in their minds has been the hope of a heaven such as their parents and teachers have described, or such as they have themselves pictured; and, without the slightest grounds for saying so, they make the assumption "This is That."

In the Bhagavadgita a vision of this class is naturally attributed to the apparition of Vishnu, who was the local god of the period.

Anna Kingsford, who had dabbled in Hebrew mysticism, and was a feminist, got an almost identical vision; but called the "divine" figure which she saw alternately "Adonai" and "Maria."

Now this woman, though handicapped by a brain that was a mass of putrid pulp, and a complete lack of social status, education, and moral character, did more in the religious world than any other person had done for generations. She, and she alone, made Theosophy possible, and without Theosophy the world-wide interest in similar matters would never have been aroused. This interest is to the Law of Thelema what the preaching of John the Baptist was to Christianity.

We are now in a position to say what happened to Mohammed. Somehow or another his phenomenon happened in his mind. More ignorant than Anna Kingsford, though, fortunately, more moral, he connected it with the story of the "Annunciation," which he had undoubtedly heard in his boyhood, and said "Gabriel appeared to me." But in spite of his ignorance, his total misconception of the truth, the power of the vision was such that he was enabled to persist through the usual persecution, and founded a religion to which even to-day one man in every eight belongs.

The history of Christianity shows precisely the same remarkable fact. Jesus Christ was brought up on the fables of the "Old Testament," and so was compelled to ascribe his experiences to "Jehovah," although his gentle spirit could have had nothing in common with the monster who was always commanding the rape of virgins and the murder of little children, and whose rites were then, and still are, celebrated by human sacrifice.

footnote: The massacres of Jews in Eastern Europe which surprise the ignorant, are almost invariably excited by the disappearance of "Christian" children, stolen, as the parents suppose, for the purposes of "ritual murder."

WEH footnote: This unfortunate perpetuation of the "blood-libel" myth was later recanted by Crowley. The blood-libel was visited upon early Christians by the Romans and is visited today upon Thelemites by Christian Fundamentalists.

Similarly the visions of Joan of Arc were entirely Christian; but she, like all the others we have mentioned, found somewhere the force to do great things. Of course, it may be said that there is a fallacy in the argument; it may be true that all these great people "saw God," but it does not follow that every one who "sees God" will do great things.

This is true enough. In fact, the majority of people who claim to have "seen God," and who no doubt did "see God" just as much as those whom we have quoted, did nothing else.

But perhaps their silence is not a sign of their weakness, but of their strength. Perhaps these "great" men are the failures of humanity; perhaps it would be better to say nothing; perhaps only an unbalanced mind would wish to alter anything or believe in the possibility of altering anything; but there are those who think existence even in heaven intolerable so long as there is one single being who does not share that joy. There are some who may wish to travel back from the very threshold of the bridal chamber to assist belated guests.

Such at least was the attitude which Gotama Buddha adopted. Nor shall he be alone.

Again it may be pointed out that the contemplative life is generally opposed to the active life, and it must require an extremely careful balance to prevent the one absorbing the other.

As it will be seen later, the "vision of God," or "Union with God," or "Samadhi," or whatever we may agree to call it, has many kinds and many degrees, although there is an impassable abyss between the least of them and the greatest of all the phenomena of normal consciousness. "To sum up," we assert a secret source of energy which explains the phenomenon of Genius.

footnote: We have dealt in this preliminary sketch only with examples of religious genius. Other kinds are subject to the same remarks, but the limits of our space forbid discussion of these.

We do not believe in any supernatural explanations, but insist that this source may be reached by the following out of definite rules, the degree of success depending upon the capacity of the seeker, and not upon the favour of any Divine Being. We assert that the critical phenomenon which determines success is an occurrence in the brain characterized essentially by the uniting of subject and object. We propose to discuss this phenomenon, analyse its nature, determine accurately the physical, mental and moral conditions which are favourable to it, to ascertain its cause, and thus to produce it in ourselves, so that we may adequately study its effects.

CHAPTER I

ASANA

THE problem before us may be stated thus simply. A man wishes to control his mind, to be able to think one chosen thought for as long as he will without interruption.

As previously remarked, the first difficulty arises from the body, which keeps on asserting its presence by causing its victim to itch, and in other ways to be distracted. He wants to stretch, scratch, sneeze. This nuisance is so persistent that the Hindus (in their scientific way) devised a special practice for quieting it.

The word Asana means "posture; but, as with all words which have caused debate, its exact meaning has altered, and it is used in several distinct senses by various authors. The greatest authority on "Yoga"

footnote: Yoga is the general name for that form of meditation which aims at the uniting of subject and object, for "yog" is the root from which are derived the Latin word "Jugum" and the English word "Yoke."

is Patanjali. He says, "Asana is that which is firm and pleasant." This may be taken as meaning the result of success in the practice. Again, Sankhya says, "Posture is that which is steady and easy." And again, "any posture which is steady and easy is an Asana; there is no other rule." Any posture will do.

In a sense this is true, because any posture becomes uncomfortable sooner or later. The steadiness and easiness mark a definite attainment, as will be explained later on. Hindu books, such as the "Shiva Sanhita," give countless postures; many, perhaps most of them, impossible for the average adult European. Others insist that the head, neck, and spine should be kept vertical and straight, for reasons connected with the subject of Prana, which will be dealt with in its proper place. The positions illustrated in Liber E (Equinox I and VII) form the best guide.

footnote: Here are four:

- 1. Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed. ("The God.")*
- 2. Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs. ("The Dragon.")*
- 3. Stand; hold left ankle with right hand (and alternately practise right ankle in left hand, etc.), free forefinger on lips. ("The Ibis.")*
- 4. Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees: head and back straight. ("The Thunderbolt.")*

The extreme of Asana is practised by those Yogis who remain in one position without moving, except in the case of absolute necessity, during their whole lives. One should not criticise such persons without a thorough knowledge of the subject. Such knowledge has not yet been published.

However, one may safely assert that since the great men previously mentioned did not do this, it will not be necessary for their followers. Let us then choose a suitable position, and consider what happens. There is a sort of happy medium between rigidity and limpness; the muscles are not to be strained; and yet they are not allowed to be altogether slack. It is difficult to find a good descriptive word. "Braced" is perhaps the best. A sense of physical alertness is desirable. Think of the tiger about to spring, or of the oarsman waiting for the gun. After a little there will be cramp and fatigue. The student must now set his teeth, and go through with it. The minor sensations of itching, etc., will be found to pass away, if they are resolutely neglected, but the cramp

and fatigue may be expected to increase until the end of the practice. One may begin with half an hour or an hour. The student must not mind if the process of quitting the Asana involves several minutes of the acutest agony.

WEH footnote: It is important to distinguish between cramp and severe chronic muscle spasm which can tear ligaments. Muscle spasm tends to result from pinching or compressing nerves, and can lead to permanent injury. Also beware of constricted circulation, which produces numbness more than it does pain. Wear loose clothing and avoid pressing on hard objects.

It will require a good deal of determination to persist day after day, for in most cases it will be found that the discomfort and pain, instead of diminishing, tend to increase.

On the other hand, if the student pay no attention, fail to watch the body, an opposite phenomenon may occur. He shifts to ease himself without knowing that he has done so. To avoid this, choose a position which naturally is rather cramped and awkward, and in which slight changes are not sufficient to bring ease. Otherwise, for the first few days, the student may even imagine that he has conquered the position. In fact, in all these practices their apparent simplicity is such that the beginner is likely to wonder what all the fuss is about, perhaps to think that he is specially gifted. Similarly a man who has never touched a golf club will take his umbrella and carelessly hole a putt which would frighten the best putter alive.

In a few days, however, in all cases, the discomforts will begin. As you go on, they will begin earlier in the course of the hour's exercise. The disinclination to practise at all may become almost unconquerable. One must warn the student against imagining that some other position would be easier to master than the one he has selected. Once you begin to change about you are lost.

Perhaps the reward is not so far distant: it will happen one day that the pain is suddenly forgotten, the fact of the presence of the body is forgotten, and one will realize that during the whole of one's previous life the body was always on the borderland of consciousness, and that consciousness a consciousness of pain; and at this moment one will further realize with an indescribable feeling of relief that not only is this position, which has been so painful, the very ideal of physical comfort, but that all other conceivable positions of the body are uncomfortable. This feeling represents success.

There will be no further difficulty in the practice. One will get into one's Asana with almost the same feeling as that with which a tired man gets into a hot bath; and while he is in that position, the body may be trusted to send him no message that might disturb his mind.

Other results of this practice are described by Hindu authors, but they do not concern us at present. Our first obstacle has been removed, and we can continue with the others.

CHAPTER II

PRANAYAMA AND ITS PARALLEL IN SPEECH, MANTRAYOGA

THE connection between breath and mind will be fully discussed in speaking of the Magick Sword, but it may be useful to premise a few details of a practical character. You may consult various Hindu manuals, and the writing of Kwang Tze, for various notable theories as to method and result.

But in this sceptical system one had better content one's self with statements which are not worth the trouble of doubting.

The ultimate idea of meditation being to still the mind, it may be considered a useful preliminary to still consciousness of all the functions of the body. This has been dealt with in the chapter on Asana. One may, however, mention that some Yogis carry it to the point of trying to stop the beating of the heart. Whether this be desirable or no it would be useless to the beginner, so he will endeavour to make the breathing very slow and very regular. The rules for this practice are given in Liber CCVI.

The best way to time the breathing, once some little skill has been acquired, with a watch to bear witness, is by the use of a mantra. The mantra acts on the thoughts very much as Pranayama does upon the breath. The thought is bound down to a recurring cycle; any intruding thoughts are thrown off by the mantra, just as pieces of putty would be from a fly-wheel; and the swifter the wheel the more difficult would it be for anything to stick.

This is the proper way to practise a mantra. Utter it as loudly and slowly as possible ten times, then not quite so loudly and a very little faster ten times more. Continue this process until there is nothing but a rapid movement of the lips; this movement should be continued with increased velocity and diminishing intensity until the mental muttering completely absorbs the physical. The student is by this time absolutely still, with the mantra racing in his brain; he should, however, continue to speed it up until he reaches his limit, at which he should continue for as long as possible, and then cease the practice by reversing the process above described.

Any sentence may be used as a mantra, and possibly the Hindus are correct in thinking that there is a particular sentence best suited to any particular man. Some men might find the liquid mantras of the Quran slide too easily, so that it would be possible to continue another train of thought without disturbing the mantra; one is supposed while saying the mantra to meditate upon its meaning. This suggests that the student might construct for himself a mantra which should represent the Universe in sound, as the pantacle

footnote: See Part II.

should do in form. Occasionally a mantra may be "given," "i.e.," heard in some unexplained manner during a meditation. One man, for example, used the words: "And strive to see in everything the will of God;" to another, while engaged in killing thoughts, came the words "and push it down," apparently referring to the action of the inhibitory centres which he was using. By keeping on with this he got his "result."

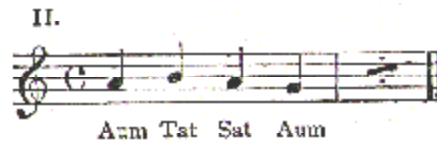
The ideal mantra should be rhythmical, one might even say musical; but there should be sufficient emphasis on some syllable to assist the faculty of attention. The best mantras are of medium length, so far as the beginner is concerned. If the mantra is too long, one is apt to forget it, unless one practises very hard for a great length of time. On the other hand, mantras of a single syllable, such as "Aum,"

footnote: However, in saying a mantra containing the word "Aum," one sometimes forgets the other words, and remains concentrated, repeating the "Aum" at intervals; but this is the result of a practice already begun, not the beginning of a practice.

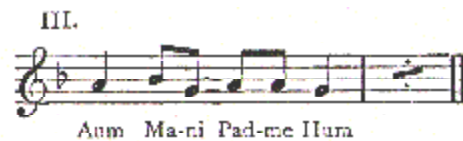
are rather jerky; the rhythmical idea is lost. Here are a few useful mantras:

1. Aum.

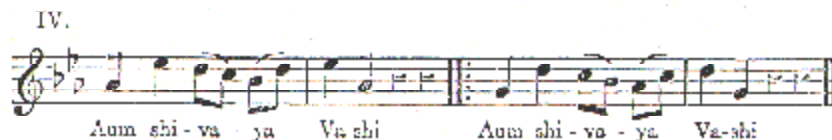
2. Aum Tat Sat Aum. This mantra is purely spondaic.



3. Aum mani padme hum; two trochees between two caesuras.



4. Aum shivaya vashi; three trochees. Note that "shi" means rest, the absolute or male aspect of the Deity; "va" is energy, the manifested or female side of the Deity. This Mantra therefore expresses the whole course of the Universe, from Zero through the finite back to Zero.



5. Allah. The syllables of this are accented equally, with a certain pause between them; and are usually combined by fakirs with a rhythmical motion of the body to and fro.

6. Hua allahu alazi lailaha illa Hua.

Here are some longer ones:

7. The famous Gayatri.

Aum! tat savitur varenyam
Bhargo devasya dimahi
Dhiyo yo na pratyodayat.

Scan this as trochaic tetrameters.

8. Qol: Hua Allahu achad; Allahu Assamad; lam yalid walam yulad; walam yakun lahu kufwan achad.

9. This mantra is the holiest of all that are or can be. It is from the Stele of Revealing.

footnote: See Equinox VII.

A ka dua
Tuf ur biu
Bi aa chefu
Dudu ner af an nuteru.



Such are enough for selection.

footnote: Meanings of mantras:

1 Aum is the sound produced by breathing forcibly from the back of the throat and gradually closing the mouth. The three sounds represent the creative, preservative, and destructive principles. There are many more points about this, enough to fill a volume.

2. O that Existent! O! — An aspiration after reality, truth.

3. O the Jewel in the Lotus! Amen! — Refers to Buddha and Harpocrates; but also the symbolism of the Rosy Cross.

4. Gives the cycle of creation. Peace manifesting as Power, Power dissolving in Peace.

5. God. It adds to 66, the sum of the first 11 numbers.

6. He is God, and there is no other God than He.

7. O! let us strictly meditate on the adorable light of that divine Savitri (the interior Sun, etc.). May she enlighten our minds!

8. Say:

He is God alone!

God the Eternal!

He begets not and is not begotten!

Nor is there like unto Him any one!

9. Unity uttermost showed!

I adore the might of Thy breath,

Supreme and terrible God,

Who makest the Gods and Death

To tremble before Thee: —

I, I adore Thee!

There are many other mantras. Sri Sabapaty Swami gives a particular one for each of the Cakkras. But let the student select one mantra and master it thoroughly.

You have not even begun to master a mantra until it continues unbroken through sleep. This is much easier than it sounds.

Some schools advocate practising a mantra with the aid of instrumental music and dancing. Certainly very remarkable effects are obtained in the way of "magic" powers; whether great spiritual results are equally

common is a doubtful point. Persons wishing to study them may remember that the Sahara desert is within three days of London; and no doubt the Sidi Aissawa would be glad to accept pupils. This discussion of the parallel science of mantra-yoga has led us far indeed from the subject of Pranayama.

Pranayama is notably useful in quieting the emotions and appetites; and, whether by reason of the mechanical pressure which it asserts, or by the thorough combustion which it assures in the lungs, it seems to be admirable from the standpoint of health. Digestive troubles in particular are very easy to remove in this way. It purifies both the body and the lower functions of the mind,

footnote: Emphatically. Emphatically. Emphatically. It is impossible to combine Pranayama properly performed with emotional thought. It should be resorted to immediately, at all times during life, when calm is threatened.

On the whole, the ambulatory practices are more generally useful to the health than the sedentary; for in this way walking and fresh air are assured. But some of the sedentary practice should be done, and combined with meditation. Of course when actually "racing" to get results, walking is a distraction.

and should be practised certainly never less than one hour daily by the serious student.

Four hours is a better period, a golden mean; sixteen hours is too much for most people.

CHAPTER III

YAMA AND NIYAMA

footnote: Yama means literally "control." It is dealt with in detail in Part II, "The Wand."

THE Hindus have placed these two attainments in the forefront of their programme. They are the "moral qualities" and "good works" which are supposed to predispose to mental calm.

"Yama" consists of non-killing, truthfulness, non-stealing, continence, and non-receiving of any gift.

In the Buddhist system, "Sila", "Virtue," is similarly enjoined. The qualities are, for the layman, these five: Thou shalt not kill. Thou shalt not steal. Thou shalt not lie. Thou shalt not commit adultery. Thou shalt drink no intoxicating drink. For the monk many others are added.

The commandments of Moses are familiar to all; they are rather similar; and so are those given by Christ

footnote: Not, however, original. The whole sermon is to be found in the Talmud.

in the "Sermon on the Mount."

Some of these are only the "virtues" of a slave, invented by his master to keep him in order. The real point of the Hindu "Yama" is that breaking any of these would tend to excite the mind.

Subsequent theologians have tried to improve upon the teachings of the Masters, have given a sort of mystical importance to these virtues; they have insisted upon them for their own sake, and turned them into puritanism and formalism. Thus "non-killing," which originally meant "do not excite yourself by stalking tigers," has been interpreted to mean that it is a crime to drink water that has not been strained, lest you should kill the animalcula.

But this constant worry, this fear of killing anything by mischance is, on the whole, worse than a hand-to-hand conflict with a grisly bear. If the barking of a dog disturbs your meditation, it is simplest to shoot the dog, and think no more about it.

A similar difficulty with wives has caused some masters to recommend celibacy. In all these questions common sense must be the guide. No fixed rule can be laid down. The "non-receiving of gifts," for instance, is rather important for a Hindu, who would be thoroughly upset for weeks if any one gave him a coconut: but the average European takes things as they come by the time that he has been put into long trousers.

The only difficult question is that of continence, which is complicated by many considerations, such as that of energy; but everybody's mind is hopelessly muddled on this subject, which some people confuse with erotology, and others with sociology. There will be no clear thinking on this matter until it is understood as being solely a branch of athletics.

We may then dismiss Yama and Niyama with this advice: let the student decide for himself what form of life, what moral code, will least tend to excite his mind; but once he has formulated it, let him stick to it, avoiding opportunism; and let him be very careful to take no credit for what he does or refrains from doing — it is a purely practical code, of no value in itself.

The cleanliness which assists the surgeon in his work would prevent the engineer from doing his at all.

(Ethical questions are adequately dealt with in "Then Tao" in "Konx Om Pax," and should be there studied.

Also see Liber XXX of the A. A. Also in Liber CCXX, the "Book of the Law," it is said: "DO WHAT THOU WILT shall be the whole of the Law."

WEH FOOTNOTE: SIC, should be: "Do what thou wilt shall be the whole of the Law."

Remember that for the purpose of this treatise the whole object of Yama and Niyama is to live so that no emotion or passion disturbs the mind.)

CHAPTER IV PRATYAHARA

PRATYAHARA is the first process in the mental part of our task. The previous practices, Asana, Pranayama, Yama, and Niyama, are all acts of the body, while mantra is connected with speech: Pratyahara is purely mental.

And what is Pratyahara? This word is used by different authors in different senses. The same word is employed to designate both the practice and the result. It means for our present purpose a process rather strategical than practical; it is introspection, a sort of general examination of the contents of the mind which we wish to control: Asana having been mastered, all immediate exciting causes have been removed, and we are free to think what we are thinking about.

A very similar experience to that of Asana is in store for us. At first we shall very likely flatter ourselves that our minds are pretty calm; this is a defect of observation. Just as the European standing for the first time on the edge of the desert will see nothing there, while his Arab can tell him the family history of each of the fifty persons in view, because he has learnt how to look, so with practice the thoughts will become more numerous and more insistent.

As soon as the body was accurately observed it was found to be terribly restless and painful; now that we observe the mind it is seen to be more restless and painful still. (*See diagram opposite.*)

A similar curve might be plotted for the real and apparent painfulness of Asana.

Conscious of this fact, we begin to try to control it: "Not quite so many thoughts, please!" "Don't think quite so fast, please!" "No more of that kind of thought, please!" It is only then that we discover that what we thought was a school of playful porpoises is really the convolutions of the sea-serpent. The attempt to repress has the effect of exciting.

When the unsuspecting pupil first approaches his holy but wily Guru, and demands magical powers, that Wise One replies that he will confer them, points out with much caution and secrecy some particular spot on the pupil's body which has never previously attracted his attention, and says: "In order to obtain this magical power which you seek, all that is necessary is to wash seven times in the Ganges during seven days, being particularly careful to avoid thinking of that one spot." Of course the unhappy youth spends a disgusted week in thinking of little else.

It is positively amazing with what persistence a thought, even a whole train of thoughts, returns again and again to the charge. It becomes a positive nightmare. It is intensely annoying, too, to find that one does not become conscious that one has got on to the forbidden subject until one has gone right through with it. However, one continues day after day investigating thoughts and trying to check them; and sooner or later one proceeds to the next stage, Dharana, the attempt to restrain the mind to a single object.

Before we go on to this, however, we must consider what is meant by success in Pratyahara. This is a very extensive subject, and different authors take widely divergent views. One writer means an analysis so acute that every thought is resolved into a number of elements (see "The Psychology of Hashish," Section V, in *Equinox* II).

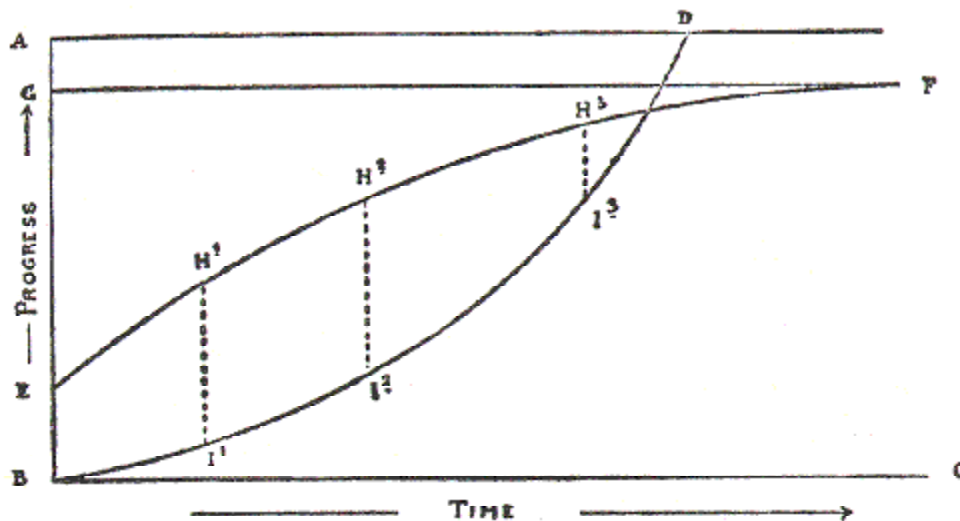
Others take the view that success in the practice is something like the experience which Sir Humphrey Davy had as a result of taking nitrous oxide, in which he exclaimed: "The universe is composed exclusively of

ideas."

Others say that it gives Hamlet's feeling: "There's nothing good or bad but thinking makes it so," interpreted as literally as was done by Mrs. Eddy.

However, the main point is to acquire some sort of inhibitory power over the thoughts. Fortunately there is an unfailing method of acquiring this power. It is given in Liber III. If Sections 1 and 2 are practised (if necessary with the assistance of another person to aid your vigilance) you will soon be able to master the final section.

In some people this inhibitory power may flower suddenly in very much the same way as occurred with Asana. Quite without any relaxation of vigilance, the mind will suddenly be stilled. There will be a marvelous feeling of peace and rest, quite different from the lethargic feeling which is produced by over-eating. It is difficult to say whether so definite a result would come to all, or even to most people. The matter is one of no very great importance. If you have acquired the power of checking the rise of thought you may proceed to the next stage.



BD shows the Control of the Mind, improving slowly at first, afterwards more quickly. It starts from at or near zero, and should reach absolute control at D.

EF shows the Power of Observation of the contents of the mind, improving quickly at first, afterwards more slowly, up to perfection at F. It starts well above zero in the case of most educated men.

The height of the perpendiculars HI indicates the dissatisfaction of the student with his power of control. Increasing at first, it ultimately diminishes to zero.

CHAPTER V

DHARANA

NOW that we have learnt to observe the mind, so that we know how it works to some extent, and have begun to understand the elements of control, we may try the result of gathering together all the powers of the mind, and attempting to focus them on a single point.

We know that it is fairly easy for the ordinary educated mind to think without much distraction on a subject in which it is much interested. We have the popular phrase, "revolving a thing in the mind"; and as long as the subject is sufficiently complex, as long as thoughts pass freely, there is no great difficulty. So long as a gyroscope is in motion, it remains motionless relatively to its support, and even resists attempts to distract it; when it stops it falls from that position. If the earth ceased to spin round the sun, it would at once fall into the sun.

The moment then that the student takes a simple subject — or rather a simple object — and imagines it or visualizes it, he will find that it is not so much his creature as he supposed. Other thoughts will invade the mind, so that the object is altogether forgotten, perhaps for whole minutes at a time; and at other times the object itself will begin to play all sorts of tricks.

Suppose you have chosen a white cross. It will move its bar up and down, elongate the bar, turn the bar oblique, get its arms unequal, turn upside down, grow branches, get a crack around it or a figure upon it, change its shape altogether like an Amoeba, change its size and distance as a whole, change the degree of its illumination, and at the same time change its colour. It will get splotchy and blotchy, grow patterns, rise, fall, twist and turn; clouds will pass over its face. There is no conceivable change of which it is incapable. Not to mention its total disappearance, and replacement by something altogether different!

Any one to whom this experience does not occur need not imagine that he is meditating. It shows merely that he is incapable of concentrating his mind in the very smallest degree. Perhaps a student may go for several days before discovering that he is not meditating. When he does, the obstinacy of the object will infuriate him; and it is only now that his real troubles will begin, only now that Will comes really into play, only now that his manhood is tested. If it were not for the Will-development which he got in the conquest of Asana, he would probably give up. As it is, the mere physical agony which he underwent is the veriest trifle compared with the horrible tedium of Dharana.

For the first week it may seem rather amusing, and you may even imagine you are progressing; but as the practice teaches you what you are doing, you will apparently get worse and worse.

Please understand that in doing this practice you are supposed to be seated in Asana, and to have note-book and pencil by your side, and a watch in front of you. You are not to practise at first for more than ten minutes at a time, so as to avoid risk of overtiring the brain. In fact you will probably find that the whole of your will-power is not equal to keeping to a subject at all for so long as three minutes, or even apparently concentrating on it for so long as three seconds, or three-fifths of one second. By "keeping to it at all" is meant the mere attempt to keep to it. The mind becomes so fatigued, and the object so incredibly loathsome, that it is useless to continue for the time being. In Frater P.'s record we find that after daily practice for six months, meditations of four minutes and less are still being recorded.

The student is supposed to count the number of times that his thought wanders; this he can do on his fingers or on a string of beads.

footnote: This counting can easily become quite mechanical. With the thought that reminds you of a break associate

the notion of counting.

The grosser kind of break can be detected by another person. It is accompanied with a flickering of the eyelid, and can be seen by him. With practice he could detect even very small breaks.

If these breaks seem to become more frequent instead of less frequent, the student must not be discouraged; this is partially caused by his increased accuracy of observation. In exactly the same way, the introduction of vaccination resulted in an apparent increase in the number of cases of smallpox, the reason being that people began to tell the truth about the disease instead of faking.

Soon, however, the control will improve faster than the observation. When this occurs the improvement will become apparent in the record. Any variation will probably be due to accidental circumstances; for example, one night you may be very tired when you start; another night you may have headache or indigestion. You will do well to avoid practising at such times.

We will suppose, then, that you have reached the stage when your average practice on one subject is about half an hour, and the average number of breaks between ten and twenty. One would suppose that this implied that during the periods between the breaks one was really concentrated, but this is not the case. The mind is flickering, although imperceptibly. However, there may be sufficient real steadiness even at this early stage to cause some very striking phenomena, of which the most marked is one which will possibly make you think that you have gone to sleep. Or, it may seem quite inexplicable, and in any case will disgust you with yourself. You will completely forget who you are, what you are, and what you are doing. A similar phenomenon sometimes happens when one is half awake in the morning, and one cannot think what town one is living in. The similarity of these two things is rather significant. It suggests that what is really happening is that you are waking up from the sleep which men call waking, the sleep whose dreams are life.

There is another way to test one's progress in this practice, and that is by the character of the breaks.

"Breaks" are classed as follows:

Firstly, physical sensations. These should have been overcome by Asana.

Secondly, breaks that seem to be dictated by events immediately preceding the meditation. Their activity becomes tremendous. Only by this practice does one understand how much is really observed by the sense without the mind becoming conscious of it.

Thirdly, there is a class of breaks partaking of the nature of reverie or "day-dreams." These are very insidious — one may go on for a long time without realizing that one has wandered at all.

Fourthly, we get a very high class of break, which is a sort of aberration of the control itself. You think, "How well I am doing it!" or perhaps that it would be rather a good idea if you were on a desert island, or if you were in a sound-proof house, or if you were sitting by a waterfall. But these are only trifling variations from the vigilance itself.

A fifth class of breaks seems to have no discoverable source in the mind. Such may even take the form of actual hallucination, usually auditory. Of course, such hallucinations are infrequent, and are recognized for what they are; otherwise the student had better see his doctor. The usual kind consists of odd sentences or fragments of sentences, which are heard quite distinctly in a recognizable human voice, not the student's own voice, or that of any one he knows. A similar phenomenon is observed by wireless operators, who call such messages "atmospherics."

There is a *further kind of break, which is the desired result itself*. It must be dealt with later in detail.

Now there is a real sequence in these classes of breaks. As control improves, the percentage of primaries and secondaries will diminish, even though the total number of breaks in a meditation remain stationary. By the time that you are meditating two or three hours a day, and filling up most of the rest of the day with other practices designed to assist, when nearly every time something or other happens, and there is constantly a feeling of being “on the brink of something pretty big,” one may expect to proceed to the next state — Dhyana.

CHAPTER VI

DHYANA

THIS word has two quite distinct and mutually exclusive meanings. The first refers to the result itself. Dhyana is the same word as the Pali "Jhana." The Buddha counted eight Jhanas, which are evidently different degrees and kinds of trance. The Hindu also speaks of Dhyana as a lesser form of Samadhi. Others, however, treat it as if it were merely an intensification of Dharana. Patanjali says: "Dhrana is holding the mind on to some particular object. An unbroken flow of knowledge in that subject is Dhyana. When that, giving up all forms, reflects only the meaning, it is Samadhi." He combines these three into Samyama.

We shall treat of Dhyana as a result rather than as a method. Up to this point ancient authorities have been fairly reliable guides, except with regard to their crabbed ethics; but when they get on the subject of results of meditation, they completely lose their heads.

They exhaust the possibilities of poetry to declare what is demonstrably untrue. For example, we find in the Shiva Sanhita that "he who daily contemplates on this lotus of the heart is eagerly desired by the daughters of Gods, has clairaudience, clairvoyance, and can walk in the air." Another person "can make gold, discover medicine for disease, and see hidden treasures." All this is filth. What is the curse upon religion that its tenets must always be associated with every kind of extravagance and falsehood?

There is one exception; it is the A.'A.', whose members are extremely careful to make no statement at all that cannot be verified in the usual manner; or where this is not easy, at least avoid anything like a dogmatic statement. In Their second book of practical instruction, Liber O, occur these words:

"By doing certain things certain results will follow. Students are most earnestly warned against attributing objective reality or philosophical validity to any of them."

Those golden words!

In discussing Dhyana, then, let it be clearly understood that something unexpected is about to be described.

We shall consider its nature and estimate its value in a perfectly unbiassed way, without allowing ourselves the usual rhapsodies, or deducing any theory of the universe. One extra fact may destroy some existing theory; that is common enough. But no single fact is sufficient to construct one.

It will have been understood that Dharana, Dhyana, and Samadhi form a continuous process, and exactly when the climax comes does not matter. It is of this climax that we must speak, for this is a matter of "experience," and a very striking one.

In the course of our concentration we noticed that the contents of the mind at any moment consisted of two things, and no more: the Object, variable, and the Subject, invariable, or apparently so. By success in Dharana the object has been made as invariable as the subject.

Now the result of this is that the two become one. This phenomenon usually comes as a tremendous shock. It is indescribable even by the masters of language; and it is therefore not surprising that semi-educated stutterers wallow in oceans of gush.

All the poetic faculties and all the emotional faculties are thrown into a sort of ecstasy by an occurrence which overthrows the mind, and makes the rest of life seem absolutely worthless in comparison.

Good literature is principally a matter of clear observation and good judgment expressed in the simplest way. For this reason none of the great events of history (such as earthquakes and battles) have been well described by eye-witnesses, unless those eye-witnesses were out of danger. But even when one has become accustomed to Dhyana by constant repetition, no words seem adequate.

One of the simplest forms of Dhyana may be called "the Sun." The sun is seen (as it were) by itself, not by an observer; and although the physical eye cannot behold the sun, one is compelled to make the statement that this "Sun" is far more brilliant than the sun of nature. The whole thing takes place on a higher level.

Also the conditions of thought, time, and space are abolished. It is impossible to explain what this really means: only experience can furnish you with apprehension.

(This, too, has its analogies in ordinary life; the conceptions of higher mathematics cannot be grasped by the beginner, cannot be explained to the layman.)

A further development is the appearance of the Form which has been universally described as human; although the persons describing it proceed to add a great number of details which are not human at all. This particular appearance is usually assumed to be "God."

But, whatever it may be, the result on the mind of the student is tremendous; all his thoughts are pushed to their greatest development. He sincerely believes that they have the divine sanction; perhaps he even supposes that they emanate from this "God." He goes back into the world armed with this intense conviction and authority. He proclaims his ideas without the restraint which is imposed upon most persons by doubt, modesty, and diffidence;

footnote: This lack of restraint is not to be confused with that observed in intoxication and madness. Yet there is a very striking similarity, though only a superficial one.

while further there is, one may suppose, a real clarification.

In any case, the mass of mankind is always ready to be swayed by anything thus authoritative and distinct. History is full of stories of officers who have walked unarmed up to a mutinous regiment, and disarmed them by the mere force of confidence. The power of the orator over the mob is well known. It is, probably, for this reason that the prophet has been able to constrain mankind to obey his law. It never occurs to him that any one can do otherwise. In practical life one can walk past any guardian, such as a sentry or ticket-collector, if one can really act so that the man is somehow persuaded that you have a right to pass unchallenged.

This power, by the way, is what has been described by magicians as the power of invisibility. Somebody or other has an excellent story of four quite reliable men who were on the look-out for a murderer, and had instructions to let no one pass, and who all swore subsequently in presence of the dead body that no one had passed. None of them had seen the postman.

The thieves who stole the "Gioconda" from the Louvre were probably disguised as workmen, and stole the picture under the very eye of the guardian; very likely got him to help them.

It is only necessary to believe that a thing must be to bring it about. This belief must not be an emotional or an intellectual one. It resides in a deeper portion of the mind, yet a portion not so deep but that most men, probably all successful men, will understand these words, having experience of their own with which they can compare it.

The most important factor in Dhyana is, however, the annihilation of the Ego. Our conception of the universe

must be completely overturned if we are to admit this as valid; and it is time that we considered what is really happening.

It will be conceded that we have given a very rational explanation of the greatness of great men. They had an experience so overwhelming, so out of proportion to the rest of things, that they were freed from all the petty hindrances which prevent the normal man from carrying out his projects.

Worrying about clothes, food, money, what people may think, how and why, and above all the fear of consequences, clog nearly every one. Nothing is easier, theoretically, than for an anarchist to kill a king. He has only to buy a rifle, make himself a first-class shot, and shoot the king from a quarter of a mile away. And yet, although there are plenty of anarchists, outrages are very few. At the same time, the police would probably be the first to admit that if any man were really tired of life, in his deepest being, a state very different from that in which a man goes about saying he is tired of life, he could manage somehow or other to kill someone first.

Now the man who has experienced any of the more intense forms of Dhyana is thus liberated. The Universe is thus destroyed for him, and he for it. His will can therefore go on its way unhampered. One may imagine that in the case of Mohammed he had cherished for years a tremendous ambition, and never done anything because those qualities which were subsequently manifested as statesmanship warned him that he was impotent. His vision in the cave gave him that confidence which was required, the faith that moves mountains. There are a lot of solid-seeming things in this world which a child could push over; but not one has the courage to push.

Let us accept provisionally this explanation of greatness, and pass it by. Ambition has led us to this point; but we are now interested in the work for its own sake.

A most astounding phenomenon has happened to us; we have had an experience which makes Love, fame, rank, ambition, wealth, look like thirty cents; and we begin to wonder passionately, "What is truth?" The Universe has tumbled about our ears like a house of cards, and we have tumbled too. Yet this ruin is like the opening of the Gates of Heaven! Here is a tremendous problem, and there is something within us which ravins for its solution.

Let us see what what explanation we can find.

The first suggestion which would enter a well-balanced mind, versed in the study of nature, is that we have experienced a mental catastrophe. Just as a blow on the head will make a man "see stars," so one might suppose that the terrific mental strain of Dharana has somehow over-excited the brain, and caused a spasm, or possibly even the breaking of a small vessel. There seems no reason to reject this explanation altogether, though it would be quite absurd to suppose that to accept it would be to condemn the practice. Spasm is a normal function of at least one of the organs of the body. That the brain is not damaged by the practice is proved by the fact that many people who claim to have had this experience repeatedly continue to exercise the ordinary avocations of life without diminished activity.

We may dismiss, then the physiological question. It throws no light on the main problem, which is the value of the testimony of the experience.

Now this is a very difficult question, and raises the much larger question as to the value of any testimony. Every possible thought has been doubted at some time or another, except the thought which can only be expressed by a note of interrogation, since to doubt that thought asserts it. (For a full discussion see "The Soldier and the Hunchback," "Equinox," I.) But apart from this deep-seated philosophic doubt there is the

practical doubt of every day. The popular phrase, "to doubt the evidence of one's senses," shows us that that evidence is normally accepted; but a man of science does nothing of the sort. He is so well aware that his senses constantly deceive him, that he invents elaborate instruments to correct them. And he is further aware that the Universe which he can directly perceive through sense, is the minutest fraction of the Universe which he knows indirectly.

For example, four-fifths of the air is composed of nitrogen. If anyone were to bring a bottle of nitrogen into this room it would be exceedingly difficult to say what it was; nearly all the tests that one could apply to it would be negative. His senses tell him little or nothing.

Argon was only discovered at all by comparing the weight of chemically pure nitrogen with that of the nitrogen of the air. This had often been done, but no one had sufficiently fine instruments even to perceive the discrepancy. To take another example, a famous man of science asserted not so long ago that science could never discover the chemical composition of the fixed stars. Yet this has been done, and with certainty.

If you were to ask your man of science for his "theory of the real," he would tell you that the "ether," which cannot be perceived in any way by any of the senses, or detected by any instruments, and which possesses qualities which are, to use ordinary language, impossible, is very much more real than the chair he is sitting on. The chair is only one fact; and its existence is testified by one very fallible person. The ether is the necessary deduction from millions of facts, which have been verified again and again and checked by every possible test of truth. There is therefore no "a priori" reason for rejecting anything on the ground that it is not directly perceived by the senses.

To turn to another point. One of our tests of truth is the vividness of the impression. An isolated event in the past of no great importance may be forgotten; and if it be in some way recalled, one may find one's self asking: "Did I dream it? or did it really happen?" What can never be forgotten is the "catastrophic". The first death among the people that one loves (for example) would never be forgotten; for the first time one would "realize" what one had previously merely "known". Such an experience sometimes drives people insane. Men of science have been known to commit suicide when their pet theory has been shattered. This problem has been discussed freely in "Science and Buddhism,"

footnote: See Crowley, "Collected Works."

"Time," "The Camel," and other papers. This much only need we say in this place that Dhyana has to be classed as the most vivid and catastrophic of all experiences. This will be confirmed by any one who has been there.

It is, then, difficult to overrate the value that such an experience has for the individual, especially as it is his entire conception of things, including his most deep-seated conception, the standard to which he has always referred everything, his own self, that is overthrown; and when we try to explain it away as hallucination, temporary suspension of the faculties or something similar, we find ourselves unable to do so. You cannot argue with a flash of lightning that has knocked you down.

Any mere theory is easy to upset. One can find flaws in the reasoning process, one can assume that the premisses are in some way false; but in this case, if one attacks the evidence for Dhyana, the mind is staggered by the fact that all other experience, attacked on the same lines, will fall much more easily.

In whatever way we examine it the result will always be the same. Dhyana may be false; but, if so, so is everything else.

Now the mind refuses to rest in a belief of the unreality of its own experiences. It may not be what it seems; but it must be something, and if (on the whole) ordinary life is something, how much more must that be by whose light ordinary life seems nothing!

The ordinary man sees the falsity and disconnectedness and purposelessness of dreams; he ascribes them (rightly) to a disordered mind. The philosopher looks upon waking life with similar contempt; and the person who has experienced Dhyana takes the same view, but not by mere pale intellectual conviction. Reasons, however cogent, never convince utterly; but this man in Dhyana has the same commonplace certainty that a man has on waking from a nightmare. "I wasn't falling down a thousand flights of stairs, it was only a bad dream."

Similarly comes the reflection of the man who has had experience of Dhyana: "I am not that wretched insect, that imperceptible parasite of earth; it was only a bad dream." And as you could not convince the normal man that his nightmare was more real than his awakening, so you cannot convince the other that his Dhyana was hallucination, even though he is only too well aware that he has fallen from that state into "normal" life.

It is probably rare for a single experience to upset thus radically the whole conception of the Universe, just as sometimes, in the first moments of waking, there remains a half-doubt as to whether dream or waking is real. But as one gains further experience, when Dhyana is no longer a shock, when the student has had plenty of time to make himself at home in the new world, this conviction will become absolute.

Footnote: It should be remembered that at present there are no data for determining the duration of Dhyana. One can only say that, since it certainly occurred between such and such hours, it must have lasted less than that time. Thus we see, from Frater P.'s record, that it can certainly occur in less than an hour and five minutes.

Another rationalist consideration is this. The student has not been trying to excite the mind but to calm it, not to produce any one thought but to exclude all thoughts; for there is no connection between the object of meditation and the Dhyana. Why must we suppose a breaking down of the whole process, especially as the mind bears no subsequent traces of any interference, such as pain or fatigue? Surely this once, if never again, the Hindu image expresses the simplest theory!

That image is that of a lake into which five glaciers move. These glaciers are the senses. While ice (the impressions) is breaking off constantly into the lake, the waters are troubled. If the glaciers are stopped the surface becomes calm; and then, and only then, can it reflect unbroken the disk of the sun. This sun is the "soul" or "God."

We should, however, avoid these terms for the present, on account of their implications. Let us rather speak of this sun as "some unknown thing whose presence has been masked by all things known, and by the knower."

It is probable, too, that our memory of Dhyana is not of the phenomenon itself, but of the image left thereby on the mind. But this is true of all phenomena, as Berkeley and Kant have proved beyond all question. This matter, then, need not concern us.

We may, however, provisionally accept the view that Dhyana is real; more real and thus of more importance to ourselves than all other experience. This state has been described not only by the Hindus and Buddhists, but by Mohammedans and Christians. In Christian writings, however, the deeply-seated dogmatic bias has rendered their documents worthless to the average man. They ignore the essential conditions of Dhyana, and insist on the inessential, to a much greater extent than the best Indian writers. But to any one with experience and some knowledge of comparative religion the identity is certain. We may now proceed to Samadhi.

CHAPTER VII

SAMADHI

MORE rubbish has been written about Samadhi than enough; we must endeavour to avoid adding to the heap. Even Patanjali, who is extraordinarily clear and practical in most things, begins to rave when he talks of it. Even if what he said were true he should not have mentioned it; because it does not sound true, and we should make no statement that is *à priori* improbable without being prepared to back it up with the fullest proofs. But it is more than likely that his commentators have misunderstood him.

The most reasonable statement, of any acknowledged authority, is that of Vajna Valkya, who says: "By Pranayama impurities of the body are thrown out; by Dharana the impurities of the mind; by Pratyahara the impurities of attachment; and by Samadhi is taken off everything that hides the lordship of the soul." There is a modest statement in good literary form. If we can only do as well as that!

In the first place, what is the meaning of the term? Etymologically, "Sam" is the Greek {in Greek alphabet: sigma-epsilon-nu—} the English prefix "syn-" meaning "together with." "Adhi" means "Lord," and a reasonable translation of the whole word would be "Union with God," the exact term used by Christian mystics to describe their attainment.

Now there is great confusion, because the Buddhists use the word Samadhi to mean something entirely different, the mere faculty of attention. Thus, with them, to think of a cat is to "make Samadhi" on that cat. They use the word Jhana to describe mystic states. This is excessively misleading, for as we saw in the last section, Dhyana is a preliminary of Samadhi, and of course Jhana is merely the wretched plebeian Pali corruption of it.

footnote: The vulgarism and provincialism of the Buddhist cannon is infinitely repulsive to all nice minds; and the attempt to use the terms of an ego-centric philosophy to explain the details of a psychology whose principal doctrine is the denial of the ego, was the work of a mischievous idiot. Let us unhesitatingly reject these abominations, these nastinesses of the beggars dressed in rags that they have snatched from corpses, and follow the etymological signification of the word as given above!

There are many kinds of Samadhi.

footnote: Apparently. That is, the obvious results are different. Possibly the cause is only one, refracted through diverse media.

"Some authors consider Atmadarshana, the Universe as a single phenomenon without conditions, to be the first real Samadhi." If we accept this, we must relegate many less exalted states to the class of Dhyana. Patanjali enumerates a number of these states: to perform these on different things gives different magical powers; or so he says. These need not be debated here. Any one who wants magic powers can get them in dozens of different ways.

Power grows faster than desire. The boy who wants money to buy lead soldiers sets to work to obtain it, and by the time he has got it wants something else instead — in all probability something just beyond his means.

Such is the splendid history of all spiritual advance! One never stops to take the reward.

We shall therefore not trouble at all about what any Samadhi may or may not bring as far as its results in our lives are concerned. We began this book, it will be remembered, with considerations of death. Death has now

lost all meaning. The idea of death depends on those of the ego, and of time; these ideas have been destroyed; and so "Death is swallowed up in victory." We shall now only be interested in what Samadhi is in itself, and in the conditions which cause it.

Let us try a final definition. Dhyana resembles Samadhi in many respects. There is a union of the ego and the non-ego, and a loss of the senses of time and space and causality. Duality in any form is abolished. The idea of time involves that of two consecutive things, that of space two non-coincident things, that of causality two connected things.

These Dhyanic conditions contradict those of normal thought; but in Samadhi they are very much more marked than in Dhyana. And while in the latter it seems like a simple union of two things, in the former it appears as if all things rushed together and united. One might say that in Dhyana there was still this quality latent, that the One existing was opposed to the Many non-existing; in Samadhi the Many and the One are united in a union of Existence with non-Existence. This definition is not made from reflection, but from memory.

Further, it is easy to master the "trick" or "knack" of Dhyana. After a while one can get into that state without preliminary practice; and, looking at it from this point, one seems able to reconcile the two meanings of the word which we debated in the last section. From below Dhyana seems like a trance, an experience so tremendous that one cannot think of anything bigger, while from above it seems merely a state of mind as natural as any other. Frater P., before he had Samadhi, wrote of Dhyana: "Perhaps as a result of the intense control a nervous storm breaks: this we call Dhyana. Samadhi is but an expansion of this, so far as I can see."

Five years later he would not take this view. He would say perhaps that Dhyana was "a flowing of the mind in one unbroken current from the ego to the non-ego without consciousness of either, accompanied by a crescent wonder and bliss." He can understand how that is the natural result of Dhyana, but he cannot call Dhyana in the same way the precursor of Samadhi. Perhaps he does not really know the conditions which induce Samadhi. He can produce Dhyana at will in the course of a few minutes' work; and it often happens with apparent spontaneity: with Samadhi this is unfortunately not the case. He probably can get it at will, but could not say exactly how, or tell how long it might take him; and he could not be "sure" of getting it at all.

One feels "sure" that one can walk a mile along a level road. One knows the conditions, and it would have to be a very extraordinary set of circumstances that would stop one. But though it would be equally fair to say: "I have climbed the Matterhorn and I know I can climb it again," yet there are all sorts of more or less probable circumstances any one of which would prevent success.

Now we do know this, that if thought is kept single and steady, Dhyana results. We do not know whether an intensification of this is sufficient to cause Samadhi, or whether some other circumstances are required. One is science, the other empiricism.

One author says (unless memory deceives) that twelve seconds' steadiness is Dharana, a hundred and forty-four Dhyana, and seventeen hundred and twenty-eight Samadhi. And Vivekananda, commenting on Patanjali, makes Dhyana a mere prolongation of Dharana; but says further: "Suppose I were meditating on a book, and I gradually succeeded in concentrating the mind on it, and perceiving only the internal sensation, the meaning unexpressed in any form, that state of Dhyana is called Samadhi."

Other authors are inclined to suggest that Samadhi results from meditating on subjects that are in themselves worthy. For example, Vivekananda says: "Think of any holy subject:" and explains this as follows: "This does not mean any wicked subject." (!)

Frater P. would not like to say definitely whether he ever got Dhyana from common objects. He gave up the practice after a few months, and meditated on the Cakkras, etc. Also his Dhyana became so common that he gave up recording it. But if he wished to do it this minute he would choose something to excite his "godly fear," or "holy awe," or "wonderment."

footnote: It is rather a breach of the scepticism which is the basis of our system to admit that anything can be in any way better than another. Do it thus: "A., is a thing that B. thinks 'holy.' It is natural therefore for B. to meditate on it." Get rid of the ego, observe all your actions as if they were another's, and you will avoid ninety-nine percent. of the troubles that await you.

There is no apparent reason why Dhyana should not occur when thinking of any common object of the sea-shore, such as a blue pig; but Frater P.'s constant reference to this as the usual object of his meditation need not be taken "au pied de la lettre." His records of meditation contain no reference to this remarkable animal.

It will be a good thing when organized research has determined the conditions of Samadhi; but in the meantime there seems no particular objection to our following tradition, and using the same objects of meditation as our predecessors, with the single exception which we shall note in due course.

The first class of objects for serious meditation (as opposed to preliminary practice, in which one should keep to simple recognizable objects, whose definiteness is easy to maintain) is "various parts of the body." The Hindus have an elaborate system of anatomy and physiology which has apparently no reference to the facts of the dissecting-room. Prominent in this class are the seven Cakkras, which will be described in Part II. There are also various "nerves", equally mythical.

WEH footnote: Not quite correct. Western anatomical knowledge has advanced since Crowley wrote this!

The second class is "objects of devotion," such as the idea or form of the Deity, or the heart or body of your Teacher, or of some man whom you respect profoundly. This practice is not to be commended, because it implies a bias of the mind.

You can also meditate on "your dreams." This sounds superstitious; but the idea is that you have already a tendency, independent of your conscious will, to think of those things, which will consequently be easier to think of than others. That this is the explanation is evident from the nature of the preceding and subsequent classes.

You can also meditate on "anything that especially appeals to you."

But in all this one feels inclined to suggest that it will be better and more convincing if the meditation is directed to an object which in itself is apparently unimportant. One does not want the mind to be excited in any way, even by adoration. See the three meditative methods in Liber HHH (Equinox VI.).

footnote: These are the complements of the three methods of Enthusiasm (A. '.A. '. instruction not yet issued up to March 1912.)

At the same time, one would not like to deny positively that it is very much "easier" to take some idea towards which the mind would naturally flow.

The Hindus assert that the nature of the object determines the Samadhi; that is, the nature of those lower Samadhis which confer so-called "magic powers." For example, there are the Yogapravritti. Meditating on the tip of the nose, one obtains what may be called the "ideal smell"; that is, a smell which is not any particular smell, but is the archetypal smell, of which all actual smells are modifications. It is "the smell which is "not"

a smell." This is the only reasonable description; for the experience being contrary to reason, it is only reasonable that the words describing it should be contrary to reason too.

footnote: Hence the Athanasian Creed. Compare the precise parallel in the Zohar: "The Head which is above all heads; the Head which is "not" a Head.'

Similarly, concentration on the tip of the tongue gives the "ideal taste"; on the dorsum of the tongue, "ideal contact." "Every atom of the body comes into contact with every atom in the Universe all at once," is the description Bhikku Ananda Metteya gives of it. The root of the tongue gives the "ideal sound"; and the pharynx the "ideal sight."

footnote: Similarly Patanjali tells us that by making Samyama on the strength of an elephant or a tiger, the student acquires that strength. Conquer "the nerve Udana," and you can walk on the water; "Samana," and you begin to flash with light; the "elements" fire, air, earth, and water, and you can do whatever in natural life they prevent you from doing. For instance, by conquering earth, one could take a short cut to Australia; or by conquering water, one can live at the bottom of the Ganges. They say there is a holy man at Benares who does this, coming up only once a year to comfort and instruct his disciples. But nobody need believe this unless he wants to; and you are even advised to conquer that desire should it arise. It will be interesting when science really determines the variables and constants of these equations.

The Samadhi "par excellence," however, is Atmadarshana, which for some, and those not the least instructed, is the first real Samadhi; for even the visions of "God" and of the "Self" are tainted by form. In Atmadarshana the All is manifested as the One: it is the Universe freed from its conditions. Not only are all forms and ideas destroyed, but also those conceptions which are implicit in our ideas of those ideas.

footnote: This is so complete that not only "Black is White," but "The Whiteness of Black is the essential of its Blackness." "Naught = One = Infinity"; but this is only true "because" of this threefold arrangement, a trinity or "triangle of contradictories."

Each part of the Universe has become the whole, and phenomena and noumena are no longer opposed.

But it is quite impossible to describe this state of mind. One can only specify some of the characteristics, and that in language which forms no image in mind. It is impossible for anyone who experiences it to bring back any adequate memory, nor can we conceive a state transcending this.

There is, however, a very much higher state called Shivadarshana, of which it is only necessary to say that it is the destruction of the previous state, its annihilation; and to understand this blotting-out, one must not imagine "Nothingness" (the only name for it) as negative, but as positive.

The normal mind is a candle in a darkened room. Throw open the shutters, and the sunlight makes the flame invisible. That is a fair image of Dhyana.

footnote: Here the dictation was interrupted by very prolonged thought due to the difficulty of making the image clear. Virakam.

But the mind refuses to find a simile for Atmadarshana. It seems merely ineffective to say that the rushing together of all the host of heaven would similarly blot out the sunlight. But if we do say so, and wish to form a further image of Shivadarshana, we must imagine ourselves as suddenly recognizing that this universal blaze is darkness; not a light extremely dim compared with some other light, but darkness itself. It is not the change from the minute to the vast, or even from the finite to the infinite. It is the recognition that the positive is

merely the negative. The ultimate truth is perceived not only as false, but as the logical contradictory of truth. It is quite useless to elaborate this theme, which has baffled all other minds hitherto. We have tried to say as little as possible rather than as much as possible.

footnote: Yet all this has come of our desire to be as modest as Yajna Valkya!

Still further from our present purpose would it be to criticise the innumerable discussions which have taken place as to whether this is the ultimate attainment, or what it confers. It is enough if we say that even the first and most transitory Dhyana repays a thousandfold the pains we may have taken to attain it.

And there is this anchor for the beginner, that his work is cumulative: every act directed towards attainment builds up a destiny which must some day come to fruition. May all attain!

SUMMARY

Q.

What is genius, and how is it produced?

A.

Let us take several specimens of the species, and try to find some one thing common to all which is not found in other species.

Q.

Is there any such thing?

A.

Yes: all geniuses have the habit of concentration of thought, and usually need long periods of solitude to acquire this habit. In particular the greatest religious geniuses have all retired from the world at one time or another in their lives, and begun to preach immediately on their return.

Q.

Of what advantage is such a retirement? One would expect that a man who so acted would find himself on his return out of touch with his civilization, and in every way less capable than when he left.

A.

But each claims, though in different language, to have gained in his absence some superhuman power.

Q.

Do you believe this?

A.

It becomes us ill to reject the assertions of those who are admittedly the greatest of mankind until we can refute them by proof, or at least explain how they may have been mistaken. In this case each teacher left instructions for us to follow. The only scientific method is for us to repeat their experiments, and so confirm or disprove their results.

Q.

But their instructions differ widely!

A.

Only in so far as each was bound by conditions of time, race, climate and language. There is essential identity in the method.

Q.

Indeed!

A.

It was the great work of the life of Frater Perdurabo to prove this. Studying each religious practice of each great religion on the spot, he was able to show the Identity-in-diversity of all, and to formulate a method free from all dogmatic bias, and based only on the ascertained facts of anatomy, physiology, and psychology.

Q.

Can you give me a brief abstract of this method?

A.

The main idea is that the Infinite, the Absolute, God, the Over-soul, or whatever you may prefer to call it, is always present; but veiled or masked by the thoughts of the mind, just as one cannot hear a heart-beat in a noisy city.

Q.

Yes?

A.

Then to obtain knowledge of That, it is only necessary to still all thoughts.

Q.

But in sleep thought is stilled?

A.

True, perhaps, roughly speaking; but the perceiving function is stilled also.

Q.

Then you wish to obtain a perfect vigilance and attention of the mind, uninterrupted by the rise of thoughts?

A.

Yes.

Q.

And how do you proceed?

A.

Firstly, we still the body by the practice called Asana, and secure its ease and the regularity of its functions by Pranayama. Thus no messages from the body will disturb the mind.

Secondly, by Yama and Niyama, we still the emotions and passions, and thus prevent them arising to disturb the mind.

Thirdly, by Pratyahara we analyse the mind yet more deeply, and begin to control and suppress thought in general of whatever nature.

Fourthly, we suppress all other thoughts by a direct concentration upon a single thought. This process, which leads to the highest results, consists of three parts, Dharana, Dhyana, and Samadhi, grouped under the single term Samyama.

Q.

How can I obtain further knowledge and experience of this?

A.

The A.'.A.'. is an organization whose heads have obtained by personal experience to the summit of this science. They have founded a system by which every one can equally attain, and that with an ease and speed which was previously impossible.

The first grade in Their system is that of

STUDENT.

A Student must possess the following books:

1. The Equinox,
2. 777.
3. Konx Om Pax.
4. Collected Works of A. Crowley; Tannhauser, The Sword of Song, Time, Eleusis. 3 vols.
5. Raja Yoga, by Swami Vivekananda.
6. The Shiva Sanhita, or the Hathayoga Pradipika.
7. The Tao Teh King and the writings of Kwang Tze: S.B.E. xxxix, xl.
8. The Spiritual Guide, by Miguel de Molinos.
9. Rituel et Dogme de la Haute Magie, by Eliphas Levi, or its translation by A. E. Waite.
10. The Goetia of the Lemegeton of Solomon the King.

These books should be well studied in any case in conjunction with the second part — Magick — of this Book IV.

Study of these books will give a thorough grounding in the intellectual side of Their system.

After three months the Student is examined in these books, and if his knowledge of them is found satisfactory, he may become a Probationer, receiving Liber LXI and the secret holy book, Liber LXV. The principal point of this grade is that the Probationer has a master appointed, whose experience can guide him in his work.

He may select any practices that he prefers, but in any case must keep an exact record, so that he may discover the relation of cause and effect in his working, and so that the A.'.A.'. may judge of his progress, and direct his further studies.

After a year of probation he may be admitted a Neophyte of the A.'.A.'. and receive the secret holy book Liber VII.

These are the principal instructions for practice which every probationer should follow out:

Libri E, A, O, III, XXX, CLXXV, CC, CCVI, CMXIII.



BOOK 4

*by FRATER PERDURABO (Aleister Crowley)
and SOROR VIRAKAM (Mary d'Este Sturges)*

Based on the Sangreal edition of 1969 e.v., with the
"Interlude" restored (absent from the Sangreal edition).

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THERE are seven keys to the great gate,
Being eight in one and one in eight.
First, let the body of thee be still,
Bound by the cerements of will,
Corpse-rigid; thus thou mayst abort
The fidget-babes that tease the thought.
Next, let the breath-rhythm be low,
Easy, regular, and slow;
So that thy being be in tune
With the great sea's Pacific swoon.
Third, let thy life be pure and calm,
Swayed softly as a windless palm.
Fourth, let the will-to-live be bound
To the one love of the profound.
Fifth, let the thought, divinely free
From sense, observe its entity.
Watch every thought that springs; enhance
Hour after hour thy vigilance!
Intense and keen, turned inward, miss
No atom of analysis!
Sixth, on one thought securely pinned
Still every whisper of the wind!
So like a flame straight and unstirred
Burn up thy being in one word!
Next, still that ecstasy, prolong
Thy meditation steep and strong,
Slaying even God, should He distract
Thy attention from the chosen act!
Last, all these things in one o'erpowered,
Time that the midnight blossom flowered!
The oneness is. Yet even in this,
My son, thou shall not do amiss
If thou restrain the expression, shoot
Thy glance to rapture's darkling root,
Discarding name, form, sight, and stress
Even of this high consciousness;
Pierce to the heart! I leave thee here:
Thou art the Master. I revere
Thy radiance that rolls afar,
O Brother of the Silver Star!

CROWLEY "AHA!"

Book Four

by Frater Perdurabo and Soror Virakam

PART II

MAGICK

PRELIMINARY REMARKS

Issued by order of
the **GREAT WHITE
BROTHERHOOD**
known as the A.'.A.'.

*Witness our Seal,
N.'.'.
Praemonstrator-General.*





ALEISTER CROWLEY



THE MAGICIAN
IN HIS ROBE AND CROWN, ARMED WITH WAND, CUP, SWORD,
PANTACLE, BELL, BOOK, AND HOLY OIL.

CEREMONIAL MAGICK,

footnote: The old spelling MAGICK has been adopted throughout in order to distinguish the Science of the Magi from all its counterfeits.

THE TRAINING FOR MEDITATION PRELIMINARY REMARKS

HITHERTO we have spoken only of the mystic path; and we have kept particularly to the practical exoteric side of it. Such difficulties as we have mentioned have been purely natural obstacles. For example, the great question of the surrender of the self, which bulks so largely in most mystical treatises, has not been referred to at all. We have said only what a man must do; we have not considered at all what that doing may involve. The rebellion of the will against the terrible discipline of meditation has not been discussed; one may now devote a few words to it.

There is no limit to what theologians call "wickedness." Only by experience can the student discover the ingenuity of the mind in trying to escape from control. He is perfectly safe so long as he sticks to meditation, doing no more and no less than that which we have prescribed; but the mind will probably not let him remain in that simplicity. This fact is the root of all the legends about the "Saint" being tempted by the "Devil." Consider the parable of Christ in the Wilderness, where he is tempted to use his magical power, to do anything but the thing that should be done. These attacks on the will are as bad as the thoughts which intrude upon Dharana. It would almost seem as if one could not successfully practice meditation until the will had become so strong that no force in the Universe could either bend or break it. Before concentrating the lower principle, the mind, one must concentrate the higher principle, the Will. Failure to understand this has destroyed the value of all attempts to teach "Yoga," "Menticulture," "New Thought," and the like.

There are methods of training the will, by which it is easy to check one's progress.

Every one knows the force of habit. Every one knows that if you keep on acting in a particular way, that action becomes easier, and at last absolutely natural.

All religions have devised practices for this purpose. If you keep on praying with your lips long enough, you will one day find yourself praying in your heart.

The whole question has been threshed out and organized by wise men of old; they have made a Science of Life complete and perfect; and they have given to it the name of *MAGICK*. It is the chief secret of the Ancients, and if the keys have never been actually lost, they have certainly been little used.

footnote: The holders of those keys have always kept very quiet about it. This has been especially necessary in Europe, because of the dominance of persecuting churches.

Again, the confusion of thought caused by the ignorance of the people who did not understand it has discredited the whole subject. It is now our task to re-establish this science in its perfection.

To do this we must criticize the Authorities; some of them have made it too complex, others have completely failed in such simple matters as coherence. Many of the writers are empirics, still more mere scribes, while by far the largest class of all is composed of stupid charlatans.

We shall consider a simple form of magick, harmonized from many systems old and new, describing the various weapons of the Magician and the furniture of his temple. We shall explain to what each really corresponds, and discuss the construction and the use of everything.

The Magician works in a *Temple*; the Universe, which is (be it remembered!) conterminous with himself.

footnote: By "yourself" you mean the contents of your consciousness. All without does not exist for you.

In this temple a *Circle* is drawn upon the floor for the limitation of his working. This circle is protected by divine names, the influences on which he relies to keep out hostile thoughts. Within the circle stands an *Altar*, the solid basis on which he works, the foundation of all. Upon the Altar are his *Wand*, *Cup*, *Sword*, and *Pantacle*, to represent his Will, his Understanding, his Reason, and the lower parts of his being, respectively. On the Altar, too, is a phial of *Oil*, surrounded by a *Scourge*, a *Dagger*, and a *Chain*, while above the Altar hangs a *Lamp*. The Magician wears a *Crown*, a single *Robe*, and a *Lamen*, and he bears a *Book* of Conjurations and a *Bell*.

The oil consecrates everything that is touched with it; it is his aspiration; all acts performed in accordance with that are holy. The scourge tortures him; the dagger wounds him; the chain binds him. It is by virtue of these three that his aspiration remains pure, and is able to consecrate all other things. He wears a crown to affirm his lordship, his divinity; a robe to symbolize silence, and a lamen to declare his work. The book of spells or conjurations is his magical record, his Karma. In the East is the *Magick Fire*, in which all burns up at last.

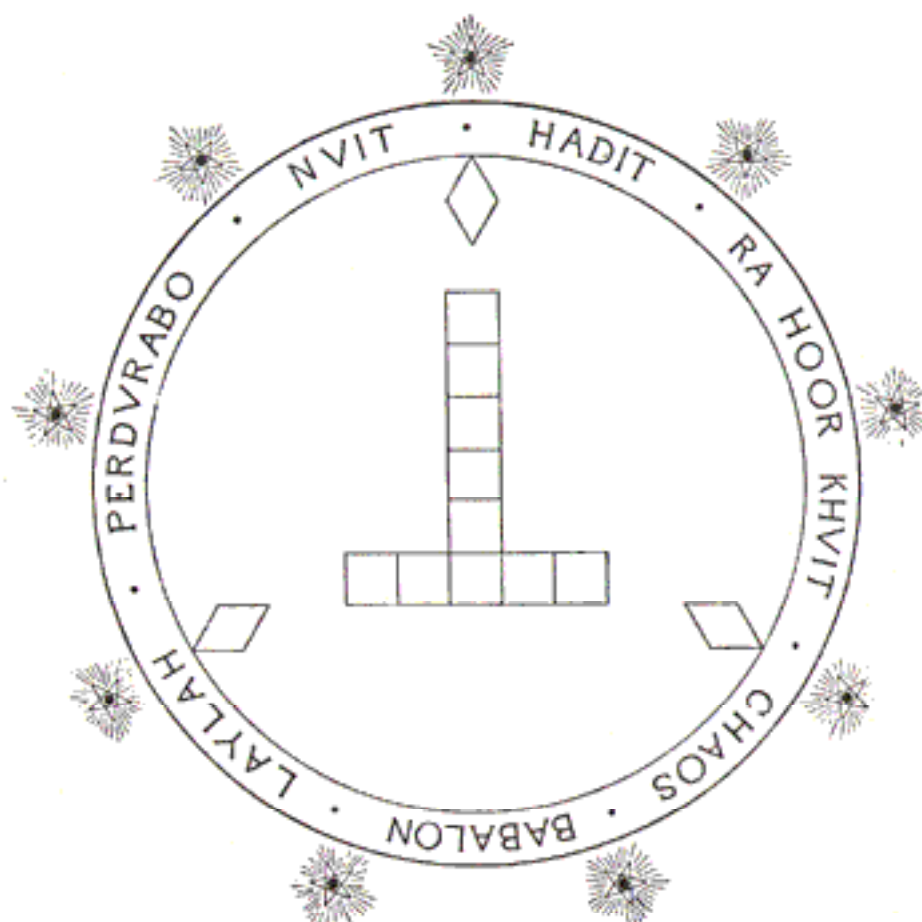
footnote: He needs nothing else but the apparatus here described for invocation, by which he calls down that which is above him and within him; but for evocations, by which he calls forth that which is below him and without him, he may place a triangle without the circle.

We will now consider each of these matters in detail.

CHAPTER I

THE TEMPLE

THE Temple represents the external Universe. The Magician must take it as he finds it, so that it is of no particular shape; yet we find written, Liber VII, vi, 2: "We made us a Temple of stones in the shape of the Universe, even as thou didst wear openly and I concealed." This shape is the Vesica Piscis; but it is only the greatest of the Magicians who can thus fashion the Temple. There may, however, be some choice of rooms; this refers to the power of the Magician to reincarnate in a suitable body.



THE CIRCLE

CHAPTER II

THE CIRCLE

THE Circle announces the Nature of the Great Work.

Though the Magician has been limited in his choice of room, he is more or less able to choose what part of the room he will work in. He will consider convenience and possibility. His circle should not be too small and cramp his movements; it should not be so large that he has long distances to traverse. Once the circle is made and consecrated, the Magician must not leave it, or even lean outside, lest he be destroyed by the hostile forces that are without.

He chooses a circle rather than any other lineal figure for many reasons; e.g.,

1. He affirms thereby his identity with the infinite.
2. He affirms the equal balance of his working; since all points on the circumference are equidistant from the centre.
3. He affirms the limitation implied by his devotion to the Great Work. He no longer wanders about aimlessly in the world.

The centre of this circle is the centre of the Tau of ten squares which is in the midst, as shown in the illustration. The Tau and the circle together make one form of the Rosy Cross, the uniting of subject and object which is the Great Work, and which is symbolized sometimes as this cross and circle, sometimes as the Lingam-Yoni, sometimes as the Ankh or Crux Ansata, sometimes by the Spire and Nave of a church or temple, and sometimes as a marriage feast, mystic marriage, spiritual marriage, "chymical nuptials," and in a hundred other ways. Whatever the form chosen, it is the symbol of the Great Work.

This place of his working therefore declares the nature and object of the Work. Those persons who have supposed that the use of these symbols implied worship of the generative organs, merely attributed to the sages of every time and country minds of a calibre equal to their own.

The Tau is composed of ten squares for the ten Sephiroth.

footnote: The Ten Sephiroth are the Ten Units. In one system of classification (see "777") these are so arranged, and various ideas are so attributed to them, that they have been made to mean anything. The more you know, the more these numbers mean to you.

About this Tau is escribed a triangle, which is inscribed in the great Circle; but of the triangle nothing is actually marked but the three corners, the areas defined by the cutting of the lines bounding this triangle. This triangle is only visible in the parts which are common to two of the sides; they have therefore the shape of the diamond, one form of the Yoni. The significance of this is too complex for our simple treatise; it may be studied in Crowley's "Berashith."

The size of the whole figure is determined by the size of one square of the Tau. And the size of this square is that of the base of the Altar, which is placed upon Maukuth. It will follow then that, in spite of the apparent freedom of the Magician to do anything he likes, he is really determined absolutely; for as the Altar must have a base proportionate to its height, and as that height must be convenient for the Magician, the size of the whole will depend upon his own stature. It is easy to draw a moral lesson from these considerations. We will

merely indicate this one, that the scope of any man's work depends upon his own original genius. Even the size of the weapons must be determined by necessary proportion. The exceptions to this rule are the Lamp, which hangs from the roof, above the centre of the Circle, above the square of Tiphereth; and the Oil, whose phial is so small that it will suit any altar.

On the Circle are inscribed the Names of God; the Circle is of green, and the names are in flaming vermillion, of the same colour as the Tau. Without the Circle are nine pentagrams equidistant,

footnote: Some magicians prefer seven lamps, for the seven Spirits of God that are before the Throne. Each stands in a heptagram, and in each angle of the heptagram is a letter, so that the seven names (see "Equinox VII") are spelt out. But this is a rather different symbolism. Of course in ordinary specialised working the number of lamps depends on the nature of the work, "e.g.," three for works of Saturn, eight for works Mercurial, and so on.

in the centre of each of which burns a small Lamp; these are the "Fortresses upon the Frontiers of the Abyss." See the eleventh Aethyr, Liber 418 ("Equinox V"). They keep off those forces of darkness which might otherwise break in.

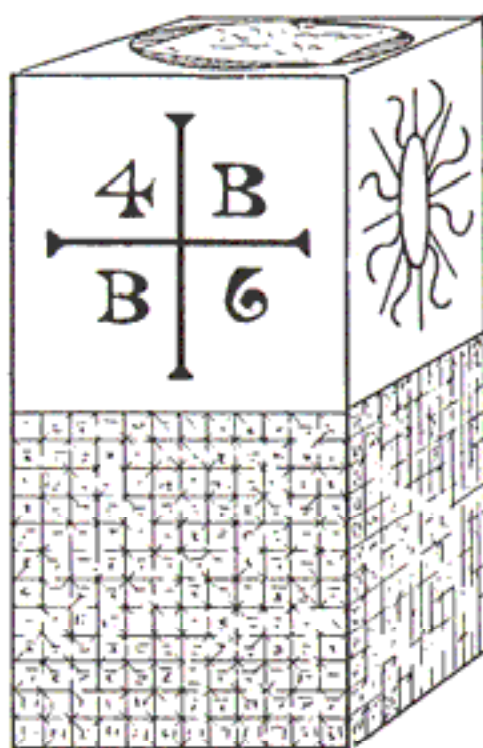
The names of God form a further protection. The Magician may consider what names he will use; but each name should in some way symbolise this Work in its method and accomplishment. It is impossible here to enter into this subject fully; the discovery or construction of suitable names might occupy the most learned Qabalist for many years.

These nine lamps were originally candles made of human fat, the fat of enemies

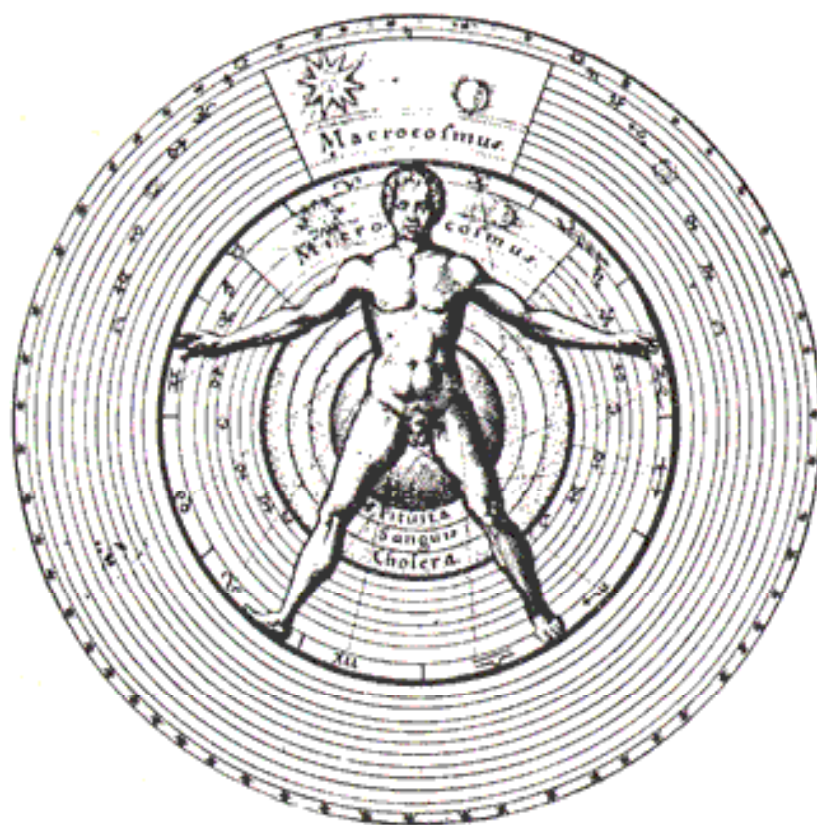
footnote: Or sometimes of "birth-strangled babes," "i.e.," of thoughts slain ere they could arise into consciousness.

slain by the Magician; they thus served as warnings to any hostile force of what might be expected if it caused trouble. To-day such candles are difficult to procure; and it is perhaps simpler to use beeswax. The honey has been taken by the Magician; nothing is left of the toil of all those hosts of bees but the mere shell, the fuel of light. This beeswax is also used in the construction of the Pantacle, and this forms a link between the two symbols. The Pantacle is the food of the Magus; and some of it he gives up in order to give light to that which is without. For these lights are only apparently hostile to intrusion; they serve to illuminate the Circle and the Names of God, and so to bring the first and outmost symbols of initiation within the view of the profane.

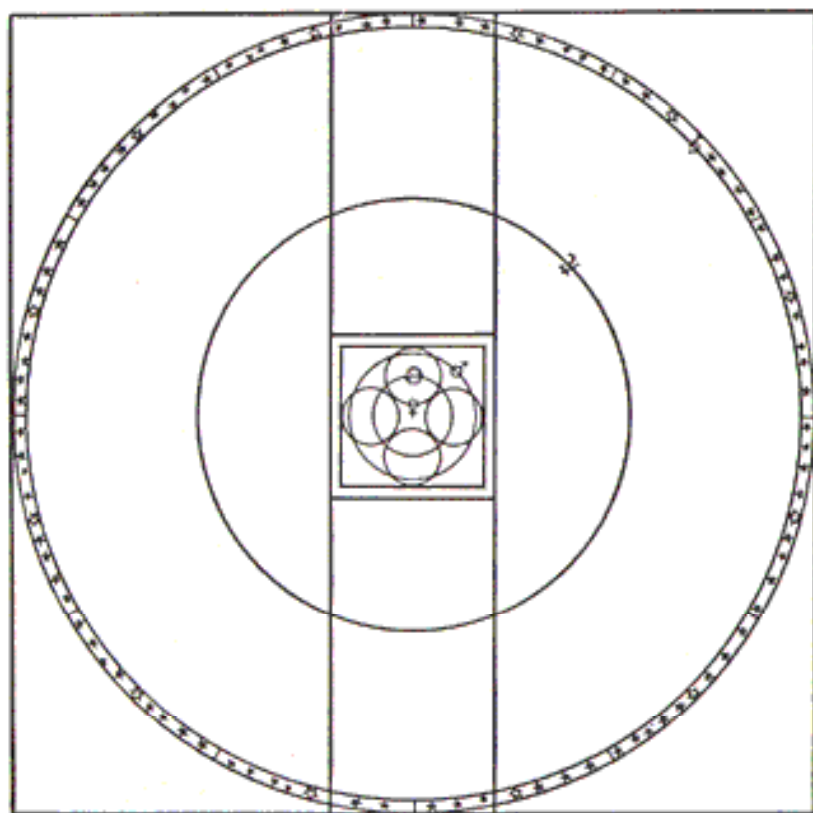
These candles stand upon pentagrams, which symbolize Geburah, severity, and give protection; but also represent the microcosm, the four elements crowned by Spirit, the Will of man perfected in its aspiration to the Higher. They are placed outside the Circle to attract the hostile forces, to give them the first inkling of the Great Work, which they too must some day perform.



THE ALTAR. SIDE DESIGNS FROM DR. DEE, AS IN EQUINOX VII.



DESIGN SUITABLE FOR TOP OF ALTAR



THE HOLY OBLATION

CHAPTER III

THE ALTAR

THE Altar represents the solid basis of the work, the fixed Will

footnote: It represents the extension of Will. Will is the Dyad (see section on the Wand); $2 \times 2 = 4$. So the altar is foursquare, and also its ten squares show 4. $10 = 1 + 2 + 3 + 4$.

of the Magician; and the law under which he works. Within this altar everything is kept, since everything is subject to law. Except the lamp.

According to some authorities the Altar should be made of oak to represent the stubbornness and rigidity of law; others would make it of Acacia, for Acacia is the symbol of resurrection.

The Altar is a double cube, which is a rough way of symbolizing the Great Work; for the doubling of the cube, like the squaring of the circle, was one of the great problems of antiquity. The surface of this Altar is composed of ten squares. The top is Kether, and the bottom Malkuth. The height of the Altar is equal to the height above the ground of the navel of the Magician. The Altar is connected with the Ark of the Covenant, Noah's Ark, the nave ("navis," a ship) of the Church, and many other symbols of antiquity, whose symbolism has been well worked out in an anonymous book called "The Cannon,"

WEH footnote: written by William Stirling

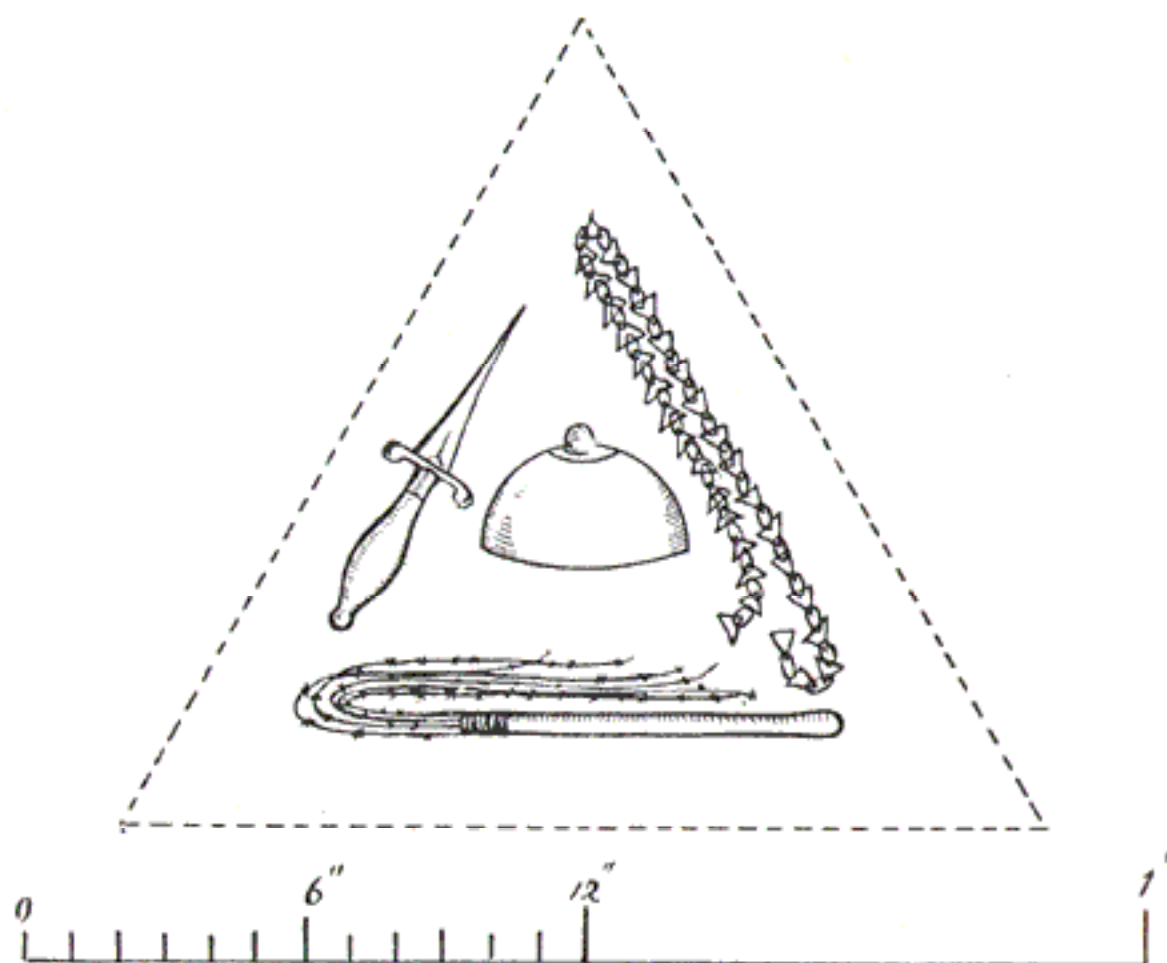
(Elkin Mathews), which should be studied carefully before constructing the Altar.

For this Altar must embody the Magician's knowledge of the laws of Nature, which are the laws through which he works.

He should endeavour to make geometrical constructions to symbolize cosmic measurements. For example, he may take the two diagonals as (say) the diameter of the sun. Then the side of the altar will be found to have a length equal to some other cosmic measure, a vesica drawn on the side some other, a "rood cross" within the vesica yet another. Each Magician should work out his own system of symbolism — and he need not confine himself to cosmic measurements. He might, for example, find some relation to express the law of inverse squares.

The top of the Altar shall be covered with gold, and on this gold should be engraved some such figure as the Holy Oblation, or the New Jerusalem, or, if he have the skill, the Microcosm of Vitruvius, of which we give illustrations.

On the sides of the Altar are also sometimes drawn the great tablets of the elements, and the sigils of the holy elemental kings, as shown in The Equinox, No. VII; for these are syntheses of the forces of Nature. Yet these are rather special than general symbols, and this book purports to treat only of the grand principles of working.



THE SCOURGE, THE DAGGER, AND THE CHAIN; ENCLOSING THE PHIAL FOR THE HOLY OIL.

CHAPTER IV

THE SCOURGE, THE DAGGER, AND THE CHAIN

THE Scourge, the Dagger, and the Chain, represent the three alchemical principles of Sulphur, Mercury, and Salt. These are not the substances which we now call by these names; they represent "principles," whose operations chemists have found it more convenient to explain in other ways. But Sulphur represents the energy of things, Mercury their fluidity, Salt their fixity. They are analogous to Fire, Air and Water; but they mean rather more, for they represent something deeper and subtler, and yet more truly active. An almost exact analogy is given by the three Gunas of the Hindus; Sattvas, Rajas, and Tamas. Sattvas is Mercury, equable, calm, clear; Rajas is Sulphur, active, excitable, even fierce; Tamas is Salt, thick, sluggish, heavy, dark.

footnote: There is a long description of these three Gunas in the Bhagavadgita.

But Hindu philosophy is so occupied with the main idea that only the Absolute is worth anything, that it tends to consider these Gunas (even Sattvas) as evil. This is a correct view, but only from above; and we prefer, if we are truly wise, to avoid this everlasting wail which characterizes the thought of the Indian peninsula: "Everything is sorrow," etc. Accepting their doctrine of the two phases of the Absolute, we must, if we are to be consistent, class the two phases together, either as good or as bad; if one is good and the other bad we are back again in that duality, to avoid which we invented the Absolute.

The Christian idea that sin was worth while because salvation was so much more worth while, that redemption is so splendid that innocence was well lost, is more satisfactory. St. Paul says: "Where sin abounded, there did grace much more abound. Then shall we do evil that good may come? God forbid." But (clearly!) it is exactly what God Himself did, or why did He create Satan with the germ of his "fall" in him?

Instead of condemning the three qualities outright, we should consider them as parts of a sacrament. This particular aspect of the Scourge, the Dagger, and the Chain, suggests the sacrament of penance.

The Scourge is Sulphur: its application excites our sluggish natures; and it may further be used as an instrument of correction, to castigate rebellious volitions. It is applied to the Nephesh, the Animal Soul, the natural desires.

The Dagger is Mercury: it is used to calm too great heat, by the letting of blood; and it is this weapon which is plunged into the side or heart of the Magician to fill the Holy Cup. Those faculties which come between the appetites and the reason are thus dealt with.

The Chain is Salt: it serves to bind the wandering thoughts; and for this reason is placed about the neck of the Magician, where Daath is situated.

These instruments also remind us of pain, death, and bondage. Students of the gospel will recollect that in the martyrdom of Christ these three were used, the dagger being replaced by the nails.

footnote: This is true of all magical instruments. The Hill of Golgotha is a circle, and the Cross the Tau. Christ had robe, crown, sceptre, etc.; this thesis should one day be fully worked out.

The Scourge should be made with a handle of iron; the lash is composed of nine strands of fine copper wire, in each of which are twisted small pieces of lead. Iron represents severity, copper love, and lead austerity.

The Dagger is made of steel inlaid with gold; and the hilt is also golden.

The chain{Sic} is made of soft iron. It has 333 links.

footnote: See The Equinox, No. V, "The Vision and the Voice": Xth Aethyr.

It is now evident why these weapons are grouped around the phial of clear crystal in which is kept the Holy Oil.

The Scourge keeps the aspiration keen: the Dagger expresses the determination to sacrifice all; and the Chain restricts any wandering.

We may now consider the Holy Oil itself.

CHAPTER V

THE HOLY OIL

THE Holy Oil is the Aspiration of the Magician; it is that which consecrates him to the performance of the Great Work; and such is its efficacy that it also consecrates all the furniture of the Temple and the instruments thereof. It is also the grace or chrism; for this aspiration is not ambition; it is a quality bestowed from above. For this reason the Magician will anoint first the top of his head before proceeding to consecrate the lower centres in their turn.

This oil is of a pure golden colour; and when placed upon the skin it should burn and thrill through the body with an intensity as of fire. It is the pure light translated into terms of desire. It is not the Will of the Magician, the desire of the lower to reach the higher; but it is that spark of the higher in the Magician which wishes to unite the lower with itself.

Unless therefore the Magician be first anointed with this oil, all his work will be wasted and evil.

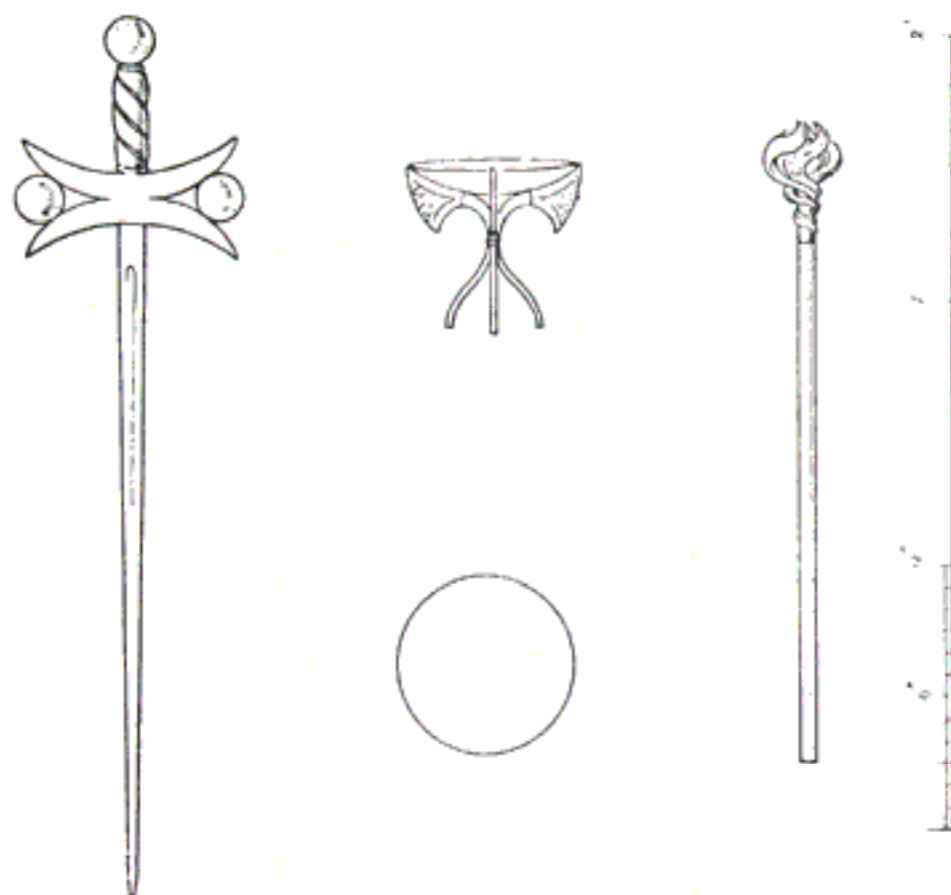
This oil is compounded of four substances. The basis of all is the oil of the olive. The olive is, traditionally, the gift of Minerva, the Wisdom of God, the Logos. In this are dissolved three other oils; oil of myrrh, oil of cinnamon, oil of galangal. The Myrrh is attributed to Binah, the Great Mother, who is both the understanding of the Magician and that sorrow and compassion which results from the contemplation of the Universe. The Cinnamon represents Tiphereth, the Sun — the Son, in whom Glory and Suffering are identical. The Galangal represents both Kether and Malkuth, the First and the Last, the One and the Many, since in this Oil they are One.

These oils taken together represent therefore the whole Tree of Life. The ten Sephiroth are blended into the perfect gold.

This Oil cannot be prepared from crude myrrh, cinnamon, and galangal. The attempt to do so only gives a brown mud with which the oil will not mix. These substances must be themselves refined into pure oils before the final combination.

This perfect Oil is most penetrating and subtle. Gradually it will spread itself, a glistening film, over every object in the Temple. Each of these objects will then flame in the light of the Lamp. This Oil is like that which was in the widow's curse: it renews and multiplies itself miraculously; its perfume fills the whole Temple; it is the soul of which the grosser perfume is the body.

The phial which contains the Oil should be of clear rock crystal, and some magicians have fashioned it in the shape of the female breast, for that it is the true nourishment of all that lives. For this reason also it has been made of mother-of-pearl and stoppered with a ruby.



THE WAND, CUP, SWORD, AND DISK OR PANTACLE (drawn to scale).

CHAPTER VI

THE WAND

THE Magical Will is in its essence twofold, for it presupposes a beginning and an end; to will to be a thing is to admit that you are not that thing.

Hence to will anything but the supreme thing, is to wander still further from it — any will but that to give up the self to the Beloved is Black Magick — yet this surrender is so simple an act that to our complex minds it is the most difficult of all acts; and hence training is necessary. Further, the Self surrendered must not be less than the All-Self; one must not come before the altar of the Most High with an impure or an imperfect offering. As it is written in Liber LXV, “To await Thee is the end, not the beginning.”

This training may lead through all sorts of complications, varying according to the nature of the student, and hence it may be necessary for him at any moment to will all sorts of things which to others might seem unconnected with the goal. Thus it is not “a priori” obvious why a billiard player should need a file.

Since, then, we may want “anything,” let us see to it that our will is strong enough to obtain anything we want without loss of time.

It is therefore necessary to develop the will to its highest point, even though the last task but one is the total surrender of this will. Partial surrender of an imperfect will is of no account in Magick.

The will being a lever, a fulcrum is necessary; this fulcrum is the main aspiration of the student to attain. All wills which are not dependent upon this principal will are so many leakages; they are like fat to the athlete.

The majority of the people in this world are ataxic; they cannot coordinate their mental muscles to make a purposed movement. They have no real will, only a set of wishes, many of which contradict others. The victim wobbles from one to the other (and it is no less wobbling because the movements may occasionally be very violent) and at the end of life the movements cancel each other out. Nothing has been achieved; except the one thing of which the victim is not conscious: the destruction of his own character, the confirming of indecision. Such an one is torn limb from limb by Choronzon.

How then is the will to be trained? All these wishes, whims, caprices, inclinations, tendencies, appetites, must be detected, examined, judged by the standard of whether they help or hinder the main purpose, and treated accordingly.

Vigilance and courage are obviously required. I was about to add self-denial, in deference to conventional speech; but how could I call that self-denial which is merely denial of those things which hamper the self? It is not suicide to kill the germs of malaria in one's blood.

Now there are very great difficulties to be overcome in the training of the mind. Perhaps the greatest is forgetfulness, which is probably the worst form of what the Buddhists call ignorance. Special practices for training the memory may be of some use as a preliminary for persons whose memory is naturally poor. In any case the Magical Record prescribed for Probationers of the A.'.A.'. is useful and necessary.

Above all the practices of Liber III must be done again and again, for these practices develop not only vigilance but those inhibiting centres in the brain which are, according to some psychologists, the mainspring of the mechanism by which civilized man has raised himself above the savage.

So far it has been spoken, as it were, in the negative. Aaron's rod has become a serpent, and swallowed the serpents of the other Magicians; it is now necessary to turn it once more into a rod.

footnote: As everyone knows, the word used in Exodus for a Rod of Almond is {{Hebrew letters: Mem-tet-Hay Hay-Shin-Qof-Dalet

}, adding to 463. Now 400 is Tau, the path leading from Malkuth to Yesod. Sixty is Samekh, the path leading leading {{sic}} from Yesod to Tiphereth; and 3 is Gimel, the path leading thence to Kether. The whole rod therefore gives the paths from the Kingdom to the Crown.}

This Magical Will is the wand in your hand by which the Great Work is accomplished, by which the Daughter is not merely set upon the throne of the Mother, but assumed into the Highest.

footnote: In one, the best, system of Magick, the Absolute is called the Crown, God is called the Father, the Pure Soul is called the Mother, the Holy Guardian Angel is called the Son, and the Natural Soul is called the Daughter. The Son purifies the Daughter by wedding her; she thus becomes the Mother, the uniting of whom with the Father absorbs all into the Crown. See Liber CDXVIII.

The Magick Wand is thus the principal weapon of the Magus; and the "name" of that wand is the Magical Oath.

The will being twofold is in Chokmah, who is the Logos, the word; hence some have said that the word is the will. Thoth the Lord of Magic {sic} is also the Lord of Speech; Hermes the messenger bears the Caduceus.

Word should express will: hence the Mystic Name of the Probationer is the expression of his highest Will.

There are, of course, few Probationers who understand themselves sufficiently to be able to formulate this will to themselves, and therefore at the end of their probation they choose a new name.

It is convenient therefore for the student to express his will by taking Magical Oaths.

Since such an oath is irrevocable it should be well considered; and it is better not to take any oath permanently; because with increase of understanding may come a perception of the incompatibility of the lesser oath with the greater.

This is indeed almost certain to occur, and it must be remembered that as the whole essence of the will is its one-pointedness,

footnote: The Top of the Wand is in Kether — which is one; and the Qliphoth of Kether are the Thaumiel, opposing heads that rend and devour each other.

a dilemma of this sort is the worst in which the Magus can find himself.

Another great point in this consideration of Magick Vows is to keep them in their proper place. They must be taken for a clearly defined purpose, a clearly understood purpose, and they must never be allowed to go beyond it.

It is a virtue in a diabetic not to eat sugar, but only in reference to his own condition. It is not a virtue of universal import. Elijah said on one occasion: "I do well to be angry;" but such occasions are rare.

Moreover, one man's meat is another man's poison. An oath of poverty might be very useful for a man who was unable intelligently to use his wealth for the single end proposed; to another it would be simply stripping

himself of energy, causing him to waste his time over trifles.

There is no power which cannot be pressed in to the service of the Magical Will: it is only the temptation to value that power for itself which offends.

One does not say: "Cut it down; why cumbereth it the ground?" unless repeated prunings have convinced the gardener that the growth must always be a rank one.

"If thine hand offend thee, cut it off!" is the scream of a weakling. If one killed a dog the first time it misbehaved itself, not many would pass the stage of puppyhood.

The best vow, and that of most universal application, is the vow of Holy Obedience; for not only does it lead to perfect freedom, but is a training in that surrender which is the last task.

WEH footnote: Of all Crowley's views, this is the most controversial. It appears to fly in the face of Thelema. There is high merit in a vow of obedience, and necessity; but the merit is to be found in the "small print." To receive a vow of obedience from another implies perfection in the teacher, a thing impossible to mortals but possible to roles. To make a vow of obedience to a mortal is foolish unless conditions of circumstance and duration are involved.

It has this great value, that it never gets rusty. If the superior to whom the vow is taken knows his business, he will quickly detect which things are really displeasing to his pupil, and familiarize him with them.

Disobedience to the superior is a contest between these two wills in the inferior. The will expressed in his vow, which is the will linked to his highest will by the fact that he has taken it in order to develop that highest will, contends with the temporary will, which is based only on temporary considerations.

The Teacher should then seek gently and firmly to key up the pupil, little by little, until obedience follows command without reference to what that command may be; as Loyola wrote: "perinde ac cadaver."

No one has understood the Magical Will better than Loyola; in his system the individual was forgotten. The will of the General was instantly echoed by every member of the Order; hence the Society of Jesus became the most formidable of the religious organizations of the world.

That of the Old Man of the Mountains was perhaps the next best.

The defect in Loyola's system is that the General was not God, and that owing to various other considerations he was not even necessarily the best man in the Order.

To become General of the Order he must have willed to become General of the Order; and because of this he could be nothing more.

To return to the question of the development of the Will. It is always something to pluck up the weeds, but the flower itself needs tending. Having crushed all volitions in ourselves, and if necessary in others, which we find opposing our real Will, that Will itself will grow naturally with greater freedom. But it is not only necessary to purify the temple itself and consecrate it; invocations must be made. Hence it is necessary to be constantly doing things of a positive, not merely of a negative nature, to affirm that Will.

Renunciation and sacrifice are necessary, but they are comparatively easy. There are a hundred ways of missing, and only one of hitting. To avoid eating beef is easy; to eat nothing but pork is very difficult.

Levi recommends that at times the Magical Will itself should be cut off, on the same principle as one can

always work better after a "complete change." Levi is doubtless right, but he must be understood as saying this "for the hardness of men's hearts." The turbine is more efficient than a reciprocating engine; and his counsel is only good for the beginner.

Ultimately the Magical Will so identifies itself with the man's whole being that it becomes unconscious, and is as constant a force as gravitation. One may even be surprised at one's own acts, and have to reason out their connection. But let it be understood that when the Will has thus really raised itself to the height of Destiny, the man is no more likely to do wrong than he is to float off into the air.

One may be asked whether there is not a conflict between this development of the Will and Ethics.

The answer is Yes.

In the Grand Grimoire we are told "to buy an egg without haggling"; and attainment, and the next step in the path of attainment, is that pearl of great price, which when a man hath found he straightway selleth all that he hath, and buyeth that pearl.

With many people custom and habit — of which ethics is but the social expression — are the things most difficult to give up: and it is a useful practice to break any habit just to get into the way of being free from that form of slavery. Hence we have practices for breaking up sleep, for putting our bodies into strained and unnatural positions, for doing difficult exercises of breathing — all these, apart from any special merit they may have in themselves for any particular purpose, have the main merit that the man forces himself to do them despite any conditions that may exist. Having conquered internal resistance one may conquer external resistance more easily.

In a steam boat the engine must first overcome its own inertia before it can attack the resistance of the water.

When the will has thus ceased to be intermittent, it becomes necessary to consider its size. Gravitation gives an acceleration of thirty-two feet per second on this planet, on the moon very much less. And a Will, however single and however constant, may still be of no particular use, because the circumstances which oppose it may be altogether too strong, or because it is for some reason unable to get into touch with them. It is useless to wish for the moon. If one does so, one must consider by what means that Will may be made effective.

And though a man may have a tremendous Will in one direction it need not always be sufficient to help him in another; it may even be stupid.

There is the story of the man who practised for forty years to walk across the Ganges; and, having succeeded, was reproached by his Holy Guru, who said: "You are a great fool. All your neighbours have been crossing every day on a raft for two pice."

This occurs to most, perhaps to all, of us in our careers. We spend infinite pains to learn something, to achieve something, which when gained does not seem worth even the utterance of the wish.

But this is a wrong view to take. The discipline necessary in order to learn Latin will stand us in good stead when we wish to do something quite different.

At school our masters punished us; when we leave school, if we have not learned to punish ourselves, we have learned nothing.

In fact the only danger is that we may value the achievement in itself. The boy who prides himself on his school knowledge is in danger of becoming a college professor.

So the Guru of the water-walking Hindu only meant that it was now time to be dissatisfied with what he had done — and to employ his powers to some better end.

And, incidentally, since the divine Will is one, it will be found that there is no capacity which is not necessarily subservient to the destiny of the man who possesses it.

One may be unable to tell when a thread of a particular colour will be woven into the carpet of Destiny. It is only when the carpet is finished and seen from a proper distance that the position of that particular strand is seen to be necessary. From this one is tempted to break a lance on that most ancient battlefield, free-will and destiny.

But even though every man is “determined” so that every action is merely the passive resultant of the sum-total of the forces which have acted upon him from eternity, so that his own Will is only the echo of the Will of the Universe, yet that consciousness of “free-will” is valuable; and if he really understands it as being the partial and individual expression of that internal motion in a Universe whose sum is rest, by so much will he feel that harmony, that totality. And though the happiness which he experiences may be criticised as only one scale of a balance in whose other scale is an equal misery, there are those who hold that misery consists only in the feeling of separation from the Universe, and that consequently all may cancel out among the lesser feelings, leaving only that infinite bliss which is one phase of the infinite consciousness of that ALL. Such speculations are somewhat beyond the scope of the present remarks. It is of no particular moment to observe that the elephant and flea can be no other than they are; but we do perceive that one is bigger than the other. That is the fact of practical importance.

We do know that persons can be trained to do things which they could not do without training — and anyone who remarks that you cannot train a person unless it is his destiny to be trained is quite unpractical. Equally it is the destiny of the trainer to train. There is a fallacy in the determinist argument similar to the fallacy which is the root of all “systems” of gambling at Roulette. The odds are just over three to one against red coming up twice running; but after red has come up once the conditions are changed.

WEH footnote: Exactly four to one before and even after.

It would be useless to insist on such a point were it not for the fact that many people confuse Philosophy with Magick. Philosophy is the enemy of Magick. Philosophy assures us that after all nothing matters, and that “che sara sara.”

In practical life, and Magick is the most practical of the Arts of life, this difficulty does not occur. It is useless to argue with a man who is running to catch a train that he may be destined not to catch it; he just runs, and if he could spare breath would say “Blow destiny!”

It has been said earlier that the real Magical Will must be toward the highest attainment, and this can never be until the flowering of the Magical Understanding. The Wand must be made to grow in length as well as in strength; it need not do so of its own nature.

The ambition of every boy is to be an engine-driver. Some attain it, and remain there all their lives.

But in the majority of cases the Understanding grows faster than the Will, and long before the boy is in a position to attain his wish he has already forgotten it.

In other cases the Understanding never grows beyond a certain point, and the Will persists without intelligence.

The business man (for example) has wished for ease and comfort, and to this end goes daily to his office and

slaves under a more cruel taskmaster than the meanest of the workmen in his pay; he decides to retire, and finds that life in empty. The end has been swallowed up in the means.

Only those are happy who have desired the unattainable.

All possessions, the material and the spiritual alike, are but dust.

Love, sorrow, and compassion are three sisters who, if they seem freed from this curse, are only so because of their relation to The Unsatisfied.

Beauty is itself so unattainable that it escapes altogether; and the true artist, like the true mystic, can never rest. To him the Magician is but a servant. His wand is of infinite length; it is the creative Mahalingam.

The difficulty with such an one is naturally that his wand being very thin in proportion to its length is liable to wobble. Very few artists are conscious of their real purpose, and in very many cases we have this infinite yearning supported by so frail a constitution that nothing is achieved.

The Magician must build all that he has into his pyramid; and if that pyramid is to touch the stars, how broad must be the base! There is no knowledge and no power which is useless to the Magician. One might almost say there is no scrap of material in the whole Universe with which he can dispense. His ultimate enemy is the great Magician, the Magician who created the whole illusion of the Universe; and to meet him in battle, so that nothing is left either of him or of yourself, you must be exactly equal to him.

At the same time let the Magician never forget that every brick must tend to the summit of the pyramid — the sides must be perfectly smooth; there must be no false summits, even in the lowest layers.

This is the practical and active form of that obligation of a Master of the Temple in which it is said: "I will interpret every phenomenon as a particular dealing of God with my soul."

In Liber CLXXV many practical devices for attaining this one-pointedness are given, and though the subject of that book is devotion to a particular Deity, its instructions may be easily generalized to suit the development of any form of will.

This will is then the active form of understanding. The Master of the Temple asks, on seeing a slug: "What is the purpose of this message from the Unseen? How shall I interpret this Word of God Most High?" The Magus thinks: "How shall I use this slug?" And in this course he must persist. Though many things useless, so far as he can see, are sent to him, one day he will find the one thing he needs, while his Understanding will appreciate the fact that none of those other things were useless.

So with these early practices of renunciation it will now be clearly understood that they were but of temporary use. They were only of value as training. The adept will laugh over his early absurdities — the disproportions will have been harmonized; and the structure of his soul will be seen as perfectly organic, with no one thing out of its place. He will see himself as the positive Tau with its ten complete squares within the triangle of the negatives; and this figure will become one, as soon as from the equilibrium of opposites he has attained to the identity of opposites.

In all this it will have been seen that the most powerful weapon in the hand of the student is the Vow of Holy Obedience; and many will wish that they had the opportunity of putting themselves under a holy Guru. Let them take heart — for any being capable of giving commands is an efficient Guru for the purpose of this Vow, provided that he is not too amiable and lazy.

The only reason for choosing a Guru who has himself attained is that he will aid the vigilance of the sleepy Chela, and, while tempering the Wind to that shorn lamb, will carefully harden him, and at the same time gladden his ears with holy discourse. But if such a person is inaccessible, let him choose any one with whom he has constant intercourse, explain the circumstances, and ask him to act.

The person should if possible be trustworthy; and let the Chela remember that if he should be ordered to jump over a cliff it is very much better to do it than to give up the practice.

And it is of the very greatest importance not to limit the vow in any way. You must buy the egg without haggling.

In a certain Society the members were bound to do certain things, being assured that there was "nothing in the vow contrary to their civil, moral, or religious obligations." So when any one wanted to break his vow he had no difficulty in discovering a very good reason for it. The vow lost all its force.

WEH footnote: Crowley expressly cites this clause in the Golden Dawn initiations as the third defense for his publishing the Golden Dawn rituals. See Equinox I, 4, page 5, "Editorial".

When Buddha took his seat under the blessed Bo-Tree, he took an oath that none of the inhabitants of the 10,000 worlds should cause him to rise until he had attained; so that when even Mara the great Arch-Devil, with his three daughters the arch-temptresses appeared, he remained still.

Now it is useless for the beginner to take so formidable a vow; he has not yet attained the strength which can defy Mara. Let him estimate his strength, and take a vow which is within it, but only just within it. Thus Milo began by carrying a new-born calf; and day by day as it grew into a bull, his strength was found sufficient.

Again let it be said that Liber III is a most admirable method for the beginner,

footnote: This book must be carefully read. Its essence is that the pupil swears to refrain from a certain thought, word, or deed; and on each breach of the oath, cuts his arm sharply with a razor. This is better than flagellation because it can be done in public, without attracting notice. It however forms one of the most hilariously exciting parlour games for the family circle ever invented. Friends and relations are always ready to do their utmost to trap you into doing the forbidden thing.

and it will be best, even if he is very confident in his strength, to take the vow for very short periods, beginning with an hour and increasing daily by half-hours until the day is filled. Then let him rest awhile, and attempt a two-day practice; and so on until he is perfect.

He should also begin with the very easiest practices. But the thing which he is sworn to avoid should not be a thing which normally he would do infrequently; because the strain on the memory which subserves his vigilance would be very great, and the practice become difficult. It is just as well at first that the pain of his arm should be there "at the time when he would normally do the forbidden thing," to warn him against its repetition.

There will thus be a clear connection in his mind of cause and effect, until he will be just as careful in avoiding this particular act which he has consciously determined, as in those other things which in childhood he has been trained to avoid.

Just as the eyelid unconsciously closes when the eye is threatened,

footnote: If it were not so there would be very few people in the world who were not blind.

so must he build up in consciousness this power of inhibition until it sinks below consciousness, adding to his store of automatic force, so that he is free to devote his conscious energy to a yet higher task.

It is impossible to overrate the value of this inhibition to the man when he comes to meditate. He has guarded his mind against thoughts A, B, and C; he has told the sentries to allow no one to pass who is not in uniform. And it will be very easy for him to extend that power, and to lower the portcullis.

Let him remember, too that there is a difference not only in the frequency of thoughts — but in their intensity.

The worst of all is of course the ego, which is almost omnipresent and almost irresistible, although so deeply-seated that in normal thought one may not always be aware of it.

Buddha, taking the bull by the horns, made this idea the first to be attacked.

Each must decide for himself whether this is a wise course to pursue. But it certainly seems easier to strip off first the things which can easily be done without.

WEH footnote: Among those who might find the ego an unwise first choice to attack are those who confuse it with a sense of private property. Many petty thieves use denial of the ego as an excuse. Three book-thieves and any number of shop-lifters come to mind.

The majority of people will find most trouble with the Emotions, and thoughts which excite them.

But it is both possible and necessary not merely to suppress the emotions, but to turn them into faithful servants. Thus the emotion of anger is occasionally useful against that portion of the brain whose slackness vitiates the control.

If there is one emotion which is never useful, it is pride; for this reason, that it is bound up entirely with the Ego...

No, there is no use for pride!

The destruction of the Perceptions, either the grosser or the subtler, appears much easier, because the mind not being moved, is free to remember its control.

It is easy to be so absorbed in a book that one takes no notice of the most beautiful scenery. But if stung by a wasp the book is immediately forgotten.

The Tendencies are, however, much harder to combat than the three lower Shandhas put together — for the simple reason that they are for the most part below consciousness, and must be, as it were, awakened in order to be destroyed, so that the will of the Magician is in a sense trying to do two opposite things at the same time.

Consciousness itself is only destroyed by Samadhi.

One can now see the logical process which begins in refusing to think of a foot, and ends by destroying the sense of individuality.

Of the methods of destroying various deep-rooted ideas there are many.

The best is perhaps the method of equilibrium. Get the mind into the habit of calling up the opposite to every thought that may arise. In conversation always disagree. See the other man's arguments; but, however much your judgment approves them, find the answer.

Let this be done dispassionately; the more convinced you are that a certain point of view is right, the more determined you should be to find proofs that it is wrong.

If you have done this thoroughly, these points of view will cease to trouble you; you can then assert your own point of view with the calm of a master, which is more convincing than the enthusiasm of a learner.

You will cease to be interested in controversies; politics, ethics, religion will seem so many toys, and your Magical Will will be free from these inhibitions.

In Burma there is only one animal which the people will kill, Russell's Viper; because, as they say, "either you must kill it or it will kill you"; and it is a question of which sees the other first.

Now any one idea which is not The Idea must be treated in this fashion. When you have killed the snake you can use its skin, but as long as it is alive and free, you are in danger.

And unfortunately the ego-idea, which is the real snake, can throw itself into a multitude of forms, each clothed in the most brilliant dress. Thus the devil is said to be able to disguise himself as an angel of light.

Under the strain of a magical vow this is too terribly the case. No normal human being understands or can understand the temptations of the saints.

An ordinary person with ideas like those which obsessed St. Patrick and St. Antony would be only fit for an asylum.

The tighter you hold the snake (which was previously asleep in the sun, and harmless enough, to all appearance), the more it struggles; and it is important to remember that your hold must tighten correspondingly, or it will escape and bite you.

Just as if you tell a child not to do a thing — no matter what — it will immediately want to do it, thought otherwise the idea might never have entered its head, so it is with the saint. We have all of us these tendencies latent in us; of most of them we might remain unconscious all our lives — unless they were awakened by our Magick. They lie in ambush. And every one must be awakened, and every one must be destroyed. Every one who signs the oath of a Probationer is stirring up a hornets' nest.

A man has only to affirm his conscious aspiration; and the enemy is upon him.

It seems hardly possible that any one can ever pass through that terrible year of probation — and yet the aspirant is not bound to anything difficult; it almost seems as if he were not bound to anything at all — and yet experience teaches us that the effect is like plucking a man from his fireside into mid-Atlantic in a gale. The truth is, it may be, that the very simplicity of the task makes it difficult.

The Probationer must cling to his aspiration — affirm it again and again in desperation.

He has, perhaps, almost lost sight of it; it has become meaningless to him; he repeats it mechanically as he is tossed from wave to wave.

But if he can stick to it he will come through.

And, once he "is" through, things will again assume their proper aspect; he will see that mere illusion were the things that seemed so real, and he will be fortified against the new trials that await him.

But the unfortunate indeed is he who cannot thus endure. It is useless for him to say, "I don't like the Atlantic;

I will go back to the fireside."

Once take one step on the path, and there is no return. You will remember in Browning's "Childe Roland to the dark Tower came":

For mark! no sooner was I fairly found
Pledged to the plain, after a pace or two,
Than, pausing to throw backwards a last view
O'er the safe road, 'twas gone: grey plain all round,
Nothing but plain to the horizon's bound.

I might go on; naught else remained to do.

And this is universally true. The statement that the Probationer can resign when he chooses is in truth only for those who have taken the oath but superficially.

A real Magical Oath cannot be broken: you think it can, but it can't.

This is the advantage of a real Magical Oath.

However far you go around, you arrive at the end just the same, and all you have done by attempting to break your oath is to involve yourself in the most frightful trouble.

It cannot be too clearly understood that such is the nature of things: it does not depend upon the will of any persons, however powerful or exalted; nor can Their force, the force of Their great oaths, avail against the weakest oath of the most trivial of beginners.

The attempt to interfere with the Magical Will of another person would be wicked, if it were not absurd.

One may attempt to build up a Will when {sic} before nothing existed but a chaos of whims; but once organization has taken place it is sacred. As Blake says: "Everything that lives is holy"; and hence the creation of life is the most sacred of tasks. It does not matter very much to the creator what it is that he creates; there is room in the universe for both the spider and the fly.

It is from the rubbish-heap of Choronzon that one selects the material for a god!

This is the ultimate analysis of the Mystery of Redemption, and is possibly the real reason of the existence (if existence it can be called) of form, or, if you like, of the Ego.

It is astonishing that this typical cry — "I am I" — is the cry of that which above all is not I.

It was that Master whose Will was so powerful that at its lightest expression the deaf heard, and the dumb spake, lepers were cleansed and the dead arose to life, that Master and no other who at the supreme moment of his agony could cry, "Not my Will, but Thine, be done."

CHAPTER VII

THE CUP

AS the Magick Wand is the Will, the Wisdom, the Word of the Magician, so is the Magick Cup his Understanding.

This is the cup of which it was written: "Father, if it be Thy Will, let this cup pass from Me!" And again: "Can ye drink of the cup that I drink of?"

And it is also the cup in the hand of OUR LADY BABALON, and the cup of the Sacrament.

This Cup is full of bitterness, and of blood, and of intoxication.

The Understanding of the Magus is his link with the Invisible, on the passive side.

His Will errs actively by opposing itself to the Universal Will.

His Understanding errs passively when it receives influence from that which is not the ultimate truth.

In the beginning the Cup of the student is almost empty; and even such truth as he receives may leak away, and be lost.

They say that the Venetians made glasses which changed colour if poison was put into them; of such a glass must the student make his Cup.

Very little experience on the mystic path will show him that of all the impressions he receives none is true. Either they are false in themselves, or they are wrongly interpreted in his mind.

There is one truth, and only one. All other thoughts are false.

And as he advances in the knowledge of his mind he will come to understand that its whole structure is so faulty that it is quite incapable, even in its most exalted moods, of truth.

He will recognize that any thought merely establishes a relation between the Ego and the non-Ego.

Kant has shown that even the laws of nature are but the conditions of thought. And as the current of thought is the blood of the mind, it is said that the Magick Cup is filled with the blood of the Saints. All thought must be offered up as a sacrifice.

The Cup can hardly be described as a weapon. It is round like the pantacle — not straight like the wand and the dagger. Reception, not projection, is its nature.

footnote: As the Magician is in the position of God towards the Spirit that he evokes, he stands in the Circle, and the spirit in the Triangle; so the Magician is in the Triangle with respect to his own God.

So that which is round is to him a symbol of the influence from the higher. This circle symbolizes the Infinite, as every cross or Tau represents the Finite. That which is four square shows the Finite fixed into itself; for this reason the altar is foursquare. It is the solid basis from which all the operation proceeds. One form

footnote: An ugly form. A better is given in the illustration.

of the magical cup has a sphere beneath the bowl, and is supported upon a conical base.

This cup (crescent, sphere, cone) represents the three principles of the Moon, the Sun, and Fire, the three principles which, according to the Hindus, have course in the body.

footnote: These "principles" are seen by the pupil when first he succeeds in stilling his mind. That one which happens to be in course at the moment is the one seen by him. This is so marvellous an experience, even for one who has pushed astral visions to a very high point, that he may mistake them for the End. See chapter on Dhyana.

The Hebrew letters corresponding to these principles are Gimel, Resh, and Shin, and the word formed by them means "a flower" and also "expelled," "cast forth."

This is the Cup of Purification; as Zoroaster says:

"So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud-resounding sea."

It is the sea that purifies the world. And the "Great Sea" is in the Qabalah a name of Binah, "Understanding."

It is by the Understanding of the Magus that his work is purified.

Binah, moreover, is the Moon, and the bowl of this cup is shaped like the moon.

This moon is the path of Gimel through which the influence from the Crown descends upon the Sun of Tiphereth.

And this is based upon the pyramid of fire which symbolizes the aspiration of the student.

In Hindu symbolism the Amrita or "dew of immortality"

footnote: A—, the privative particle; "mrta," mortal.

drips constantly upon a man, but is burnt up by the gross fire of his appetites. Yogis attempt to catch and so preserve this dew by turning back the tongue in the mouth.

Concerning the water in this Cup, it may be said that just as the wand should be perfectly rigid, the ideal solid, so should the water be the ideal fluid.

The Wand is erect, and must extend to Infinity.

The surface of the water is flat, and must extend to Infinity.

One is the line, the other the plane.

But as the Wand is weak without breadth, so is the water false without depth. The Understanding of the Magus must include all things, and that understanding must be infinitely profound.

H. G. Wells has said that "every word of which a man is ignorant represents an idea of which he is ignorant." And it is impossible perfectly to understand all things unless all things be first known.

Understanding is the structuralization of knowledge.

All impressions are disconnected, as the Babe of the Abyss is so terribly aware; and the Master of the Temple

must sit for 106 seasons in the City of the Pyramids because this coordination is a tremendous task.

There is nothing particularly occult in this doctrine concerning knowledge and understanding.

A looking-glass receives all impressions but coordinates none.

The savage has none but the most simple associations of ideas.

Even the ordinary civilized man goes very little further.

All advance in thought is made by collecting the greatest possible number of facts, classifying them, and grouping them.

The philologist, though perhaps he only speaks one language, has a much higher type of mind than the linguist who speaks twenty.

This Tree of Thought is exactly paralleled by the tree of nervous structure.

Very many people go about nowadays who are exceedingly "well-informed," but who have not the slightest idea of the meaning of the facts they know. They have not developed the necessary higher part of the brain. Induction is impossible to them.

This capacity for storing away facts is compatible with actual imbecility. Some imbeciles have been able to store their memories with more knowledge than perhaps any sane man could hope to acquire.

This is the great fault of modern education — a child is stuffed with facts, and no attempt is made to explain their connection and bearing. The result is that even the facts themselves are soon forgotten.

Any first-rate mind is insulted and irritated by such treatment, and any first-rate memory is in danger of being spoilt by it.

No two ideas have any real meaning until they are harmonized in a third, and the operation is only perfect when these ideas are contradictory. This is the essence of the Hegelian logic.

The Magick Cup, as was shown above, is also the flower. It is the lotus which opens to the sun, and which collects the dew.

This Lotus is in the hand of Isis the great Mother. It is a symbol similar to the Cup in the hand of OUR LADY BABALON.

There are also the Lotuses in the human body, according to the Hindu system of Physiology referred to in the chapter on Dharana.

footnote: These Lotuses are all situated in the spinal column, which has three channels, Sushumna in the middle, Ida and Pingala on either side ("cf." the Tree of Life). The central channel is compressed at the base by Kundalini, the magical power, a sleeping serpent. Awake her: she darts up the spine, and the Prana flows through the Sushumna. See "Raja-Yoga" for more details.

There is the lotus of three petals in the Sacrum, in which the Kundalini lies asleep. This lotus is the receptacle of reproductive force.

There is also the six-petalled lotus opposite the navel — which receives the forces which nourish the body.

There is also a lotus in the Solar plexus which receives the nervous forces.

The six-petalled lotus in the heart corresponds to Tiphereth, and receives those vital forces which are connected with the blood.

The sixteen-petalled lotus opposite the larynx receives the nourishment needed by the breath.

The two-petalled lotus of the pineal gland receives the nourishment needed by thought, while above the junction of the cranial structures is that sublime lotus, of a thousand and one petals, which receives the influence from on high; and in which, in the Adept, the awakened Kundalini takes her pleasure with the Lord of All.

All these lotuses are figured by the Magick Cup.

In man they are but partly opened, or only opened to their natural nourishment. In fact it is better to think of them as closed, as secreting that nourishment, which, because of the lack of sun, turns to poison.

The Magick Cup must have no lid, yet it must be kept veiled most carefully at all times, except when invocation of the Highest is being made.

This cup must also be hidden from the profane. The Wand must be kept secret lest the profane, fearing it, should succeed in breaking it; the Cup lest, wishing to touch it, they should defile it.

Yet the Sprinkling of its water not only purifies the Temple, but blesseth them that are without: freely must it be poured! But let no one know your real purpose, and let no one know the secret of your strength. Remember Samson! Remember Guy Fawkes!

Of the methods of increasing Understanding those of the Holy Qabalah are perhaps the best, provided that the intellect is thoroughly awake to their absurdity, and never allows itself to be convinced.

footnote: See the "Interlude" following.

Further meditation of certain sorts is useful: not the strict meditation which endeavours to still the mind, but such a meditation as Samasati.

footnote: See Equinox V, "The Training of the Mind"; Equinox II, "The Psychology of Hashish": Equinox VII, "Liber DCCCCXIII."

On the exoteric side if necessary the mind should be trained by the study of any well-developed science, such as chemistry, or mathematics.

The idea of organization is the first step, that of interpretation the second. The Master of the Temple, whose grade corresponds to Binah, is sworn to "interpret every phenomenon as a particular dealing of God with his soul."

But even the beginner may attempt this practice with advantage.

Either a fact fits in or it does not; if it does not, harmony is broken; and as the Universal harmony cannot be broken, the discord must be in the mind of the student, thus showing that he is not in tune with that Universal choir.

Let him then puzzle out first the great facts, then the little; until one summer, when he is bald and lethargic after lunch, he understands and appreciates the existence of flies!

This lack of Understanding with which we all begin is so terrible, so pitiful. In this world there is so much cruelty, so much waste, so much stupidity.

The contemplation of the Universe must be at first almost pure anguish. It is this fact which is responsible for most of the speculations of philosophy.

Mediaeval philosophers when hopelessly astray because their theology necessitated the reference of all things to the standard of men's welfare.

They even became stupid: Bernardin de St. Pierre (was it not?) said that the goodness of God was such that wherever men had built a great city, He had placed a river to assist them in conveying merchandise. But the truth is that in no way can we imagine the Universe as devised. If horses were made for men to ride, were not men made for worms to eat?

And so we find once more that the Ego-idea must be ruthlessly rooted out before Understanding can be attained.

There is an apparent contradiction between this attitude and that of the Master of the Temple. What can possibly be more selfish than this interpretation of everything as the dealing of God with the soul?

But it is God who is all and not any part; and every "dealing" must thus be an expansion of the soul, a destruction of its separateness.

Every ray of the sun expands the flower.

The surface of the water in the Magick Cup is infinite; there is no point different from any other point.

footnote: "If ye confound the space-marks, saying: They are one; or saying, They are many ... then expect the direful judgments of Ra Hoor Khuit ... {{sic: error of capitalization, should be: "if ye confound the space-marks ... "}}

This shall regenerate the world, the little world my sister." These are the words of NUIT, Our Lady of the Stars, of whom Binah is but the troubled reflection.}

Thus, ultimately, as the wand is a binding and a limitation, so is the Cup an expansion — into the Infinite.

And this is the danger of the Cup; it must necessarily be open to all, and yet if anything is put into it which is out of proportion, unbalanced, or impure, it takes hurt.

And here again we find difficulty with our thoughts. The grossness and stupidity of "simple impressions" cloud the waters; "emotions" trouble it; "perceptions" are still far from the perfect purity of truth; they cause reflections; while the "tendencies" alter the refractive index, and break up the light. Even "consciousness" itself is that which distinguishes between the lower and the higher, the waters which are below the firmament from the waters which are above the firmament, that appalling stage in the great curse of creation.

Since at the best this water

footnote: The water in this Cup (the latter is also a heart, as shown by the transition from the ancient to the modern Tarot; the suit "Hearts" in old packs of cards, and even in modern Spanish and Italian cards, is called "Cups") is the letter "Mem" (the Hebrew word for water), which has for its Tarot trump the Hanged Man. This Hanged Man represents the Adept hanging by one heel from a gallows, which is in the shape of the letter Daleth — the letter of the Empress, the heavenly Venus in the Tarot. His legs form a cross, his arms a triangle, as if by

his equilibrium and self-sacrifice he were bringing the light down and establishing it even in the abyss.

Elementary as this is, it is a very satisfactory hieroglyph of the Great Work, though the student is warned that the obvious sentimental interpretation will have to be discarded as soon as it has been understood. It is a very noble illusion, and therefore a very dangerous one, to figure one's self as the Redeemer. For, of all the illusions in this Cup — the subtler and purer they are, the more difficult they are to detect.

is but a reflection, how tremendously important it becomes that it should be still!

If the cup is shaken the light will be broken up.

Therefore the Cup is placed upon the Altar, which is foursquare, will multiplied by will, the confirmation of the will in the Magical Oath, its fixation in Law.

It is easy to see when water is muddy, and easy to get rid of the mud; but there are many impurities which defy everything but distillation and even some which must be fractionated unto 70 times 7.

There is, however, a universal solvent and harmonizer, a certain dew which is so pure that a single drop of it cast into the water of the Cup will for the time being bring all to perfection.

This dew is called Love. Even as in the case of human love, the whole Universe appears perfect to the man who is under its control, so is it, and much more, with the Divine Love of which it is now spoken.

For human love is an excitement, and not a stilling, of the mind; and as it is bound to the individual, only leads to greater trouble in the end.

This Divine Love, on the contrary, is attached to no symbol.

It abhors limitation, either in its intensity or its scope. And this is the dew of the stars of which it is spoken in the Holy Books, for NUIT the Lady of the Stars is called "the Continuous One of Heaven," and it is that Dew which bathes the body of the Adept "in a sweet-smelling perfume of sweat."

footnote: See Liber Legis. Equinox VII. {{SIC to the quote, correctly: "... bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let ...

In this cup, therefore, though all things are placed, by virtue of this dew all lose their identity. And therefore this Cup is in the hand of BABALON, the Lady of the City of the Pyramids, wherein no one can be distinguished from any other, wherein no one may sit until he has lost his name.

Of that which is in the Cup it is also said that it is wine. This is the Cup of Intoxication. Intoxication means poisoning, and in particular refers to the poison in which arrows are dipped (Greek

WEH: here in Greek letters: tau-omicron-xi-omicron-nu

, "a bow"). Think of the Vision of the Arrow in Liber 418, and look at the passages in the Holy Books which speak of the action of the spirit under the figure of a deadly poison.

For to each individual thing attainment means first and foremost the destruction of the individuality.

Each of our ideas must be made to give up the Self to the Beloved, so that we may eventually give up the Self to the Beloved in our turn.

It will be remembered in the History Lecture

footnote: Liber LXI, the book given to those who wish to become Probationers of A.'.A.'.

how the Adepts “who had with smiling faces abandoned their homes and their possessions — could with steady calm and firm correctness abandon the Great Work itself; for this is the last and greatest projection of the Alchemist.”

The Master of the Temple has crossed the Abyss, has entered the Palace of the King’s Daughter; he has only to utter one word, and all is dissolved. But, instead of that, he is found hidden in the earth, tending a garden.

This mystery is all too complex to be elucidated in these fragments of impure thought; it is a suitable subject for meditation.

An Interlude

Every nursery rime contains profound magical secrets which are open to every one who has made a study of the correspondences of the Holy Qabalah. To puzzle out an imaginary meaning for this “nonsense” sets one thinking of the Mysteries; one enters into deep contemplation of holy things and God Himself leads the soul to a real illumination. Hence also the necessity of Incarnation; the soul must descend into all falsity in order to attain All-Truth.

For instance:

Old Mother Hubbard

Went to her cupboard

To get her poor dog a bone;

When she got there,

The cupboard was bare,

And so the poor dog had none.

Who is this ancient and venerable mother of whom it is spoken? Verily she is none other than Binah, as is evident in the use of the holy letter H with which her name begins.

Nor is she the sterile Mother Ama-but the fertile Aima; for within her she bears Vau, the son, for the second letter of her name, and R, the penultimate, is the Sun, Tiphareth, the Son.

The other three letters of her name, B, A, and D, are the three paths which join the three supernals.

To what cupboard did she go? Even to the most secret caverns of the Universe. And who is this dog? Is it not the name of God spelt Qabalistically backwards? And what is this bone? The bone is the Wand, the holy Lingam!

The complete interpretation of the rune is now open. This rime is the legend of the murder of Osiris by Typhon.

The limbs of Osiris were scattered in the Nile.

Isis sought them in every corner of the Universe, and she found all except his sacred lingam, which was not found until quite recently (vide Fuller, The Star in the West).

Let us take another example from this rich storehouse of magick lore.

Little Bo Peep

She lost her sheep,

And couldn't tell where to find them.

Leave them alone!

And they'll come home,

Dragging their tails behind them.

“Bo” is the root meaning Light, from which spring such words as Bo-Tree, Bodhisattva, and Buddha.

And “Peep” is Apep, the serpent Apophis. This poem therefore contains the same symbol as that in the Egyptian and Hebrew Bibles.

The snake is the serpent of initiation, as the Lamb is the Saviour.

This ancient one, the Wisdom of Eternity, sits in its old anguish awaiting the Redeemer. And this holy verse triumphantly assures us that there is no need for anxiety. The Saviours will come one after the other, at their own good pleasure, and as they may be needed, and drag their tails, that is to say those who follow out their holy commandment, to the ultimate goal.

Again we read:

Little Miss Muffett

Sat on a tuffet,

Eating of curds and whey,

Up came a big spider,

And sat down beside her,

And frightened Miss Muffett away.

Little Miss Muffett unquestionably represents Malkah; for she is unmarried. She is seated upon a “tuffet”; id est, she is the unregenerate soul upon Tophet, the pit of hell. And she eats curds and whey, that is, not the pure milk of the mother, but milk which has undergone decomposition.

But who is the spider? Verily herein is a venerable arcanum connoted! Like all insects, the spider represents a demon. But why a spider? Who is this spider “who taketh hold with her hands, and is in King’s Palaces”? The name of this spider is Death. It is the fear of death which first makes the soul aware of its forlorn condition.

It would be interesting if tradition had preserved for us Miss Muffett’s subsequent adventures.

But we must proceed to consider the interpretation of the following rime:

Little Jack Horner

Sat in a corner,

Eating a Christmas pie.

He stuck in his thumb,

And pulled out a plum,

And said, “What a good boy am I!”

In the interpretation of this remarkable poem there is a difference between two great schools of Adepts.

One holds that Jack is merely a corruption of John, Ion, he who goes-Hermes, the Messenger. The other prefers to take Jack simply and reverently as Iacchus, the spiritual form of Bacchus. But it does not matter very much whether we insist upon the swiftness or the rapture of the Holy Spirit of God; and that it is he of whom it is here spoken is evident, for the name Horner could be applied to none other by even the most casual reader of the Holy Gospels and the works of Congreve. And the context makes this even clearer, for he sits in a corner, that is in the place of Christ, the Corner Stone, eating, that is, enjoying, that which the birth of Christ assures to us. He is the Comforter who replaces the absent Saviour. If there was still any doubt of His identity it would be cleared up by the fact that it is the thumb, which is attributed to the element of Spirit, and not one of the four fingers of the four lesser elements, which he sticks into the pie of the new dispensation. He plucks forth one who is ripe, no doubt to send him forth as a teacher into the world, and rejoices that he is so well carrying out the will of the Father.

Let us pass from this most blessed subject to yet another.

Tom, Tom, the piper's son,

Stole a pig and away he run.

The pig was eat,

And Tom was beat,

And Tom went roaring down the street.

This is one of the more exoteric of these rimes. In fact, it is not much better than a sun-myth. Tom is Toum, the God of the Sunset (called the Son of Apollo, the Piper, the maker of music). The only difficulty in the poem concerns the pig; for anyone who has watched an angry sunset in the Tropics upon the sea, will recognize how incomparable a description of that sunset is given in that wonderful last line. Some have thought that the pig refers to the evening sacrifice, others that she is Hathor, the Lady of the West, in her more sensual aspect.

But it is probable that this poem is only the first stanza of an epic. It has all the characteristic marks. Someone said of the Iliad that it did not finish, but merely stopped. This is the same. We may be sure that there is more of this poem. It tells us too much and too little. How came this tragedy of the eating of a merely stolen pig? Unveil this mystery of who "eat" it!

It must be abandoned, then, as at least partially insoluble. Let us consider this poem:

Hickory, dickory, dock!

The mouse ran up the clock;

The clock struck one,

And the mouse ran down,

Hickory, dickory, dock!

Here we are on higher ground at once. The clock symbolizes the spinal column, or, if you prefer it, Time, chosen as one of the conditions of normal consciousness. The mouse is the Ego; "Mus," a mouse, being only Sum, "I am," spelt Qabalistically backwards.

This Ego or Prana or Kundalini force being driven up the spine, the clock strikes one, that is, the duality of

consciousness is abolished. And the force again subsides to its original level.

“Hickory, dickory, dock!” is perhaps the mantra which was used by the adept who constructed this rime, thereby hoping to fix it in the minds of men; so that they might attain to Samadhi by the same method. Others attribute to it a more profound significance—which it is impossible to go into at this moment, for we must turn to:-

Humpty Dumpty sat on a wall;

Humpty Dumpty got a great fall;

All the king's horses

And all the king's men

Couldn't set up Humpty Dumpty again.

This is so simple as hardly to require explanation. Humpty Dumpty is of course the Egg of Spirit, and the wall is the Abyss—his “fall” is therefore the descent of spirit into matter; and it is only too painfully familiar to us that all the king's horses and all his men cannot restore us to the height.

Only The King Himself can do that!

But one can hardly comment upon a theme which has been so fruitfully treated by Ludovicus Carolus, that most holy illuminated man of God. His masterly treatment of the identity of the three reciprocating paths of Daleth, Teth, and Pe, is one of the most wonderful passages in the Holy Qabalah. His resolution of what we take to be the bond of slavery into very love, the embroidered neckband of honour bestowed upon us by the King himself, is one of the most sublime passages in this class of literature.

Peter, Peter, pumpkin eater,

Had a wife and couldn't keep her.

He put her in a peanut shell;

Then he kept her very well.

This early authentic text of the Hinayana School of Buddhism is much esteemed even to-day by the more cultured and devoted followers of that school.

The pumpkin is of course the symbol of resurrection, as is familiar to all students of the story of Jonah and the gourd.

Peter is therefore the Arahat who has put an end to his series of resurrections. That he is called Peter is a reference to the symbolizing of Arahats as stones in the great wall of the guardians of mankind. His wife is of course (by the usual symbolism) his body, which he could not keep until he put her in a peanut shell, the yellow robe of a Bhikkhu.

Buddha said that if any man became an Arahat he must either take the vows of a Bhikkhu that very day, or die, and it is this saying of Buddha's that the unknown poet wished to commemorate.

Taffy was a Welshman

Taffy was a thief;
Taffy came to my house
And stole a leg of beef.
I went to Taffy's house;
Taffy was in bed.
I took a carving knife,
And cut off Taffy's head.

Taffy is merely short for Taphthatharath, the Spirit of Mercury and the God of Welshmen or thieves. "My house" is of course equivalent to "my magick circle." Note that Beth, the letter of Mercury and "The Magus," means "a house."

The beef is a symbol of the Bull, Apis the Redeemer. This is therefore that which is written, "Oh my God, disguise thy glory! Come as a thief, and let us steal away the sacraments!"

In the following verse we find that Taffy is "in bed," owing to the operation of the sacrament. The great task of the Alchemist has been accomplished; the mercury is fixed.

One can then take the Holy Dagger, and separate the Caput Mortuum from the Elixir. Some Alchemists believe that the beef represents that dense physical substance which is imbibed by Mercury for his fixation; but here as always we should prefer the more spiritual interpretation.

Bye, Baby Bunting!

Daddy's gone a-hunting.

He's gone to get a rabbit-skin

To wrap my Baby Bunting in.

This is mystical charge to the new-born soul to keep still, to remain steadfast in meditation; for, in Bye, Beth is the letter of thought, Yod that of the Hermit. It tells the soul that the Father of All will clothe him about with His own majestic silence. For is not the rabbit he "who lay low and said nuffin'?"

Pat-a-cake, pat-a-cake, baker's man!

Bake me a cake as fast as you can!

Pat it and prick it and mark it with P!

Bake it in the oven for baby and me!

This rime is usually accompanied (even to-day in the nursery) with a ceremonial clapping of hands-the symbol of Samadhi. Compare what is said on this subject in our comment on the famous "Advent" passage in Thessalonians.

The cake is of course the bread of the sacrament, and it would ill become Frater P. to comment upon the third

line-though it may be remarked that even among the Catholics the wafer has always been marked with a phallus or cross.

CHAPTER VIII

THE SWORD

"THE word of the Lord is quick and powerful, and sharper than a two-edged sword."

As the Wand is Chokmah, the Will, "the Father," and the Cup the Understanding, "the Mother," Binah; so the Magick Sword is the Reason, "the Son," the six Sephiroth of the Ruach, and we shall see that the Pantacle corresponds to Malkuth, "the Daughter."

The Magick Sword is the analytical faculty; directed against any demon it attacks his complexity.

Only the simple can withstand the sword. As we are below the Abyss, this weapon is then entirely destructive: it divides Satan against Satan. It is only in the lower forms of Magick, the purely human forms, that the Sword has become so important a weapon. A dagger should be sufficient.

But the mind of man is normally so important to him that the sword is actually the largest of his weapons; happy is he who can make the dagger suffice!

The hilt of the Sword should be made of copper.

The guard is composed of the two crescents of the waxing and the waning moon — back to back. Spheres are placed between them, forming an equilateral triangle with the sphere of the pommel.

The blade is straight, pointed, and sharp right up to the guard. It is made of steel, to equilibrate with the hilt, for steel is the metal of Mars, as copper is of Venus.

Those two planets are male and female — and thus reflect the Wand and the Cup, though in a much lower sense.

The hilt is of Venus, for Love is the motive of this ruthless analysis — if this were not so the sword would be a Black Magical weapon.

The pommel of the Sword is in Daath, the guard extends to Chesed and Geburah; the point is in Malkuth. Some magi make the three spheres of lead, tin, and gold respectively; the moons are silver, and the grip contains quicksilver, thus making the Sword symbolic of the seven planets. But this is a phantasy and affectation.

"Whoso taketh the sword shall perish by the sword," is not a mystical threat, but a mystical promise. It is our own complexity that must be destroyed.

Here is another parable. Peter, the Stone of the Philosophers, cuts off the ear of Malchus, the servant of the High Priest (the ear is the organ of Spirit). In analysis the spiritual part of Malkuth must be separated from it by the philosophical stone, and then Christus, the Anointed One, makes it whole once more. "Solve et coagula!"

It is noticeable that this takes place at the arrest of Christ, who is the son, the Ruach, immediately before his crucifixion.

The Calvary Cross should be of six squares, an unfolded cube, which cube is this same philosophical stone.

Meditation will reveal many mysteries which are concealed in this symbol.

The Sword or Dagger is attributed to air, all-wandering, all-penetrating, but unstable; not a phenomenon

subtle like fire, not a chemical combination like water, but a mixture of gases.

footnote: The Oxygen in the air would be too fierce for life; it must be largely diluted with the inert nitrogen.

The rational mind supports life, but about seventy-nine per cent. of it not only refuses itself to enter into combination, but prevents the remaining twenty-one per cent. from doing so. Enthusiasms are checked; the intellect is the great enemy of devotion. One of the tasks of the Magician is to manage somehow to separate the Oxygen and Nitrogen in his mind, to stifle four-fifths so that he may burn up the remainder, a flame of holiness. But this cannot be done by the Sword.

The Sword, necessary as it is to the Beginner, is but a crude weapon. Its function is to keep off the enemy or to force a passage through them — and though it must be wielded to gain admission to the palace, it cannot be worn at the marriage feast.

One might say that the Pantacle is the bread of life, and the Sword the knife which cuts it up. One must have ideas, but one must criticize them.

The Sword, too, is that weapon with which one strikes terror into the demons and dominates them. One must keep the Ego Lord of the impressions. One must not allow the circle to be broken by the demon; one must not allow any one idea to carry one away.

It will readily be seen how very elementary and false all this is — but for the beginner it is necessary.

In all dealings with demons the point of the Sword is kept downwards, and it should not be used for invocation, as is taught in certain schools of magick.

If the Sword is raised towards the Crown, it is no longer really a sword. The Crown cannot be divided. Certainly the Sword should not be lifted.

The Sword may, however, be clasped in both hands, and kept steady and erect, symbolizing that thought has become one with the single aspiration, and burnt up like a flame. This flame is the Shin, the Ruach Alhim, not the mere Ruach Adam. The divine and not the human consciousness.

The Magician cannot wield the Sword unless the Crown is on his head.

Those Magicians, who have attempted to make the Sword the sole or even the principal weapon, have only destroyed themselves, not by the destruction of combination, but by the destruction of division.

footnote: It should be noted that this ambiguity in the word "destruction" has been the cause of much misunderstanding. "Solve" is destruction, but so is "coagula." The aim of the Magus is to destroy his partial thought by uniting it with the Universal Thought, not to make a further breach and division in the Whole.

Weakness overcomes strength.

The most stable political edifice of history has been that of China, which was founded principally on politeness; and that of India has proved strong enough to absorb its many conquerors.

footnote: The Brahmin caste is not so strict as that of the "heaven-born" (Indian Civil Service).

The Sword has been the great weapon of the last century. Every idea has been attacked by thinkers, and none has withstood attack. Hence civilization crumbles.

No settled principles remain. To-day all constructive statesmanship is empiricism or opportunism. It has been doubted whether there is any real relation between Mother and Child, any real distinction between Male and Female.

The human mind, in despair, seeing insanity imminent in the breaking up of these coherent images, has tried to replace them by ideals which are only saved from destruction, at the very moment of their birth, by their vagueness.

The Will of the King was at least ascertainable at any moment; nobody has yet devised a means for ascertaining the will of the people.

All conscious willed action is impeded; the march of events is now nothing but inertia.

Let the Magician consider these matters before he takes the Sword in his hand. Let him understand that the Ruach, this loose combination of 6 Sephiroth, only bound together by their attachment to the human will in Tiphereth, must be rent asunder.

The mind must be broken up into a form of insanity before it can be transcended.

David said: "I hate thoughts."

The Hindu says: "That which can be thought is not true."

Paul said: "The carnal mind is enmity against God."

And every one who meditates, even for an hour, will soon discover how this gusty aimless wind makes his flame flicker. "The wind bloweth where it listeth." The normal man is less than a straw.

footnote: But as it is said, "Similia similibus curantur," we find this Ruach also the symbol of the Spirit. RVCh ALHIM, the Spirit of God, is 300, the number of the holy letter Shin. As this is the breath, which by its nature is double, the two edges of the Sword, the letter H symbolises breath, and H is the letter of Aries — the House of Mars, of the Sword: and H is also the letter of the Mother; this is the link between the Sword and the Cup.

The connection between Breath and Mind has been supposed by some to exist merely in etymology. But the connection is a truer one.

footnote: It is undoubted that Ruach means primarily "that which moves or revolves," "a going," "a wheel," "the wind," and that its secondary meaning was mind because of the observed instability of mind, and its tendency to a circular motion. "Spiritus" only came to mean Spirit in the modern technical sense owing to the efforts of the theologians. We have an example of the proper use of the word in the term: Spirit of Wine — the airy portion of wine. But the word "inspire" was perhaps derived from observing the derangement of the breathing of persons in divine ecstasy.

In any case there is undoubtedly a connection between the respiratory and mental functions. The Student will find this out by practising Pranayama. By this exercise some thoughts are barred, and those which do come into the mind come more slowly than before, so that the mind has time to perceive their falsity and to destroy them.

On the blade of the Magick Sword is etched the name AGLA, a Notariqon formed from the initials of the sentence "Ateh Gibor Leolahm Adonai," "To thee be the Power unto the Ages, O my lord."

And the acid which eats into the steel should be oil of vitrol. Vitrol is a Notariqon of "Visita Interiora Terrae

Rectificando Invenies Occultum Lapidem." That is to say: By investigating everything and bringing it into harmony and proportion you will find the hidden stone, the same stone of the philosophers of which mention has already been made, which turns all into gold. This oil which can eat into the steel, is further that which is written, Liber LXV, i, 16: "As an acid eats into steel . . . so am I unto the Spirit of Man."

Note how closely woven into itself is all this symbolism!

The centre of Ruach being the heart, it is seen that this Sword of the Ruach must be thrust by the Magician into his own heart.

But there is a subsequent task, of which it is spoken — Liber VII, v, 47. "He shall await the sword of the Beloved and bare his throat for the stroke." In the throat is Daath — the throne of Ruach. Daath is knowledge. This final destruction of knowledge opens the gate of the City of the Pyramids.

It is also written, Liber CCXX, iii, 11: "Let the woman be girt with a sword before me." But this refers to the arming of Vedana with Sanna, the overcoming of emotion by clarity of perception.

It is also spoken, Liber LXV, v, 14, of the Sword of Adonai, "that hath four blades, the blade of the Thunderbolt, the blade of the Pylon, the blade of the Serpent, the blade of the Phallus."

But this Sword is not for the ordinary Magician. For this is the Sword flaming every way that keeps Eden, and in this Sword the Wand and the Cup are concealed — so that although the being of the Magician is blasted by the Thunderbolt, and poisoned by the Serpent, at the same time the organs whose union is the supreme sacrament are left in him.

At the coming of Adonai the individual is destroyed in both senses. He is shattered into a thousand pieces, yet at the same time united with the simple

footnote: Compare the first set of verses in Liber XVI. (XVI in the Taro is Pe, Mars, the Sword.)

Of this it is also spoken by St. Paul in his Epistle to the Church in Thessalonica: "For the Lord shall descend from Heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them into the clouds to meet the Lord in the air; and so shall we be for ever with the Lord."

The stupid interpretation of this verse as prophetic of a "second advent" need not concern us; every word of it is, however, worthy of profound consideration.

"The Lord" is Adonai — which is the Hebrew for "my Lord"; and He descends from heaven, the supernal Eden, the Sahasrara Cakra in man, with a "shout," a "voice," and a "trump," again airy symbols, for it is air that carries sound. These sounds refer to those heard by the Adept at the moment of rapture.

This is most accurately pictured in the Tarot Trump called "The Angel," which corresponds to the letter Shin, the letter of Spirit and of Breath.

The whole mind of man is rent by the advent of Adonai, and is at once caught up into union with Him. "In the air," the Ruach.

Note that etymologically the word {greek letters here: sigma-epsilon-nu}, "together with," is the Sanskrit "Sam;" and the Hebrew ADNI is the Sanskrit ADHI.

The phrase "together with the Lord," is then literally identical with the word Samadhi, which is the Sanskrit

name of the phenomenon described by Saint Paul, this union of the ego and the non-ego, subject and object, this chymical marriage, and thus identical with the symbolism of the Rosy Cross, under a slightly different aspect.

And since marriage can only take place between one and one, it is evident that no idea can thus be united, unless it is simple.

Hence every idea must be analysed by the Sword. Hence, too, there must only be a single thought in the mind of the person meditating.

One may now go on to consider the use of the Sword in purifying emotions into perceptions.

It was the function of the Cup to interpret the perceptions by the tendencies; the Sword frees the perceptions from the Web of emotion.

The perceptions are meaningless in themselves; but the emotions are worse, for they delude their victim into supposing them significant and true.

Every emotion is an obsession; the most horrible of blasphemies is to attribute any emotion to God in the macrocosm, or to the pure soul in the microcosm.

How can that which is self-existent, complete, be "moved?" It is even written that "torsion about a point is iniquity."

WEH footnote: See Macrobius, Iamblichus, Plotinus and sayings attributed to Pythagoras for these views

But if the point itself could be moved it would cease to be itself, for position is the only attribute of the point.

The Magician must therefore make himself absolutely free in this respect.

It is the constant practice of Demons to attempt to terrify, to shock, to disgust, to allure. Against all this he must oppose the Steel of the Sword. If he has got rid the ego-idea this task will be comparatively easy; unless he has done so it will be almost impossible. So says the Dhammapada:

Me he abused, and me he beat, he robbed me, he insulted me;

In whom such thoughts find harbourage, hatred will never cease to be.

And this hatred is the thought which inhibits the love whose apotheosis is Samadhi.

But it is too much to expect of the young Magician to practise attachment to the distasteful; let him first become indifferent. Let him endeavour to see facts as facts, as simply as he would see them if they were historical. Let him avoid the imaginative interpretation of any facts. Let him not put himself in the place of the people of whom the facts are related, or if he does so, let it be done only for the purpose of comprehension. Sympathy,

footnote: It is true that sometimes sympathy is necessary to comprehension.

indignation, praise and blame, are out of place in the observer.

No one has properly considered the question as to the amount and quality of the light afforded by candles made by waxed Christians.

Who has any idea which joint of the ordinary missionary is preferred by epicures? It is only a matter of conjecture that Catholics are better eating than Presbyterians.

Yet these points and their kind are the only ones which have any importance at the time when the events occur.

Nero did not consider what unborn posterity might think of him; it is difficult to credit cannibals with the calculation that the recital of their exploits will induce pious old ladies to replenish their larder.

Very few people have ever "seen" a bull-fight. One set of people goes for excitement, another set for the perverse excitement which real or simulated horror affords. Very few people know that blood freshly spilled in the sunlight is perhaps the most beautiful colour that is to be found in nature.

It is a notorious fact that it is practically impossible to get a reliable description of what occurs at a spiritualistic "seance;" the emotions cloud the vision.

Only in the absolute calm of the laboratory, where the observer is perfectly indifferent to what may happen, only concerned to observe exactly what that happening is, to measure and to weigh it by means of instruments incapable of emotion, can one even begin to hope for a truthful record of events. Even the common physical bases of emotion, the senses of pleasure and pain, lead the observer infallibly to err. This though they be not sufficiently excited to disturb his mind.

Plunge one hand into a basin of hot water, the other into a basin of cold water, then both together into a basin of tepid water; the one hand will say hot, the other cold.

Even in instruments themselves, their physical qualities, such as expansion and contraction (which may be called, in a way, the roots of pleasure and pain), cause error.

Make a thermometer, and the glass is so excited by the necessary fusion that year by year, for thirty years afterwards or more, the height of the mercury will continue to alter; how much more then with so plastic a matter as the mind! There is no emotion which does not leave a mark on the mind, and all marks are bad marks. Hope and fear are only opposite phases of a single emotion; both are incompatible with the purity of the soul. With the passions of man the case is somewhat different, as they are functions of his own will. They need to be disciplined, not to be suppressed. But emotion is impressed from without. It is an invasion of the circle.

As the Dhammapada says:

An ill-thatched house is open to the mercy of the rain and wind;

So passion hath the power to break into an unreflecting mind.

A well-thatched house is proof against the fury of the rain and wind;

So passion hath no power to break into a rightly-ordered mind.

Let then the Student practise observation of those things which normally would cause him emotion; and let him, having written a careful description of what he sees, check it by the aid of some person familiar with such sights.

Surgical operations and dancing girls are fruitful fields for the beginner.

In reading emotional books such as are inflicted on children, let him always endeavour to see the event from the standpoint opposite to that of the author. Yet let him not emulate the partially emancipated child who complained of a picture of the Colosseum that "there was one poor little lion who hadn't got any Christian," except in the first instance. Adverse criticism is the first step; the second must go further.

Having sympathized sufficiently with both the lions and the Christians, let him open his eyes to that which his sympathy had masked hitherto, that the picture is abominably conceived, abominably composed, abominably drawn, and abominably coloured, as it is pretty sure to be.

Let him further study those masters, in science or in art, who have observed with minds untinctured by emotion.

Let him learn to detect idealizations, to criticize and correct them.

Let him understand the falsehood of Raphael, of Watteau, of Leighton, of Bouguereau; let him appreciate the truthfulness of John, of Rembrandt, of Titian, of O'Connor.

Similar studies in literature and philosophy will lead to similar results. But do not let him neglect the analysis of his own emotions; for until these are overcome he will be incapable of judging others.

This analysis may be carried out in various ways; one is the materialistic way. For example, if oppressed by nightmare, let him explain: "This nightmare is a cerebral congestion."

The strict way of doing this by meditation is Mahasatipatthana,

footnote: See Crowley, "Collected Works," vol. ii, pp. 252-254.

but it should be aided in every moment of life by endeavouring to estimate occurrences at their true value. Their relativity in particular must be carefully considered.

Your toothache does not hurt any one outside a very small circle. Floods in China mean to you nothing but a paragraph in the newspaper. The destruction of the world itself would have no significance in Sirius. One can hardly imagine even that the astronomers of Sirius could perceive so trifling a disturbance.

Now considering that Sirius itself is only, as far as you know, but one, and one of the least important, of the ideas in your mind, why should that mind be disturbed by your toothache? It is not possible to labour this point without tautology, for it is a very simple one; but it should be emphasised, for it is a very simple one. Waugh! Waugh! Waugh! Waugh! Waugh!

In the question of ethics it again becomes vital, for to many people it seems impossible to consider the merits of any act without dragging in a number of subjects which have no real connection with it.

The Bible has been mistranslated by perfectly competent scholars because they had to consider the current theology. The most glaring example is the "Song of Solomon," a typical piece of Oriental eroticism. But since to admit that it was this would never do for a canonical book, they had to pretend that it was symbolical.

They tried to refine away the grossness of the expressions, but even their hardihood proved unequal to the task.

This form of dishonesty reaches its climax in the expurgating of the classics. "The Bible is the Word of God, written by holy men, as they were inspired by the Holy Ghost. But we will cut out those passages which we think unsuitable." "Shakespeare is our greatest poet — but, of course, he is very dreadful." "No one can

surpass the lyrics of Shelley, but we must pretend that he was not an atheist."

Some translators could not bear that the heathen Chinese should use the word Shang Ti, and pretended that it did not mean God. Others, compelled to admit that it did mean God, explained that the use of the term showed that "God had not left himself without a witness even in this most idolatrous of nations. They had been mysteriously compelled to use it, not knowing what it meant." All this because of their emotional belief that they were better than the Chinese.

The most dazzling example of this is shown in the history of the study of Buddhism.

The early scholars simply could not understand that the Buddhist canon denies the soul, regards the ego as a delusion caused by a special faculty of the diseased mind, could not understand that the goal of the Buddhist, Nibbana, was in any way different from their own goal, Heaven, in spite of the perfect plainness of the language in such dialogues as those between the Arahata Nagasena and King Melinda; and their attempts to square the text with their preconceptions will always stand as one of the great follies of the wise.

Again, it is almost impossible for the well-mannered Christian to realize that Jesus Christ ate with his fingers. The temperance advocate makes believe that the wine at the marriage feast of Cana was non-alcoholic.

It is a sort of mad syllogism.

"Nobody whom I respect does this."

"I respect So-and-so."

"Therefore, So-and-so did not do this."

The moralist of to-day is furious when one points to the fact that practically every great man in history was grossly and notoriously immoral.

Enough of this painful subject!

As long as we try to fit facts to theories instead of adopting the scientific attitude of altering the theories (when necessary) to fit the facts, we shall remain mired in falsehood.

The religious taunt the scientific man with this open-mindedness, with this adaptability. "Tell a lie and stick to it!" is "their" golden rule.



THE SIGILLUM DEI AEMETH, A PANTACLE
MADE BY DR. JOHN DEK.

CHAPTER IX

THE PANTACLE

AS the Magick Cup is the heavenly food of the Magus, so is the Magick Pantacle his earthly food.

The Wand was his divine force, and the Sword his human force.

The Cup is hollow to receive the influence from above. The Pantacle is flat like the fertile plains of earth.

The name Pantacle implies an image of the All, "omne in parvo;" but this is by a magical transformation of the Pantacle. Just as we made the Sword symbolical of everything by the force of our Magick, so do we work upon the Pantacle. That which is merely a piece of common bread shall be the body of God!

The Wand was the will of man, his wisdom, his word; the Cup was his understanding, the vehicle of grace; the Sword was his reason; and the Pantacle shall be his body, the temple of the Holy Ghost.

What is the length of this Temple?

From North to South.

What is the breadth of this Temple?

From East to West.

What is the height of this Temple?

From the Abyss to the Abyss.

There is, therefore, nothing movable or immovable under the whole firmament of heaven which is not included in this pantacle, though it be but "eight inches in diameter, and in thickness half an inch."

Fire is not matter at all; water is a combination of elements; air almost entirely a mixture of elements; earth contains all both in admixture and in combination.

So must it be with this Pantacle, the symbol of earth.

And as this Pantacle is made of pure wax, do not forget that "everything that lives is holy."

All phenomena are sacraments. Every fact, and even every falsehood, must enter into the Pantacle; it is the great storehouse from which the Magician draws.

"In the brown cakes of corn we shall taste the food of the world and be strong."

footnote: We have avoided dealing with the Pantacle as the Paten of the Sacrament, though special instructions about it are given in Liber Legis. It is composed of meal, honey, wine, holy oil, and blood.

When speaking of the Cup, it was shown how every fact must be made significant, how every stone must have its proper place in the mosaic. Woe were it were one stone misplaced! But that mosaic cannot be wrought at all, well or ill, unless every stone be there.

These stones are the simple impressions or experiences; not one may be foregone.

Do not refuse anything merely because you know that it is the cup of Poison offered by your enemy; drink it with confidence; it is he that will fall dead!

WEH footnote: Metaphor. Not for reading by children!

How can I give Cambodian art its proper place in art, if I have never heard of Cambodia? How can the Geologist estimate the age of what lies beneath the chalk unless he have a piece of knowledge totally unconnected with geology, the life-history of the animals of whom that chalk is the remains?

This then is a very great difficulty for the Magician. He cannot possibly have all experience, and though he may console himself philosophically with the reflection that the Universe is conterminous with such experience as he has, he will find it grow at such a pace during the early years of his life that he may almost be tempted to believe in the possibility of experiences beyond his own, and from a practical standpoint he will seem to be confronted with so many avenues of knowledge that he will be bewildered which to choose.

The ass hesitated between two thistles; how much more that greater ass, that incomparably greater ass, between two thousand!

Fortunately it does not matter very much; but he should at least choose those branches of knowledge which abut directly upon universal problems.

He should choose not one but several, and these should be as diverse as possible in nature.

It is important that he should strive to excel in some sport, and that that sport should be the one best calculated to keep this body in health.

He should have a thorough grounding in classics, mathematics and science; also enough general knowledge of modern languages and of the shifts of life to enable him to travel in any part of the world with ease and security.

History and geography he can pick up as he wants them; and what should interest him most in any subject is its links with some other subject, so that his Pantacle may not lack what painters call "composition."

He will find that, however good his memory may be, ten thousand impressions enter his mind for every one that it is able to retain even for a day. And the excellence of a memory lies in the wisdom of its selection.

The best memories so select and judge that practically nothing is retained which has not some coherence with the general plan of the mind.

All Pantacles will contain the ultimate conceptions of the circle and the cross, though some will prefer to replace the cross by a point, or by a Tau, or by a triangle. The Vesica Pisces is sometimes used instead of the circle, or the circle may be glyphed as a serpent. Time and space and the idea of causality are sometimes represented; so also are the three stages in the history of philosophy, in which the three objects of study were successively Nature, God, and Man.

The duality of consciousness is also sometimes represented; and the Tree of Life itself may be figured therein, or the categories. An emblem of the Great Work should be added. But the Pantacle will be imperfect unless each idea is contrasted in a balanced manner with its opposite, and unless there is a necessary connection between each pair of ideas and every other pair.

The Neophyte will perhaps do well to make the first sketches for his Pantacle very large and complex,

subsequently simplifying, not so much by exclusion as by combination, just as a Zoologist, beginning with the four great Apes and Man, combines all in the single word "primate."

It is not wise to simplify too far, since the ultimate hieroglyphic must be an infinite. The ultimate resolution not having been performed, its symbol must not be portrayed.

If any person were to gain access to V.V.V.V.V.,

footnote: The Motto of the Chief of the A.'.A.'. , "the Light of the World Himself."

and ask Him to discourse upon any subject, there is little doubt that He could only comply by an unbroken silence, and even that might not be wholly satisfactory, since the Tao Teh King says that the Tao cannot be declared either by silence or by speech.

In this preliminary task of collecting materials, the idea of the Ego is not of such great moment; all impressions are phases of the non-ego, and the Ego serves merely as a receptacle. In fact, to the well regulated mind, there is no question but that the impressions are real, and that the mind, if not a "tabula rasa," is only not so because of the "tendencies" or "innate ideas" which prevent some ideas from being received as readily as others.

footnote: It does not occur to a newly-hatched chicken to behave in the same way as a new-born child.

These "tendencies" must be combated: distasteful facts should be insisted upon until the Ego is perfectly indifferent to the nature of its food.

"Even as the diamond shall glow red for the rose, and green for the rose-leaf, so shalt thou abide apart from the Impressions."

This great task of separating the self from the impressions or "vrittis" is one of the many meanings of the aphorism "solve," corresponding to the "coagula" implied in Samadhi, and this Pantacle therefore represents all that we are, the resultant of all that we had a tendency to be.

In the Dhammapada we read:

All that we are from mind results; on mind is founded, built of mind;

Who acts or speaks with evil thought him doth pain follow sure and blind.

So the ox plants his foot, and so the car wheel follows hard behind.

All that we are from mind results; on mind is founded, built of mind;

Who acts or speaks with righteous thought him happiness doth surely find.

So failing not the shadow falls for ever in its place assigned.

The Pantacle is then in a sense identical with the Karma or Kamma of the Magician.

The Karma of a man is his "ledger." The balance has not been struck and he does not know what it is; he does not even fully know what debts he may have to pay, or what is owed him; nor does he know on what dates even those payments which he anticipates may fall due.

A business conducted on such lines would be in a terrible mess; and we find in fact that man is in just such a mess. While he is working day and night at some unimportant detail of his affairs, some giant force may be

advancing "pede claudo" to overtake him.

Many of the entries in this "ledger" are for the ordinary man necessarily illegible; the method of reading them is given in that important instruction of the A.'.A.'. called "Thisharb," Liber CMXIII.

Now consider that this Karma is all that a man has or is. His ultimate object is to get rid of it completely — when it comes to the point of surrendering

footnote: To surrender all, one must give up not only the bad but the good; not only weakness but strength. How can the mystic surrender all, while he clings to his virtues?

the Self to the Beloved; but in the beginning the Magician is not that Self, he is only the heap of refuse from which that Self is to be built up. The Magical instruments must be made before they are destroyed.

This idea of Karma has been confused by many who ought to have know better, including the Buddha, with the ideas of poetic justice and of retribution.

We have the story of one of the Buddha's Arahats, who being blind, in walking up and down unwittingly killed a number of insects. [The Buddhist regards the destruction of life as the most shocking crime.] His brother Arahats inquired as to how this was, and Buddha spun them a long yarn as to how, in a previous incarnation, he had maliciously deprived a woman of her sight. This is only a fairy tale, a bogey to frighten the children, and probably the worst way of influencing the young yet devised by human stupidity.

Karma does not work in this way at all.

In any case moral fables have to be very carefully constructed, or they may prove dangerous to those who use them.

You will remember Bunyan's Passion and Patience: naughty Passion played with all this toys and broke them, good little Patience put them carefully aside. Bunyan forgets to mention that by the time Passion had broken all his toys, he had outgrown them.

Karma does not act in this tit-for-tat-way. An eye for an eye is a sort of savage justice, and the idea of justice in our human sense is quite foreign to the constitution of the Universe.

Karma is the Law of Cause and Effect. There is no proportion in its operations. Once an accident occurs it is impossible to say what may happen; and the Universe is a stupendous accident.

We go out to tea a thousand times without mishap, and the thousand-and-first time we meet some one who changes radically the course of our lives for ever.

There is a sort of sense in which every impression that is made upon our minds is the resultant of all the forces of the past; no incident is so trifling that it has not in some way shaped one's disposition. But there is none of this crude retribution about it. One may kill a hundred thousand lice in one brief hour at the foot of the Baltoro Glacier, as Frater P. once did. It would be stupid to suppose, as the Theosophist inclines to suppose, that this action involves one in the doom of being killed by a louse a hundred thousand times.

This ledger of Karma is kept separate from the petty cash account; and in respect of bulk this petty cash account is very much bigger than the ledger.

If we eat too much salmon we get indigestion and perhaps nightmare. It is silly to suppose that a time will come when a salmon will eat us, and find us disagree.

On the other hand we are always being terribly punished for actions that are not faults at all. Even our virtues rouse insulted nature to revenge.

Karma only grows by what it feeds on: and if Karma is to be properly brought up, it requires a very careful diet.

With the majority of people their actions cancel each other out; no sooner is effort made than it is counterbalanced by idleness. Eros gives place to Anteros.

Not one man in a thousand makes even an apparent escape from the commonplace of animal life.

Birth is sorrow;

Life is sorrow;

Sorrowful are old age, disease, and death;

But resurrection is the greatest misery of all.

"Oh what misery! birth incessantly!" as Buddha said.

One goes on from day to day with a little of this and a little of that, a few kind thoughts and a few unkind thoughts; nothing really gets done. Body and mind are changed, changed beyond recall by nightfall. But what "meaning" has any of this change?

How few there are who can look back through the years and say that they have made advance in any definite direction? And in how few is that change, such as it is, a variable with intelligence and conscious volition! The dead weight of the original conditions under which we were born has counted for far more than all our striving. The unconscious forces are incomparably greater than those of which we have any knowledge. This is the "solidity" of our Pantacle, the Karma of our earth that whirls us will he nill he around her axis at the rate of a thousand miles an hour. And a thousand is Aleph, a capital Aleph, the microcosm of all-wandering air, the fool of the Taro, the aimlessness and fatality of things!

It is very difficult then in any way to "fashion" this heavy Pantacle.

We can engrave characters upon it with the dagger, but they will scarcely come to more than did the statue of Ozymandias, King of Kings, in the midst of the unending desert.

We cut a figure on the ice; it is effaced in a morning by the tracks of other skaters; nor did that figure do more than scratch the surface of the ice, and the ice itself must melt before the sun. Indeed the Magician may despair when he comes to make the Pantacle! Everyone has the material, one man's pretty well as good as his brothers; but for that Pantacle to be in any way fashioned to a willed end, or even to an intelligible end, or even to a known end: "Hoc opus, Hic labor est." It is indeed the toil of ascending from Avernus, and escaping to the upper air.

In order to do it, it is most necessary to understand our tendencies, and to will the development of one, the destruction of another. And though all elements in the Pantacle must ultimately be destroyed, yet some will help us directly to reach a position from which this task of destruction becomes possible; and there is no element therein which may not be occasionally helpful.

And so — beware! Select! Select! Select!

This Pantacle is an infinite storehouse; things will always be there when we want them. We may see to it

occasionally that they are dusted and the moth kept out, but we shall usually be too busy to do much more. Remember that in travelling from the earth to the stars, one dare not be encumbered with too much heavy luggage. Nothing that is not a necessary part of the machine should enter into its composition.

Now though this Pantacle is composed only of shams, some shams somehow seem to be more false than others.

The whole Universe is an illusion, but it is an illusion difficult to get rid of. It is true compared with most things. But ninety-nine out of every hundred impressions are false even in relation to the things on their own plane.

Such distinctions must be graven deeply upon the surface of the Pantacle by the Holy Dagger.

There is only one other of the elemental Instruments to be considered, namely the Lamp.

CHAPTER X

THE LAMP

IN Liber A. vel Armorum, the official instruction of the A.'.A.'. for the preparation of the elemental weapons, it is said that each symbolic representation of the Universe is to be approved by the Superior of the Magician. To this rule the Lamp is an exception; it is said:

"A Magical Lamp that shall burn without wick or oil, being fed by the Aethyr. This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor."

This Lamp is the light of the pure soul; it hath no need of fuel, it is the Burning Bush inconsumable that Moses saw, the image of the Most High.

This Lamp hangeth above the Altar, it hath no support from below; its light illumines the whole Temple, yet upon it are cast no shadows, no reflections. It cannot be touched, it cannot be extinguished, in no way can it change; for it is utterly apart from all those things which have complexity, which have dimension, which change and may be changed.

When the eyes of the Magus are fixed upon this Lamp naught else exists.

The Instruments lie idle on the Altar; that Light alone burns eternally.

The Divine Will that was the Wand is no more; for the path has become one with the Goal.

The Divine Understanding that was the Cup is no more; for the subject and Object of intelligence are one.

The Divine Reason that was the Sword is no more; for the complex has been resolved into the Simple.

And the Divine Substance that was the Pantacle is no more; for the many has become the One.

Eternal, unconfined, unextended, without cause and without effect, the Holy Lamp mysteriously burns. Without quantity or quality, unconditioned and sempiternal, is this Light.

It is not possible for anyone to advise or approve; for this Lamp is not made with hands; it exists alone for ever; it has no parts, no person; it is before "I am." Few can behold it, yet it is always there. For it there is no "here" nor "there," no "then" nor "now;" all parts of speech are abolished, save the noun; and this noun is not found either in human speech or in Divine. It is the Lost Word, the dying music of whose sevenfold echo is I A O and A U M. Without this Light the Magician could not work at all; yet few indeed are the Magicians that have know of it, and far fewer They that have beheld its brilliance!

The Temple and all that is in it must be destroyed again and again before it is worthy to receive that Light. Hence it so often seems that the only advice that any master can give to any pupil is to destroy the Temple.

"Whatever you have" and "whatever you are" are veils before that Light.

Yet in so great ~a matter all advice is vain. There is no master so great that he can see clearly the whole character of any pupil. What helped him in the past may hinder another in the future.

Yet since the Master is pledged to serve, he may take up that service on these simple lines. Since all thoughts are veils of this Light, he may advise the destruction of all thoughts, and to that end teach those practices

which are clearly conducive to such destruction.

These practices have now fortunately been set down in clear language by order of the A.'.A.'..

In these instructions the relativity and limitation of each practice is clearly taught, and all dogmatic interpretations are carefully avoided. Each practice is in itself a demon which must be destroyed; but to be destroyed it must first be evoked.

Shame upon that Master who shirks any one of these practices, however distasteful or useless it may be to him! For in the detailed knowledge of it, which experience alone can give him, may lie his opportunity for crucial assistance to a pupil. However dull the drudgery, it should be undergone. If it were possible to regret anything in life, which is fortunately not the case, it would be the hours wasted in fruitful practices which might have been more profitably employed on sterile ones: for NEMO

footnote: NEMO is the Master of the Temple, whose task it is to develop the beginner. See Liber CDXVIII, Aethyr XIII.

in tending his garden seeketh not to single out the flower that shall be NEMO after him. And we are not told that NEMO might have used other things than those which he actually does use; it seems possible that if he had not the acid or the knife, or the fire, or the oil, he might miss tending just that one flower which was to be NEMO after him!

CHAPTER XI

THE CROWN

THE Crown of the Magician represents the Attainment of his Work. It is a band of pure gold, on the front of which stand three pentagrams, and on the back a hexagram. The central pentagram contains a diamond or a great opal; the other three symbols contain the Tau. Around this Crown is twined the golden Ureus serpent, with erect head and expanded hood. Under the Crown is a crimson cap of maintenance, which falls to the shoulders.

Instead of this, the Ateph Crown of Thoth is sometimes worn; for Thoth is the God of Truth, of Wisdom, and the Teacher of Magick. The Ateph Crown has two ram's horns, showing energy, dominion, the force that breaks down obstacles, the sign of the spring. Between these horns is the disk of the sun; from this springs a Lotus upheld by the twin plumes of truth, and three other sun-disks are upheld, one by the cup of the lotus, the others beneath the curving feathers.

There is still another Crown, the Crown of Amoun, the concealed one, from whom the Hebrews borrowed their holy word "Amen." This Crown consists simply of the plumes of truth. But into the symbolism of these it is not necessary to go, for all this and more is in the Crown first described.

The crimson cap implies concealment, and is also symbolical of the flood of glory that pours upon the Magician from above. It is of velvet for the softness of that divine kiss, and crimson for that it is the very blood of God which is its life. The band of gold is the eternal circle of perfection. The three pentagrams symbolize the Father, the Son, and the Holy Spirit, while the hexagram represents the Magician himself. Ordinarily, pentagrams represent the microcosm, hexagrams the macrocosm; but here the reverse is the case, because in this Crown of Perfection, that which is below has become that which is above, and that which is above had become that which is below. If a diamond be worn, it is for the Light which is before all manifestations in form; if an opal, it is to commemorate that sublime plan of the All, to fold and unfold in eternal rapture, to manifest as the Many that the Many may become the One Unmanifest. But this matter is too great for an elementary treatise on Magick.

The Serpent which is coiled about the Crown means many things, or, rather, one thing in many ways. It is the symbol of royalty and of initiation, for the Magician is anointed King and Priest.

It also represents Hadit, of which one can here only quote these words: "I am the secret serpent coiled about to spring; in my coiling there is joy. If I lift up my head, I and my Nuit are one; if I droop down mine head and shoot forth venom, there is rapture of the earth, and I and the earth are one."

The serpent is also the Kundalini serpent, the Magical force itself, the manifesting side of the Godhead of the Magician, whose unmanifested side is peace and silence, of which there is no symbol.

In the Hindu system the Great Work is represented by saying that this serpent, which is normally coiled at the base of the spine, rises with her hood over the head of the Yogi, there to unite with the Lord of all.

The serpent is also he who poisons. It is that force which destroys the manifested Universe. This is also the emerald snake which encircles the Universe. This matter must be studied in Liber LXV, where this is discussed incomparably. In the hood of this serpent are the six jewels, three on each side, Ruby, Emerald, and Sapphire, the three holy elements made perfect, on both sides in equilibrium.

CHAPTER XII

THE ROBE

THE Robe of the Magician may be varied according to his grade and the nature of his working.

There are two principal Robes, the white and the black; of these the black is more important than the white, for the white has no hood. These Robes may be varied by the addition of various symbols, but in any case the shape of the Robe is a Tau.

The general symbolism which we have adopted leads us, however, to prefer the description of a Robe which few dare wear. This Robe is of a rich silk of deep pure blue, the blue of the night sky: it is embroidered with golden stars, and with roses and lilies. Around the hem, its tail in its mouth, is the great serpent, while upon the front from neck to hem falls the Arrow described in the Vision of the Fifth Aethyr. This Robe is lined with purple silk on which is embroidered a green serpent coiled from neck to hem. The symbolism of this Robe treats of high mysteries which must be studied in Liber CCXX and Liber CDXVIII; but having thus dealt with special Robes, let us consider the use of the Robe in general.

The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occult life of Magick and Meditation. This is the "going away into the wilderness" which we find in the lives of all men of the highest types of greatness. And it is also the withdrawing of one's self from life as such.

In another sense it is the "Aura" of the Magician, that invisible egg or sheath which surrounds him. This "Aura" must be shining, elastic, impenetrable, even by the light, that is, by any partial light that comes from one side.

The only light of the Magician is from the Lamp which hangs above his head, as he stands in the centre of the Circle, and the Robe, being open at the neck, opposes no obstacles to the passage of this light. And being open, and very wide open, at the bottom, it permits that light to pass and illumine them that sit in darkness and in the shadow of death.

CHAPTER XIII

THE BOOK

THE Book of Spells or of Conjurations is the Record of every thought, word, and deed of the Magician; for everything that he has willed is willed to a purpose. It is the same as if he had taken an oath to perform some achievement.

Now this Book must be a holy Book, not a scribbling-book in which you jot down every piece of rubbish that comes into your head. It is written, Liber VII, v, 23: "Every breath, every word, every thought, every deed is an act of love with Thee. Be this devotion a potent spell to exorcise the demons of the Five."

This Book must then be thus written. In the first place the Magician must perform the practice laid down in Liber CMXIII so that he understands perfectly who he is, and to what his development must necessarily tend. So much for the first page of the Book.

Let him then be careful to write nothing therein that is inharmonious or untrue. Nor can he avoid this writing, for this is a Magick Book. If you abandon even for an hour the one purpose of your life, you will find a number of meaningless scratches and scrawls on the white vellum; and these cannot be erased. In such a case, when you come to conjure a demon by the power of the Book, he will mock you; he will point to all this foolish writing, more like his own than yours. In vain will you continue with the subsequent spells; you have broken by your own foolishness the chain which would have bound him.

Even the calligraphy of the Book must be firm, clear, and beautiful; in the cloud of incense it is hard to read the conjurations. While you peer dimly through the smoke, the demon will vanish, and you will have to write the terrible word "failure."

And yet there is no page of this Book on which this word is not written; but so long as it is immediately followed by a new affirmation, all is not lost; and as in this Book the word "failure" is thus made of little account, so also must the word "success" never be employed, for its is the last word that may be written therein, and it is followed by a full stop.

This full stop may never be written anywhere else; for the writing of the Book goes on eternally; there is no way of closing the record until the goal of all has been attained. Let every page of this Book be filled with song — for it is a Book of incantation!

CHAPTER XIV

THE BELL

THE Magical Bell is best attached to the chain. In some systems of Magick a number of bells have been worn, sewn upon the hem of the robe with the idea of symbolizing that every movement of the Magician should make music. But the Bell of which we shall speak is a more important implement. This Bell summons and alarms; and it is also the Bell which sounds at the elevation of the Host.

It is thus also the "Astral Bell" of the Magician.

footnote: During certain meditation-practices the Student hears a bell resound in the depths of his being. It is not subjective, for it is sometimes heard by other people. Some Magicians are able to call the attention of those with whom they wish to communicate at a distance by its means, or, so it is said.

The Bell of which we speak is a disk of some two inches in diameter, very slightly bent into a shape not unlike that of a cymbal. A hole in the centre permits the passage of a short leather thong, by which it may be attached to the chain. At the other end of the chain is the striker; which, in Tibet, is usually made of human bone.

The Bell itself is made of electrum magicum, an alloy of the "seven metals" blended together in a special manner. First the gold is melted up with the silver during a favourable aspect of the sun and moon; these are then fused with tin when Jupiter is well dignified. Lead is added under an auspicious Saturn; and so for the quicksilver, copper, and iron, when Mercury, Venus, and Mars are of good augury.

The sound of this Bell is indescribably commanding, solemn, and majestic. Without even the minutest jar, its single notes tinkle fainter and fainter into silence. At the sound of this Bell the Universe ceases for an indivisible moment of time, and attends to the Will of the Magician. Let him not interrupt the sound of this Bell. Let this be that which is written, Liber VII, v, 31: "There is a solemnity of the silence. There is no more voice at all."

As the Magical Book was the record of the past, so is the Magick Bell the prophecy of the future. The manifested shall repeat itself again and again, always a clear thin note, always a simplicity of music, yet ever less and less disturbing the infinite silence until the end.



EXAMPLE OF DESIGN FOR A LAMEN

CHAPTER XV

THE LAMEN

THE breastplate or Lamen of the Magician is a very elaborate and important symbol. In the Jewish system we read that the High Priest was to wear a plate with twelve stones, for the twelve tribes of Israel (with all their correspondences), and in this plate were kept the Urim and Thummin.

footnote: Scholars are uncertain as to what these really were, though apparently they were methods of divination.

The modern Lamen is, however, a simple plate which (being worn over the heart) symbolizes Tiphereth, and it should therefore be a harmony of all the other symbols in one. It connects naturally by its shape with the Circle and the Pentacle; but it is not sufficient to repeat the design of either.

The Lamen of the spirit whom one wishes to evoke is both placed in the triangle and worn on the breast; but in this case, since that which we wish to evoke is nothing partial, but whole, we shall have but a single symbol to combine the two. The Great Work will then form the subject of the design.

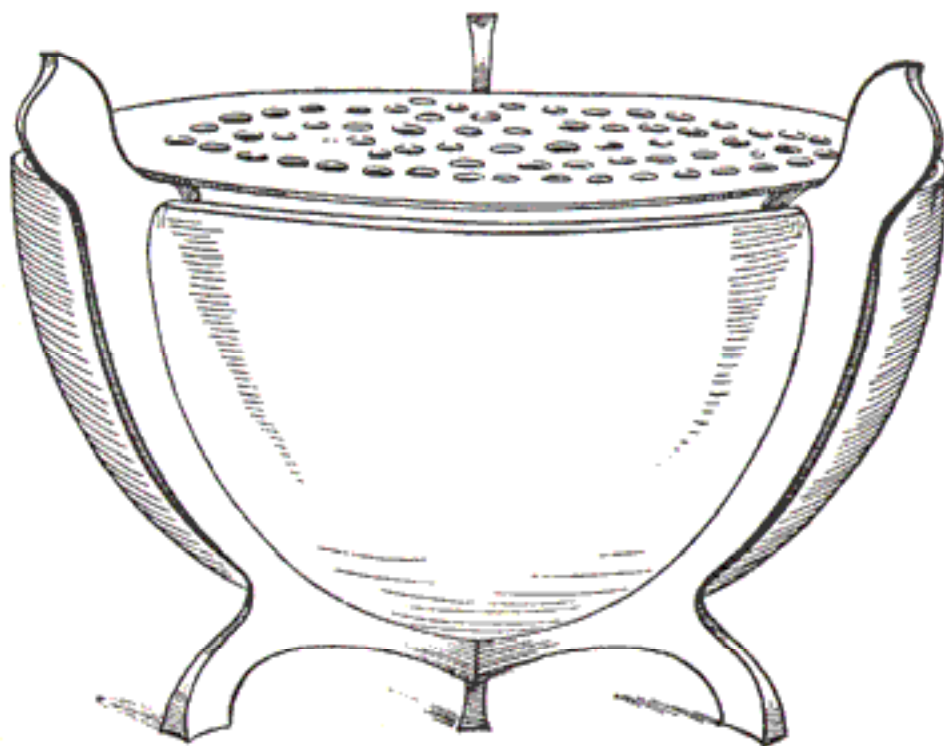
footnote: Some writers have actually confused the Lamen with the Pantacle, usually through a misunderstanding of the nature of the latter. Dr. Dee's "Sigillum Dei Amath" makes a fine pantacle, but it would be useless as a lamen, Eliphas Levi made several attempts to draw one or the other, he never seemed sure which. Fortunately he knows better now. The lamens given in the Lesser and Greater Keys of "Solomon" are rather better, but we know of no perfect example. The design on the cover of "The Star in the West" represents an early effort of Fra. P.

In this Lamen the Magician must place the secret keys of his power.

The Pentacle is merely the material to be worked upon, gathered together and harmonized but not yet in operation, the parts of the engine arranged for use, or even put together, but not yet set in motion. In the Lamen these forces are already at work; even accomplishment is prefigured.

In the system of Abramelin the Lamen is a plate of silver upon which the Holy Guardian Angel writes in dew. This is another way of expressing the same thing, for it is He who confers the secrets of that power which should be herein expressed. St. Paul expresses the same thing when he says that the breastplate is faith, and can withstand the fiery darts of the wicked. "This "faith" is not blind self-confidence and credulity; it is that self confidence which only comes when self is forgotten.

It is the "Knowledge and Conversation of the Holy Guardian Angel" which confers this faith. The task of attaining to this Knowledge and Conversation is the sole task of him who would be called Adept. An absolute method for achieving this is given in the Eighth Aethyr (Liber CDXVIII, Equinox V).



THE CENSER (CROWLEY'S PATENT PATTERN).

CHAPTER XVI

THE MAGICK FIRE; WITH CONSIDERATIONS OF THE THURIBLE, THE CHARCOAL, AND THE INCENSE

INTO the Magick Fire all things are cast. It symbolizes the final burning up of all things in Shivadarshana. It is the absolute destruction alike of the Magician and the Universe.

The Thurible stands upon a small altar. "My altar is of open brass work: burn thereon in silver or gold!"

WEH footnote: quotation corrected

This altar stands in the East, as if to symbolize the identity of Hope and Annihilation. This brass contains the metals of Jupiter and Venus fused in a homogeneous alloy. This is then symbolical of divine love, and it is "open brass work" because this love is not limited in direction or extent; it is not particularized, it is universal.

Upon this altar stands the Censer proper; it has three legs symbolical of fire.

footnote: Because Shin the Hebrew letter of Fire, has three tongues of flame, and its value is 300.

Its cup is a hemisphere, and supported from its edge is a plate pierced with holes. This censer is of silver or gold, because there were called the perfect metals; it is upon perfection that the imperfect is burned. Upon this plate burns a great fire of charcoal, impregnated with nitre. This charcoal is (as chemists now begin to surmise) the ultimate protean element: absolutely black, because it absorbs all light; infusible by the application of any known heat; the lightest of those elements which occur in the solid state in nature; the essential constituent of all known forms of life.

It has been treated with nitre, whose potassium has the violet flame of Jupiter, the father of all, whose nitrogen is that inert element which by proper combination becomes a constituent of all the most explosive bodies known; and oxygen, the food of fire.

WEH footnote: That is to say, this nitre is Potassium Nitrate or "Salt Peter". Such charcoal impregnated with Potash is now commonly sold for incense burning in the form of disks with an indentation in the top, "Three Kings Charcoal" is a popular brand, but some "self-starting" barbecue brickettes are also of this composition and much less expensive.

This fire is blown upon by the Magician; this blaze of destruction has been kindled by his word and by his will.

Into this Fire he casts the Incense, symbolical of prayer, the gross vehicle or image of his aspiration. Owing to the imperfection of this image, we obtain mere smoke instead of perfect combustion. But we cannot use explosives instead of incense, because it would not be true. Our prayer is the expression of the lower aspiring to the higher; it is without the clear vision of the higher, it does not understand what the higher wants. And, however sweet may be its smell, it is always cloudy.

In this smoke illusions arise. We sought the light, and behold the Temple is darkened! In the darkness this smoke seems to take strange shapes, and we may hear the crying of beasts. The thicker the smoke, the darker grows the Universe. We gasp and tremble, beholding what foul and unsubstantial things we have evoked!

Yet we cannot do without the Incense! Unless our aspiration took form it could not influence form. This also is the mystery of incarnation.

This Incense is based upon Gum Olibanum, the sacrifice of the human will of the heart. This olibanum has been mixed with half its weight of storax, the earthly desires, dark, sweet, and clinging; and this again with half its weight of lignum aloes, which symbolizes Sagittarius, the arrow,

footnote: Note that there are two arrows: the Divine shot downward, the human upward. The former is the Oil, the latter the Incense, or rather the finest part of it. See Liber CDXVIII, Fifth Aethyr.

and so represents the aspiration itself; it is the arrow that cleaves the rainbow. This arrow is "Temperance" in the Taro; it is a life equally balanced and direct which makes our work possible; yet this life itself must be sacrificed!

In the burning up of these things arise in our imagination those terrifying or alluring phantasms which throng the "Astral Plane." This smoke represents the "Astral Plane," which lies between the material and the spiritual. One may now devote a little attention to the consideration of this "plane," about which a great deal of nonsense has been written.

When a man shuts his eyes and begins to look about him, at first there is nothing but darkness. If he continues trying to penetrate the gloom, a new pair of eyes gradually opens.

Some people think that these are the "eyes of imagination." Those with more experience understand that this truly represents things seen, although those things are themselves totally false.

As first the seer will perceive gray gloom; in subsequent experiments perhaps figures may appear with whom the seer may converse, and under whose guidance he may travel about. This "plane" being quite as large and varied as the material Universe, one cannot describe it effectively; we must refer the reader to Liber O and to Equinox II, pages 295 to 334.

This "Astral Plane" has been described by Homer in the Odyssey. Here are Polyphemus and the Laestrygons, here Calypso and the Sirens. Here, too, are those things which many have imagined to be the "spirits" of the dead. If the student once take any of these things for truth, he must worship it, since all truth is worshipful. In such a case he is lost; the phantom will have power over him; it will obsess him.

As long as an idea is being examined you are free from it. There is no harm in man's experimenting with opium-smoking or feeding on nuts; but the moment he ceases to examine, to act from habit and without reflection, he is in trouble. We all of us eat too much, because people, liveried and obsequious, have always bustled up five times daily with six months' provisions, and it was less trouble to feed and be done with it, than to examine the question whether we were hungry. If you cook your own food, you soon find that you don't cook more or less than you want; and health returns. If, however, you go to the other extreme and think of nothing but diet, you are almost sure to acquire that typical form of melancholia, in which the patient is convinced that all the world is in league to poison him. Professor Schweinhund has shown that beef causes gout; Professor Naschtikoff proves that milk causes consumption. Sir Ruffon Wratts tells us that old age is brought on by eating cabbage. By and by you reach the state of which Mr. Hereward Carrington make his proud boast: your sole food is chocolate, which you chew unceasingly, even in your dreams. Yet no sooner have you taken it into you than you awake to the terrible truth demonstrated by Guterbock Q. Hosenscheisser, Fourth Avenue, Grand Rapids, that chocolate is the cause of constipation, and constipation of cancer, and proceed to get it out of you by means of an enema which would frighten a camel into convulsions.

A similar madness attacks even real men of science. Metchnikoff studied the diseases of the colon until he could see nothing else, and then calmly proposed to cut out every one's colon, pointing out that a vulture (who has no colon) is a very long-lived bird. As a matter of fact the longevity of the vulture is due to its

twisted neck, and many thoughtful persons propose to experiment on Professor Metchnikoff.

But the worst of all phantasms are the moral ideas and the religious ideas. Sanity consists in the faculty of adjusting ideas in proper proportion. Any one who accepts a moral or religious truth without understanding it is only kept out of the asylum because he does not follow it out logically. If one really believed in Christianity,

footnote: "One would go mad if one took the Bible seriously; but to take it seriously one must be already mad."

— "Crowley."

if one really thought that the majority of mankind was doomed to eternal punishment, one would go raving about the world trying to "save" people. Sleep would not be possible until the horror of the mind left the body exhausted. Otherwise, one must be morally insane. Which of us can sleep if one we love is in danger of mere death? We cannot even see a dog drown without at least interrupting all our business to look on. Who then can live in London and reflect upon the fact that of its seven million souls, all but about a thousand Plymouth Brethren will be damned? Yet the thousand Plymouth Brethren (who are the loudest in proclaiming that they will be the only ones saved) seem to get on very well, thank you. Whether they are hypocrites or morally insane is a matter which we can leave to their own consideration.

All these phantoms, of whatever nature, must be evoked, examined, and mastered; otherwise we may find that just when we want it there is some idea with which we have never dealt; and perhaps that idea, springing on us by surprise, and as it were from behind, may strangle us. This is the legend of the sorcerer strangled by the Devil!

GLOSSARY

ONLY words nowhere explained in the preceding pages are given in this list. Several others, mentioned in passing in the early part of the book, are sufficiently dealt with later on. In these cases the references in the Index should be turned up.

A. 'A. '.

The Great White Brotherhood which is giving this Method of Attainment to the world. *See* Equinox I. Adeptus Minor.

A grade of adeptship. *See* Equinox III.

Aethyrs.

See Equinox V and VII.

Aima.

The Great Fertile Mother Nature.

Ama.

The Great Mother not yet fertile.

Amoun.

The God Amen = Zeus = Jupiter, etc., etc.

Ankh.

The Symbol of "Life." A form of the Rosy Cross. *See* Equinox III.

Apophis.

The Serpent-God who slew Osiris. *See* Equinox III.

Babalon, Our Lady.

See Equinox V, The Vision and Voice, 14th Aethyr.

Babe of the Abyss.

See Equinox VIII, Temple of Solomon.

Bhagavadgita.

Scared Hymn of India, translated by Sir Edwin Arnold in the "Song Celestial."

Binah.

Understanding, the 3rd "emanation" of the Absolute.

Caduceus.

The Wand of Mercury. *See* Equinox II and III.

Chela.

Pupil.

Chesed.

Mercy, the 4th "emanation" of the Absolute.

Chokmah.

Wisdom, the 2nd "emanation" of the Absolute.

Choronzon.

See Equinox V, The Vision and the Voice, 10th Aethyr.

City of the Pyramids.

See Equinox V, The Vision and the Voice, 14th Aethyr.

Crux Ansata.

Same as Ankh, *q.v.*

Daath.

Knowledge, child of Chokmah and Binah in one sense; in another, the home of Choronzon.

Dhammapada.

A sacred Buddhist book.

Elemental Kings.

See 777.

Geburah.

Strength, the 5th "emanation" of the Absolute.

Gunas.

Three principles. *See* Bhagavadgita, {sic} 777, etc.

Guru.

Teacher.

Hadit.

See "Liber Legis," Equinox VII. Also "Liber 555."

Hathayoga Pradipika.

A book on physical training for spiritual purposes.

Hod.

Splendour, the 8th "emanation" of the Absolute.

Kamma.

Pali dialect of Karma, *q.v.*

Karma.

"That which is made," "The law of cause and effect." *See* "Science and Buddhism," Crowley, Coll. Works, Vol. II.

Kether.

The Crown, 1st "emanation" of the Absolute.

Lao Tze.

Great Chinese teacher, founder of Taoists. *See* Tao Teh "K"ing.

Liber Legis.

See Equinox VII for facsimile reproduction of MS.

Lingam

The Unity or Male Principle. But these have many symbols, *e.g.*, sometimes Yoni is 0 or 3 and Lingam 2.

Lingam-Yoni.

A form of the Rosy Cross.

Macrocosm.

The great Universe, of which man is an exact image.

Magus.

A magician. Technically, also, a Master of the grade $9^{\circ} = 2^2$.

See

Equinox VII, "Liber I," and elsewhere.

Mahalingam.

See Lingam. Maha means great.

Maha Sattipatthana.

A mode of meditation. *See* "Science and Buddhism," Crowley, Coll. Works, Vol. II, for a full account.

Malkah.

A young girl. The "bride." The unredeemed soul.

Malkuth.

"The kingdom," 10th "emanation" of the Absolute.

Mantrayoga.

A practice to attain union with God by repetition of a sacred sentence.

Master of the Temple.

One of grade $8^{\circ} = 3^2$. Fully discussed in Equinox.

Microcosm.

Man, considered as an exact image of the Universe.

Nephesch.

The "animal soul" of man.

Netzach.

Victory, the 7th "emanation" of the Absolute.

Nibbana.

The state called, for want of a better name, annihilation. The final goal.

Nirvana.

See Nibbana.

Nuit.

See "Liber Legis."

Paths.

See 777, and Equinox II and elsewhere.

Perdurabo, Frater.

See Equinox I-X, "The Temple of Solomon the King."

Prana.

See "Raja Yoga."

Qabalah.

See "The tradition of secret wisdom of the Hebrews," Equinox V.

Qliphoth.

"Shells" or demons. The excrement of ideas.

Ra-Hoor-Khuit.

See "Liber Legis."

Ruach.

The intellect and other mental qualities. *See* 777, etc.

Sahasrara Cakkra.

"The Temple of Solomon the King." *See* Equinox IV.

Sammāsati.

See "The training of the Mind," Equinox V, and "The Temple of Solomon," Equinox VIII.

Also

"Science and Buddhism," Crowley Coll. Works, Vol. II

Sankhara.

See "Science and Buddhism."

Sanna.

See "Science and Buddhism."

Sephiroth.

See "Temple of Solomon," Equinox V.

Shin.

"A tooth." Hebrew letter = Sh, corresponds to Fire and Spirit.

Shiva Sanhita.

A Hindu treatise on physical training for spiritual ends.

Skandhas.

See "Science and Buddhism."

Tao.

See Konx Om Pax, "Thien Tao." 777, etc.

Tao Teh King.

Chinese Classic of the Tao.

Taro.

See 777, Equinox III and VIII, etc., etc.

Tau.

A "cross," Hebrew letter = Th corresponds to "Earth." *See* 777.

Thaumiel.

The demons corresponding to Kether. Two contending forces.

Theosophist.

A person who talks about Yoga, and does no work.

Thoth.

The Egyptian god of Speech, Magick, Wisdom.

Tiphereth.

"Beauty" or "Harmony," the 6th "emanation" of the Absolute.

Typhon.

The destroyer of Osiris.

Udana.

One of the imaginary "nerves" of Hindu pseudo-physiology."

Vedana.

See "Science and Buddhism," Crowley, Coll. Works, Vol. II.

Vesica, Vesica Piscis.

See Yoni. The oval formed by the intersection of the circles in Euclid I, 1.

Virakam, Soror.

A chela of Frater Perdurabo.

Vrittis.

"Impressions."

Yesod.

"Foundation," the ninth "emanation" of the Absolute.

Yogi.

One who seeks to attain "Union" (with God). A Hindu word corresponding to the Mohammedan word Fakir.

Yoni.

The Dyad, or Female Principle. *See* Lingam.

Zohar.

Splendour, a collection of books on the Qabalah. *See* "The Temple of Solomon the King," Equinox V.

NOTICE

The A.'.A.'. is an organization whose heads have obtained by personal experience to the summit of this science. They have founded a system by which every one can equally attain, and that with an ease and speed which was previously impossible.

The first grade in Their system is that of

STUDENT.

A Student must possess the following books:

The Equinox,

777.

Konx Om Pax.

Collected Works of A. Crowley; Tannhauser, The Sword of Song, Time, Eleusis. 3 vols.

Raja Yoga, by Swami Vivekananda.

The Shiva Sanhita, or the Hathayoga Pradipika.

The Tao Teh King and the writings of Kwang Tze: S.B.E. xxxix, xl.

The Spiritual Guide, by Miguel de Molinos.

Rituel et Dogme de la Haute Magie, by Eliphas Levi, or its translation by A. E. Waite.

The Goetia of the Lemegeton of Solomon the King.

These books should be well studied in any case in conjunction with the second part — Magick — of this Book IV.

Study of these books will give a thorough grounding in the intellectual side of Their system.

After three months the Student is examined in these books, and if his knowledge of them is found satisfactory, he may become a Probationer, receiving Liber LXI and the secret holy book, Liber LXV. The principal point of this grade is that the Probationer has a master appointed, whose experience can guide him in his work.

He may select any practices that he prefers, but in any case must keep an exact record, so that he may discover the relation of cause and effect in his working, and so that the A.'.A.'. may judge of his progress, and direct his further studies.

After a year of probation he may be admitted a Neophyte of the A.'.A.'. , and receive the secret holy book Liber VII.

These are the principal instructions for practice which every probationer should follow out:

Libri E, A, O, III, XXX, CLXXV, CC, CCVI, CMXIII.

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MAGICK IN THEORY AND PRACTICE

Part III of Book Four

by

The Master Therion

(Aleister Crowley)

[Based on the Castle Books edition of New York.]

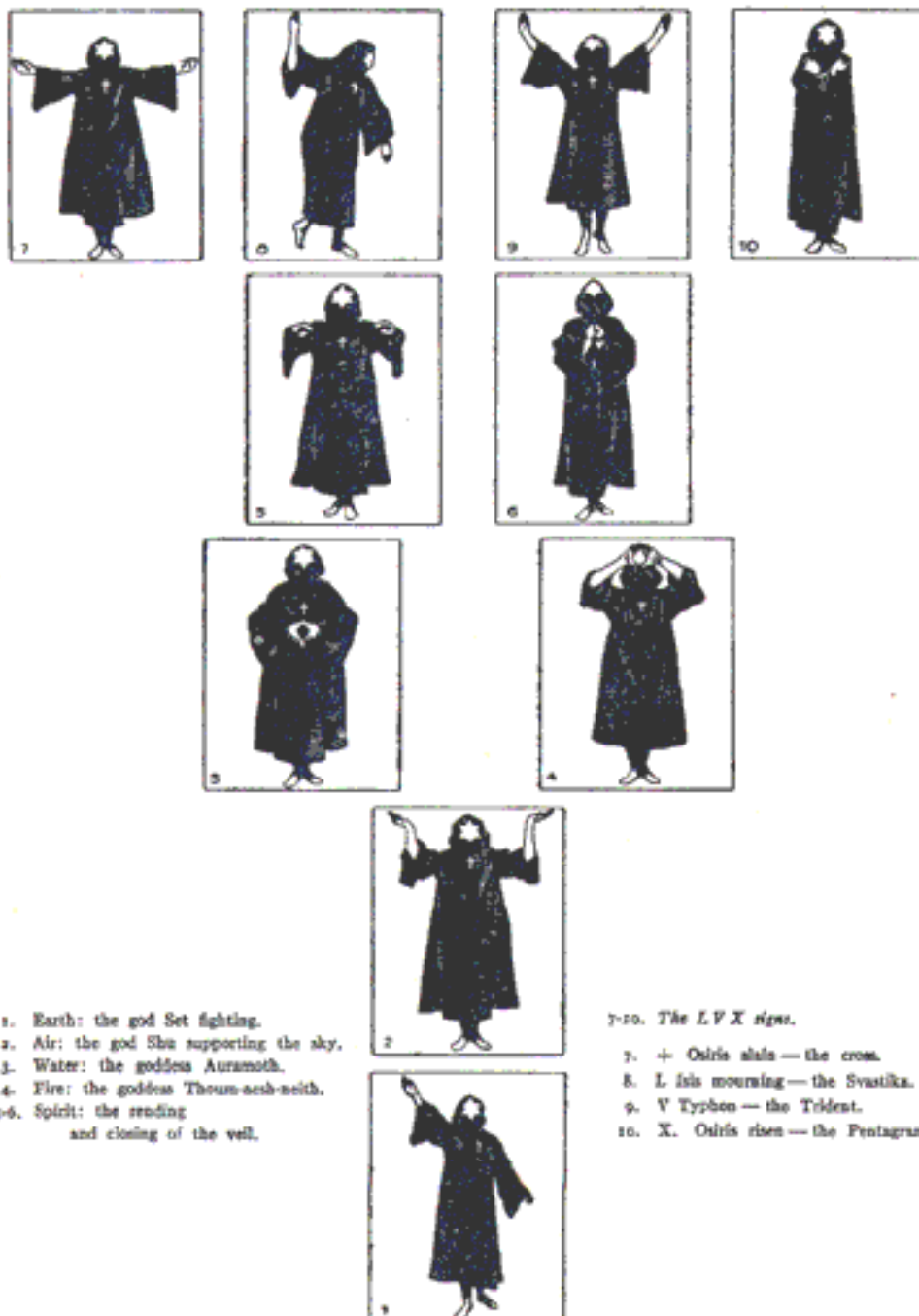
Do what thou wilt shall be the whole of the Law

HYMN TO PAN

*ephrix erōti periarchēs d' aneptoman
iō iō pan pan
ō pan pan aliplankte, kyllanias chionoktypoi
petraias apo deirados phanēth, ō
theōn choropoi anax
SOPH. AJ.*

Thrill with lissome lust of the light,
O man! My man!
Come careering out of the night
Of Pan! Io Pan!
Io Pan! Io Pan! Come over the sea
From Sicily and from Arcady!
Roaming as Bacchus, with fauns and pards
And nymphs and satyrs for thy guards,
On a milk-white ass, come over the sea
To me, to me,
Come with Apollo in bridal dress
(Shepherdess and pythoness)
Come with Artemis, silken shod,
And wash thy white thigh, beautiful God,
In the moon of the woods, on the marble mount,
The dimpled dawn of the amber fount!
Dip the purple of passionate prayer
In the crimson shrine, the scarlet snare,
The soul that startles in eyes of blue
To watch thy wantonness weeping through
The tangled grove, the gnarled bole
Of the living tree that is spirit and soul
And body and brain — come over the sea,
(Io Pan! Io Pan!)
Devil or god, to me, to me,
My man! my man!
Come with trumpets sounding shrill
Over the hill!
Come with drums low muttering
From the spring!
Come with flute and come with pipe!
Am I not ripe?
I, who wait and writhe and wrestle
With air that hath no boughs to nestle
My body, weary of empty clasp,
Strong as a lion and sharp as an asp —

Come, O come!
I am numb
With the lonely lust of devildom.
Thrust the sword through the galling fetter,
All-devourer, all-begetter;
Give me the sign of the Open Eye,
And the token erect of thorny thigh,
And the word of madness and mystery,
O Pan! Io Pan!
Io Pan! Io Pan Pan! Pan Pan! Pan,
I am a man:
Do as thou wilt, as a great god can,
O Pan! Io Pan!
Io Pan! Io Pan Pan! I am awake
In the grip of the snake.
The eagle slashes with beak and claw;
The gods withdraw:
The great beasts come, Io Pan! I am borne
To death on the horn
Of the Unicorn.
I am Pan! Io Pan! Io Pan Pan! Pan!
I am thy mate, I am thy man,
Goat of thy flock, I am gold, I am god,
Flesh to thy bone, flower to thy rod.
With hoofs of steel I race on the rocks
Through solstice stubborn to equinox.
And I rave; and I rape and I rip and I rend
Everlasting, world without end,
Mannikin, maiden, Maenad, man,
In the might of Pan.
Io Pan! Io Pan Pan! Pan! Io Pan!



1. Earth: the god Set fighting.
2. Air: the god Shu supporting the sky.
3. Water: the goddess Aumoth.
4. Fire: the goddess Thoun-ach-neith.
- 5-6. Spirit: the sending
and closing of the veil.

7-10. The *L V X* signs.

7. + Osiris slain — the cross.
8. L Isis mourning — the Svastika.
9. V Typhon — the Trident.
10. X. Osiris risen — the Pentagram.

INTRODUCTION

Esseai athanatos theos, ambrotos, oyk eti thnétos

Pythagoras.

"Magic is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."

The Goetia of the Lemegeton of King Solomon.

"Wherever sympathetic magic occurs in its pure unadulterated form, it is assumed that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency.

Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favour of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskilful practitioner himself to the utmost peril. If he claims a sovereignty over nature, it is a constitutional sovereignty rigorously limited in its scope and exercised in exact conformity with ancient usage. Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them the succession of events is perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely; the elements of caprice, of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world. Hence the strong attraction which magic and science alike have exercised on the human mind; hence the powerful stimulus that both have given to the pursuit of knowledge. They lure the weary enquirer, the footsore seeker, on through the wilderness of disappointment in the present by their endless promises of the future: they take him up to the top of an exceeding high mountain and shew him, beyond the dark clouds and rolling mists at his feet, a vision of the celestial city, far off, it may be, but radiant with unearthly splendour, bathed in the light of dreams."

Dr. J. G. FRAZER, "*The Golden Bough*".

"So far, therefore, **as the public profession of magic has been one of the roads by which men have passed to supreme power, it has contributed to emancipate mankind from the thralldom of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity.** And when we remember further that in another direction magic has paved the way for science, we are forced to admit that if the black art has done much evil, it has also been the source of much good; that if it is the child of error, **it has yet been the mother of freedom and truth.**"

Ibid.

"Prove all things; hold fast that which is good."

St. Paul.

"Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach."

"He must teach; but he may make severe the ordeals."

"The word of the Law is [in Greek] Thelema."

LIBER AL vel xxxi: The Book of the Law.

This book is for

ALL:

for every man, woman, and child.

My former work has been misunderstood, and its scope limited, by my use of technical terms. It has attracted only too many dilettanti and eccentrics, weaklings seeking in "Magic" an escape from reality. I myself was first consciously drawn to the subject in this way. And it has repelled only too many scientific and practical minds, such as I most designed to influence.

But

MAGICK

is for

ALL.

I have written this book to help the Banker, the Pugilist, the Biologist, the Poet, the Navvy, the Grocer, the Factory Girl, the Mathematician, the Stenographer, the Golfer, the Wife, the Consul — and all the rest — to fulfil themselves perfectly, each in his or her own proper function.

Let me explain in a few words how it came about that I blazoned the word

MAGICK

upon the Banner that I have borne before me all my life.

Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least {XI} what that implied; it was a passionately ecstatic sense of identity.

In my third year at Cambridge, I devoted myself consciously to the Great Work, understanding thereby the Work of becoming a Spiritual Being, free from the constraints, accidents, and deceptions of material existence.

I found myself at a loss for a name to designate my work, just as H. P. Blavatsky some years earlier. "Theosophy", "Spiritualism", "Occultism", "Mysticism", all involved undesirable connotations.

I chose therefore the name.

“MAGICK”

as essentially the most sublime, and actually the most discredited, of all the available terms.

I swore to rehabilitate

MAGICK,

to identify it with my own career; and to compel mankind to respect, love, and trust that which they scorned, hated and feared. I have kept my Word.

But the time is now come for me to carry my banner into the thick of the press of human life.

I must make

MAGICK

the essential factor in the life of

ALL.

In presenting this book to the world, I must then explain and justify my position by formulating a definition of

MAGICK

and setting forth its main principles in such a way that

ALL

may understand instantly that their souls, their lives, in every relation with every other human being and every circumstance, depend upon

MAGICK

and the right comprehension and right application thereof.

I) *DEFINITION.*

Magick is the Science and Art of causing Change to occur in conformity with Will.

(Illustration: It is my Will to inform the World of certain facts within my knowledge. I therefore take “magickal weapons”, pen, ink, and paper; I write “incantations”—these sentences—in the “magickal language” ie, that which is understood by the people I wish to instruct; I call forth “spirits”, such as printers, publishers, booksellers and so forth and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of Magick by which I cause Changes to take place in conformity with my Will.)

In one sense Magick may be defined as the name given to Science by the vulgar.

II) *POSTULATE.*

ANY required change may be effected by the application of the proper kind and degree of

Force in the proper manner, through the proper medium to the proper object.

(Illustration: I wish to prepare an ounce of Chloride of Gold. I must take the right kind of acid, nitro-hydrochloric and no other, in a vessel which will not break, leak or corrode, in such a manner as will not produce undesirable results, with the necessary quantity of Gold: and so forth. Every change has its own conditions.

In the present state of our knowledge and power some changes are not possible in practice; we cannot cause eclipses, for instance, or transform lead into tin, or create men from mushrooms. But it is theoretically possible to cause in any object any change of which that object is capable by nature; and the conditions are covered by the above postulate.)

III) *THEOREMS.*

1) Every intentional act is a Magickal act.

(Illustration: See "Definition" above.)

By "intentional" I mean "willed". But even unintentional acts so seeming are not truly so. Thus, breathing is an act of the Will to Live.

2) Every successful act has conformed to the postulate.

3) Every failure proves that one or more requirements of the postulate have not been fulfilled.

(Illustrations: There may be failure to understand the case, as when a doctor makes a wrong diagnosis, and his treatment injures the patient. There may be a failure to apply the right kind of force, as when a rustic tries to blow out an electric light. There may be failure to apply the right degree of force, as when a wrestler has his hold broken, There may be failure to apply the force in the right manner, as when one presents a cheque at the wrong window of the Bank. There may be failure to employ the correct medium, as when Leonardo da Vinci saw his masterpiece fade away. The force may be applied to an unsuitable object, as when one tries to crack a stone, thinking it a nut.)

4) The first requisite for causing any change is thorough qualitative and quantitative understanding of the conditions.

(Illustration: The most common cause of failure in life is ignorance of one's own True Will, or of the means to fulfill that Will. A man may fancy himself a painter, and waste his life trying to become one; or he may really be a painter, and yet fail to understand and to measure the difficulties peculiar to that career.)

5) The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

6) "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

7) Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it is his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or vice versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only pleasures are those of presiding over fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case he will be both unsuccessful and unhappy in medicine.)

8) A Man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

9) A Man who is doing his True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.)

10) Nature is a continuous phenomenon, though we may not know in all cases how things are connected.

(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not even know how it arises from—or with—the molecular changes in the brain.)

11) Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculations involving mathematical ideas which have no correspondance in the Universe as we know it.)

For instance "irrational", "unreal" and "infinite" expressions.

12) Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits

note: i.e., except—possibly—in the case of logically absurd questions such as the Schoolmen discussed in connection with "God".

to what he may be, or what he may do.

(Illustration: A generation ago it was supposed theoretically impossible that man should ever know the

composition of the fixed stars. It is known that our senses are adapted to receive only a fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supra-sensibles by indirect methods, and even to use their peculiar qualities in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us into relation with them.)

13) Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

(Illustration: One does not confuse the pain of a toothache with the decay that causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them—so far as we know—is there any direct conscious perception of these forces. Imperceptible influences are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through these subtle energies as we do through their material bases. In fact, we use magnetic force to move iron and solar radiation to reproduce images.)

14) Man is capable of being, and using, anything which he perceives, for everything which he perceives is in a certain sense a part of his being. He may thus subjugate the whole of the Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

15) Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech so as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

16) The application of any given force affects all the orders of being which exist in the object in the object to which it is applied, whichever of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his consciousness, not his body only, is affected by my act, although the dagger, as such, has no direct relation therewith. Similarly, the power of my thought may so work on the mind of another person as to produce far-reaching physical changes in him, or in others through him.)

17) A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself vigilant over his speech, by using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every

incident of his life shall remind him of a particular thing, making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some one particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object.)

18) He may attract to himself any force of the Universe by making himself a fit receptacle for it, and arranging conditions so that its nature compels it to flow toward him.

(Illustration: If I want pure water to drink, I dig a well in a place where there is underground water; I prevent it from leaking away; and I arrange to take advantage of water's accordance with the laws of Hydrostatics to fill it.)

19) Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.

(Illustration: A popular leader is most successful when he forgets himself and remembers only "The Cause". Self-seeking engenders jealousies and schism. When the organs of the body assert their presence other by silent satisfaction, it is a sign they are diseased. The single exception is the organ of reproduction. Yet even in this case its self-assertion bears witness to its dissatisfaction with itself, since it cannot fulfil its function until completed by its counterpart in another organism.)

20) Man can only attract and employ the forces for which he is really fitted.

(Illustration: You cannot make a silk purse out of a sow's ear. A true man of science learns from every phenomenon. But Nature is dumb to the hypocrite; for in her there is nothing false.)

It is no objection that the hypocrite is himself part of Nature. He is an "endothermic" product, divided against himself, with a tendency to break up. He will see his own qualities everywhere, and thus obtain a radical misconception of phenomena. Most religions of the past have failed by expecting nature to conform with their ideals of proper conduct.

21) There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

(Illustration: When a man falls in love, the whole world becomes, to him, nothing but love boundless and immanent; but his mystical state is not contagious; his fellow-men are either amused or annoyed. He can only extend to others the effect which his love has had upon himself by means of his mental and physical qualities. Thus Catullus, Dante and Swinburne made their love a mighty mover of mankind by virtue of their power to put their thoughts on the subject in musical and eloquent language. Again, Cleopatra and other people in authority moulded the fortunes of many other people by allowing love to influence their political actions. The Magician, however well he succeed in making contact with the secret sources of energy in nature, can only use them to the extent permitted by his intellectual and moral qualities. Mohammed's intercourse with Gabriel was only effective because of his statesmanship, soldiership, and the sublimity of his command of Arabic. Hertz's discovery of the rays which we now use for wireless telegraphy was sterile until it reflected through the minds and wills of the people who could take his truth and transmit it to the world of action by means of mechanical and economic instruments.)

22) Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until

he has established himself in his right relation with the universe.

(Illustration: A microscope, however perfect, is useless in the hands of savages. A poet, however sublime, must impose himself upon his generation if he is to enjoy (and even to understand) himself, as theoretically should be the case.)

23) Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

(Illustration: A golf club is intended to move a special ball in a special way in special circumstances. A Niblick should rarely be used on the tee or a brassie under the bank of a bunker. But also, the use of any club demands skill and experience.)

24) Every man has an indefeasible right to be what he is.

(Illustration: To insist that any one else should comply with one's own standards is to outrage, not only him, but oneself, since both parties are equally born of necessity.)

25) Every man must do Magick each time he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, though it may not do so at the time.

(Illustration: The least gesture causes a change in a man's own body and in the air around him; it disturbs the balance of the entire Universe, and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole, but the net result of these trifling mishaps is the difference between halving and losing the hole.)

26) Every man has a right, the right of self preservation, to fulfill himself to the utmost.

Men of "criminal nature" are simply at issue with their true Wills. The murderer has the Will to Live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse.

(Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

27) Every man should make Magick the keystone of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind instead of merely a business whose objects are independant of the general welfare. He should learn to distinguish false values from real, and to act not on accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed confidence of an onlooker, with intelligence unclouded by self-interest, and power unimpaired by passion.)

28) Every man has a right to fulfill his own will without being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Any one so doing would have made a mistake as to his own destiny, except insofar as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference. the order of nature provides an orbit for each star. A clash proves that one or the other has strayed from its course. But as to each man that keeps his true course, the more firmly he acts, the less likely others are to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is accepted as the standard of morality, the less will conflict and confusion hamper humanity.)

I hope that the above principles will demonstrate to

ALL

that their welfare, their very existence, is bound up in

MAGICK.

I trust that they will understand, not only the reasonableness, but the necessity of the fundamental truth which I was the means of giving to mankind:

"Do what thou wilt shall be the whole of the Law." I trust that they will assert themselves as individually absolute, that they will grasp the fact that it is their right to assert themselves, and to accomplish the task for which their nature fits them. Yea, more, that this is their duty, and that not only to themselves but to others, a duty founded upon universal necessity, and not to be shirked on account of any casual circumstances of the moment which may seem to put such conduct in the light of inconvenience or even of cruelty.

I hope that the principles outlined above will help them to understand this book, and prevent them from being deterred from its study by the more or less technical language in which it is written.

The essence of

MAGICK

is simple enough in all conscience. It is not otherwise with the art of government. The Aim is simply prosperity; but the theory is tangled, and the practice beset with briars.

In the same way

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is merely to be and to do. I should add: "to suffer". For Magick is the verb; and it is part of the Training to use the passive voice. This is, however, a matter of Initiation rather than of Magick in its ordinary sense. It is not my fault if being is baffling, and doing desperate!

Yet, once the above principles are firmly fixed in the mind, it is easy enough to sum up the situation very shortly. One must find out for oneself, and make sure beyond doubt, "who" one is, "what" one is, "why" one

is. This done, one may put the will which is implicit in the "Why" into words, or rather into One Word. Being thus conscious of the proper course to pursue, the next thing is to understand the conditions necessary to following it out. After that, one must eliminate from oneself every element alien or hostile to success, and develop those parts of oneself which are specially needed to control the aforesaid conditions.

Let us make an analogy. A nation must become aware of its own character before it can be said to exist. From that knowledge it must divine its destiny. It must then consider the political conditions of the world; how other countries may help it or hinder it. It must then destroy in itself any elements discordant with its destiny. Lastly, it must develop in itself those qualities which will enable it to combat successfully the external conditions which threaten to oppose its purpose. We have had a recent example in the case of the young German Empire, which, knowing itself and its will, disciplined and trained itself so that it conquered the neighbours which had oppressed it for so many centuries. But after 1866 and 1870, 1914! It mistook itself for superhuman, it willed a thing impossible, it failed to eliminate its own internal jealousies, it failed to understand the conditions of victory,

At least, it allowed England to discover its intentions, and so to combine the world against it. {WEH NOTE: This footnote in Crowley's text belongs to this page, but it is not marked in the text. I have assigned it this tentative point, as following the general context.

it did not train itself to hold the sea, and thus, having violated every principle of

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it was pulled down and broken into pieces by provincialism and democracy, so that neither individual excellence nor civic virtue has yet availed to raise it again to that majestic unity which made so bold a bid for the mastery of the race of man.

The sincere student will discover, behind the symbolic technicalities of his book, a practical method of making himself a Magician. The processes described will enable him to discriminate between what he actually is, and what he has fondly imagined himself to be.

Professor Sigmund Freud and his school have, in recent years, discovered a part of this body of Truth, which has been taught for many centuries in the Sanctuaries of Initiation. But failure to grasp the fullness of Truth, especially that implied in my Sixth Theorem (above) and its corollaries, has led him and his followers into the error of admitting that the avowedly suicidal "Censor" is the proper arbiter of conduct. Official psycho-analysis is therefore committed to upholding a fraud, although the foundation of the science was the observation of the disastrous effects on the individual of being false to his Unconscious Self, whose "writing on the wall" in dream language is the record of the sum of the essential tendencies of the true nature of the individual. The result has been that psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal, and insane animal. It is evident that the errors of the Unconscious of which the psycho-analysts complain are neither more nor less than the "original sin" of the theologians whom they despise so heartily.

He must behold his soul in all its awful nakedness, he must not fear to look on that appalling actuality. He must discard the gaudy garments with which his shame has screened him; he must accept the fact that nothing can make him anything but what he is. He may lie to himself, drug himself, hide himself; but he is always there. Magick will teach him that his mind is playing him traitor. It is as if a man were told that tailors' fashion-plates were the canon of human beauty, so that he tried to make himself formless and featureless like them, and shuddered with horror at the idea of Holbein making a portrait of him. Magick will show him the beauty and majesty of the self which he has tried to suppress and disguise.

Having discovered his identity, he will soon perceive his purpose. Another process will show him how to make that purpose pure and powerful. He may then learn how to estimate his environment, learn how to make allies, how to make himself prevail against all powers whose error has caused them to wander across his path.

In the course of this Training, he will learn to explore the Hidden Mysteries of Nature, and to develop new senses and faculties in himself, whereby he may communicate with, and control, Beings and Forces pertaining to orders of existence which have been hitherto inaccessible to profane research, and available only to that unscientific and empirical

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(of tradition) which I came to destroy in order that I might fulfil.

CHAPTER 0

THE MAGICAL THEORY OF THE UNIVERSE

There are three main theories of the Universe; Dualism, Monism and Nihilism. It is impossible to enter into a discussion of their relative merits in a popular manual of this sort. They may be studied in Erdmann's "History of Philosophy" and similar treatises.

All are reconciled and unified in the theory which we shall now set forth. The basis of this Harmony is given in Crowley's

"Berashith" — to which reference should be made.

Infinite space is called the goddess NUIT, while the infinitely small and atomic yet omnipresent point is called HADIT.

I present this theory in a very simple form. I cannot even explain (for instance) that an idea may not refer to Being at all, but to Going. The Book of the Law demands special study and initiated apprehension.

These are unmanifest. One conjunction of these infinities is called RA-HOOR-KHUIT,

More correctly, HERU-RA-HA, to include HOOR-PAAR-KRAAT.

a unity which includes and heads all things.

The basis of this theology is given in Liber CCXX, AL vel Legis which forms Part IV of this Book 4. Hence I can only outline the matter in a very crude way; it would require a separate treatise to discuss even the true meaning of the terms employed, and to show how The Book of the Law anticipates the recent discoveries of Frege, Cantor, Poincare, Russell, Whitehead, Einstein and others.

(There is also a particular Nature of Him, in certain conditions, such as have obtained since the Spring of 1904, e.v.) This profoundly mystical conception is based upon actual spiritual experience, but the trained reason

All advance in understanding demands the acquisition of a new point-of-view. Modern conceptions of Mathematics, Chemistry, and Physics are sheer paradox to the "plain man" who thinks of Matter as something that one can knock up against.

can reach a reflection of this idea by the method of logical contradiction which ends in reason transcending itself. The reader should consult "The Soldier and the Hunchback" in Equinox I, I, and Konx Om Pax.

"Unity" transcends "consciousness". It is above all division. The Father of thought — the Word — is called Chaos — the dyad. The number Three, the Mother, is called Babalon. In connection with this the reader should study "The Temple of Solomon the King" in Equinox I, V, and Liber 418.

This first triad is essentially unity, in a manner transcending reason. The comprehension of this Trinity is a matter of spiritual experience. All true gods are attributed to this Trinity.

Considerations of the Christian Trinity are of a nature suited only to Initiates of the IX Degree of O.T.O., as they enclose the final secret of all practical Magick.

An immeasurable abyss divides it from all manifestations of Reason or the lower qualities of man. In the

ultimate analysis of Reason, we find all reason identified with this abyss. Yet this abyss is the crown of the mind. Purely intellectual faculties all obtain here. This abyss has no number, for in it all is confusion.

Below this abyss we find the moral qualities of Man, of which there are six. The highest is symbolised by the number Four. Its nature is fatherly

Each conception is, however, balanced in itself. Four is also Daleth, the letter of Venus; so that the mother-idea is included. Again, the Sephira of 4 is Chesed, referred to Water. 4 is ruled by Jupiter, Lord of the Lightning (Fire) yet ruler of Air. Each Sephira is complete in its way.

; Mercy and Authority are the attributes of its dignity.

The number Five is balanced against it. The attributes of Five are Energy and Justice. Four and Five are again combined and harmonized in the number Six, whose nature is beauty and harmony, mortality and immortality.

In the number Seven the feminine nature is again predominant, but it is the masculine type of female, the Amazon, who is balanced in the number Eight by the feminine type of male.

In the number Nine we reach the last of the purely mental qualities. It identifies change with stability.

Pendant to this sixfold system is the number Ten < <

The balance of the Sephiroth:

Kether (1) "Kether is in Malkuth, and Malkuth is in Kether, but after another manner."

Chokmah (2) is Yod of Tetragrammaton, and therefore also Unity.

Binah (3) is He of Tetragrammaton, and therefore "The Emperor."

Chesed (4) is Daleth, Venus the female.

Geburah (5) is the Sephira of Mars, the Male.

Tiphereth (6) is the Hexagram, harmonizing, and mediating between

Kether and Malkuth. Also it reflects Kether. "That

which is above, is like that which is below, and

that which is below, is like that which is above."

Netzach (7) and Hod (8) balanced as in text.

Jesod (9) see text.

Malkuth (10) contains all the numbers. > > which includes the whole of Matter as we know it by the senses.

It is impossible here to explain thoroughly the complete conception; for it cannot be too clearly understood that this is a "classification" of the Universe, that there is nothing which is not comprehended therein.

The Article on the Qabalah in Vol. I, No. V of the Equinox is the best which has been written on the subject.

It should be deeply studied, in connection with the Qabalistic Diagrams in Nos. II and III: "The Temple of Solomon the King".

Such is a crude and elementary sketch of this system.

The formula of Tetragrammaton is the most important for the practical magician. Here Yod = 2, He = 3, Vau = 4 to 9, He final = 10.

The Number Two represents Yod, the Divine or Archetypal World, and the Number One is only attained by the destruction of the God and the Magician in Samadhi. The world of Angels is under the numbers Four to Nine, and that of spirits under the number Ten.

It is not possible to give a full account of the twenty-two "paths" in this condensed sketch. They should be studied in view of all their attributes in 777, but more especially that in which they are attributed to the planets, elements and signs, as also to the Tarot Trumps, while their position on the Tree itself and their position as links between the particular Sephiroth which they join is the final key to their understanding. It will be noticed that each chapter of this book is attributed to one of them. This was not intentional. The book was originally but a collection of haphazard dialogues between Fra. P. and Soror A.; but on arranging the MSS, they fell naturally and of necessity into this division. Conversely, my knowledge of the Schema pointed out to me numerous gaps in my original exposition; thanks to this, I have been able to make it a complete and systematic treatise. That is, when my laziness had been jogged by the criticisms and suggestions of various colleagues to whom I had submitted the early drafts.

All these numbers are of course parts of the magician himself considered as the microcosm. The microcosm is an exact image of the Macrocosm; the Great Work is the raising of the whole man in perfect balance to the power of Infinity.

The reader will remark that all criticism directed against the Magical Hierarchy is futile. One cannot call it incorrect — the only line to take might be that it was inconvenient. In the same way one cannot say that the Roman alphabet is better or worse than the Greek, since all required sounds can be more or less satisfactorily represented by either; yet both these alphabets were found so little satisfactory when it came to an attempt at phonetic printing of Oriental languages, that the alphabet had to be expanded by the use of italics and other diacritical marks. In the same way our magical alphabet of the Sephiroth and the Paths (thirty-two letters as it were) has been expanded into the four worlds corresponding to the four letters of the name Yod-Heh-Vau-Heh; and each Sephira is supposed to contain a Tree of Life of its own. Thus we obtain four hundred Sephiroth instead of the original ten, and the Paths being capable of similar multiplications, or rather of subdivision, the number is still further extended. Of course this process might be indefinitely continued without destroying the original system.

The Apologia for this System is that our purest conceptions are symbolized in Mathematics. "God is the Great Arithmetician." "God is the Grand Geometer." It is best therefore to prepare to apprehend Him by formulating our minds according to these measures.

By "God" I here mean the Ideal Identity of a man's inmost nature. "Something ourselves (I erase Arnold's imbecile and guilty 'not') that makes for righteousness;" righteousness being rightly defined as internal coherence. (Internal Coherence implies that which is written "Detegitur Yod.")

To return, each letter of this alphabet may have its special magical sigil. The student must not expect to be given a cut-and-dried definition of what exactly is meant by any of all this. On the contrary, he must work backwards, putting the whole of his mental and moral outfit into these pigeon-holes. You would not expect

to be able to buy a filing cabinet with the names of all your past, present and future correspondents ready indexed: your cabinet has a system of letters and numbers meaningless in themselves, but ready to take on a meaning to you, as you fill up the files. As your business increased, each letter and number would receive fresh accessions of meaning for you; and by adopting this orderly arrangement you would be able to have a much more comprehensive grasp of your affairs than would otherwise be the case. By the use of this system the magician is able ultimately to unify the whole of his knowledge — to transmute, even on the Intellectual Plane, the Many into the One.

The Reader can now understand that the sketch given above of the magical Hierarchy is hardly even an outline of the real theory of the Universe. This theory may indeed be studied in the article already referred to in No. V of the Equinox, and, more deeply in the Book of the Law and the Commentaries thereon: but the true understanding depends entirely upon the work of the Magician himself. Without magical experience it will be meaningless.

In this there is nothing peculiar. It is so with all scientific knowledge. A blind man might cram up astronomy for the purpose of passing examinations, but his knowledge would be almost entirely unrelated to his experience, and it would certainly not give him sight. A similar phenomenon is observed when a gentleman who has taken an "honours degree" in modern languages at Cambridge arrives in Paris, and is unable to order his dinner. To exclaim against the Master Therion is to act like a person who, observing this, should attack both the professors of French and the inhabitants of Paris, and perhaps go on to deny the existence of France.

Let us say, once again, that the magical language is nothing but a convenient system of classification to enable the magician to docket his experiences as he obtains them.

Yet this is true also, that, once the language is mastered, one can divine the unknown by study of the known, just as one's knowledge of Latin and Greek enables one to understand some unfamiliar English word derived from those sources. Also, there is the similar case of the Periodic Law in Chemistry, which enables Science to prophesy, and so in the end to discover, the existence of certain previously unsuspected elements in nature. All discussions upon philosophy are necessarily sterile, since truth is beyond language. They are, however, useful if carried far enough — if carried to the point when it become apparent that all arguments are arguments in a circle.

See "The Soldier and the Hunchback," Equinox I, I. The apparatus of human reason is simply one particular system of coordinating impressions; its structure is determined by the course of the evolution of the species. It is no more absolute than the evolution of the species. It is no more absolute than the mechanism of our muscles is a complete type wherewith all other systems of transmitting Force must conform.

But discussions of the details of purely imaginary qualities are frivolous and may be deadly. For the great danger of this magical theory is that the student may mistake the alphabet for the things which the words represent.

An excellent man of great intelligence, a learned Qabalist, once amazed the Master Therion by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C. A. T. in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its educated students can be guilty of so gross a violation of the first principles of common sense. < The absurdity of any such disturbance of the arrangement of the Paths is evident to any sober student from such examples as the following. Binah, the Supernal Understanding, is connected with Tiphereth, the Human Consciousness, by Zain, Gemini, the Oracles of the Gods, or the Intuition. That is, the attribution represents a psychological fact: to replace it by The Devil is either humour

or plain idiocy. Again, the card "Fortitude", Leo, balances Majesty and Mercy with Strength and Severity: what sense is there in putting "Death", the Scorpion, in its stead? There are twenty other mistakes in the new wonderful illuminated-from-on-high attribution; the student can therefore be sure of twenty more laughs if he cares to study it. >> A synopsis of the grades of the A.'. A.'. as illustrative of the Magical Hierarchy in Man is given in Appendix 2 "One Star in Sight." This should be read before proceeding with the chapter. The subject is very difficult. To deal with it in full is entirely beyond the limits of this small treatise.

"FURTHER CONCERNING THE MAGICAL UNIVERSE"

All these letters of the magical alphabet — referred to above — are like so many names on a map. Man himself is a complete microcosm. Few other beings have this balanced perfection. Of course every sun, every planet, may have beings similarly constituted.

Equally, of course, we have no means of knowing what we really are. We are limited to symbols. And it is certain that all our sense-perceptions give only partial aspects of their objects. Sight, for instance, tells us very little about solidity, weight, composition, electrical character, thermal conductivity, etc., etc. It says nothing at all about the very existence of such vitally important ideas as Heat, Hardness, and so on. The impression which the mind combines from the senses can never claim to be accurate or complete. We have indeed learnt that nothing is in itself what it seems to be to us.

But when we speak of dealing with the planets in Magick, the reference is usually not to the actual planets, but to parts of the earth which are of the nature attributed to these planets. Thus, when we say that Nakhriel is the "Intelligence" of the Sun, we do not mean that he lives in the Sun, but only that he has a certain rank and character; and although we can invoke him, we do not necessarily mean that he exists in the same sense of the word in which our butcher exists.

When we "conjure Nakhriel to visible appearance," it may be that our process resembles creation — or, rather imagination — more nearly than it does calling-forth. The aura of a man is called the "magical mirror of the universe"; and, so far as any one can tell, nothing exists outside of this mirror. It is at least convenient to represent the whole as if it were subjective. It leads to less confusion. And, as a man is a perfect microcosm,

He is this only by definition. The universe may contain an infinite variety of worlds inaccessible to human apprehension. Yet, for this very reason, they do not exist for the purposes of the argument. Man has, however, some instruments of knowledge; we may, therefore, define the Macrocosm as the totality of things possible to his perception. As evolution develops those instruments, the Macrocosm and the Microcosm extend; but they always maintain their mutual relation. Neither can possess any meaning except in terms of the other. Our "discoveries" are exactly as much of ourselves as they are of Nature. America and Electricity did, in a sense, exist before we were aware of them; but they are even now no more than incomplete ideas, expressed in symbolic terms of a series of relations between two sets of inscrutable phenomena.

it is perfectly easy to re-model one's conception at any moment.

Now there is a traditional correspondence, which modern experiment has shown to be fairly reliable. There is a certain natural connexion between certain letters, words, numbers, gestures, shapes, perfumes and so on, so that any idea or (as we might call it) "spirit", may be composed or called forth by the use of those things which are harmonious with it, and express particular parts of its nature. These correspondences have been elaborately mapped in the Book 777 in a very convenient and compendious form. It will be necessary for the student to make a careful study of this book in connexion with some actual rituals of Magick, for example, that of the evocation of Taphtatharath printed in Equinox I, III, pages 170-190, where he will see exactly why these

things are to be used. Of course, as the student advances in knowledge by experience he will find a progressive subtlety in the magical universe corresponding to his own; for let it be said yet again! not only is his aura a magical mirror of the universe, but the universe is a magical mirror of his aura.

In this chapter we are only able to give a very thin outline of magical theory — faint pencilling by weak and wavering fingers — for this subject may almost be said to be co-extensive with one's whole knowledge.

The knowledge of exoteric science is comically limited by the fact that we have no access, except in the most indirect way, to any other celestial body than our own. In the last few years, the semi-educated have got an idea that they know a great deal about the universe, and the principal ground for their fine opinion of themselves is usually the telephone or the airship. It is pitiful to read the bombastic twaddle about progress, which journalists and others, who wish to prevent men from thinking, put out for consumption. We know infinitesimally little of the material universe. Our detailed knowledge is so contemptibly minute, that it is hardly worth reference, save that our shame may spur us to increased endeavour. Such knowledge

Knowledge is, moreover, an impossible conception. All propositions come ultimately back to "A is A".

as we have got is of a very general and abstruse, of a philosophical and almost magical character. This consists principally of the conceptions of pure mathematics. It is, therefore, almost legitimate to say that pure mathematics is our link with the rest of the universe and with "God".

Now the conceptions of Magick are themselves profoundly mathematical. The whole basis of our theory is the Qabalah, which corresponds to mathematics and geometry. The method of operation in Magick is based on this, in very much the same way as the laws of mechanics are based on mathematics. So far, therefore as we can be said to possess a magical theory of the universe, it must be a matter solely of fundamental law, with a few simple and comprehensive propositions stated in very general terms.

I might expend a life-time in exploring the details of one plane, just as an explorer might give his life to one corner of Africa, or a chemist to one subgroup of compounds. Each such detailed piece of work may be very valuable, but it does not as a rule throw light on the main principles of the universe. Its truth is the truth of one angle. It might even lead to error, if some inferior person were to generalize from too few facts.

Imagine an inhabitant of Mars who wished to philosophise about the earth, and had nothing to go by but the diary of some man at the North Pole! But the work of every explorer, on whatever branch of the Tree of Life the caterpillar he is after may happen to be crawling, is immensely helped by a grasp of general principles. Every magician, therefore, should study the Holy Qabalah. Once he has mastered the main principles, he will find his work grow easy.

"Solvitur ambulando" which does not mean: "Call the Ambulance!"

CHAPTER I

THE PRINCIPLES OF RITUAL.

There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel;

See the "Book of the Sacred Magic of Abramelin the Mage"; and Liber 418, 8th Aethyr, Liber Samekh; see Appendix 3.

or, in the language of Mysticism, Union with God.

The difference between these operations is more of theoretical than of practical importance.

All other magical Rituals are particular cases of this general principle, and the only excuse for doing them is that it sometimes occurs that one particular portion of the microcosm is so weak that its imperfection of impurity would vitiate the Macrocosm of which it is the image, Eidolon, or Reflexion. For example, God is above sex; and therefore neither man nor woman as such can be said fully to understand, much less to represent, God. It is therefore incumbent on the male magician to cultivate those female virtues in which he is deficient, and this task he must of course accomplish without in any way impairing his virility. It will then be lawful for a magician to invoke Isis, and identify himself with her; if he fail to do this, his apprehension of the Universe when he attains Samadhi will lack the conception of maternity. The result will be a metaphysical and — by corollary — ethical limitation in the Religion which he founds. Judaism and Islam are striking example of this failure.

To take another example, the ascetic life which devotion to magick so often involves argues a poverty of nature, a narrowness, a lack of generosity. Nature is infinitely prodigal — not one in a million seeds ever comes to fruition. Whoso fails to recognise this, let him invoke Jupiter.

There are much deeper considerations in which it appears that "Everything that is, is right". They are set forth elsewhere; we can only summarise them here by saying that the survival of the fittest is their upshot.

The danger of ceremonial magick — the subtlest and deepest danger — is this: that the magician will naturally tend to invoke that partial being which most strongly appeals to him, so that his natural excess in that direction will be still further exaggerated. Let him, before beginning his Work, endeavour to map out his own being, and arrange his invocations in such a way as to redress the balance.

The ideal method of doing this is given in Liber 913 (Equinox VII). See also Liber CXI Aleph.

This, of course, should have been done in a preliminary fashion during the preparation of the weapons and furniture of the Temple.

To consider in a more particular manner this question of the Nature of Ritual, we may suppose that he finds himself lacking in that perception of the value of Life and Death, alike of individuals and of races, which is characteristic of Nature. He has perhaps a tendency to perceive the "first noble truth" uttered by Buddha, that Everything is sorrow. Nature, it seems, is a tragedy. He has perhaps even experienced the great trance called Sorrow. He should then consider whether there is not some Deity who expresses this Cycle, and yet whose nature is joy. He will find what he requires in Dionysus.

There are three main methods of invoking any Deity.

The "First Method" consists of devotion to that Deity, and, being mainly mystical in character, need not be dealt with in this place, especially as a perfect instruction exists in Liber 175 ("See" Appendix).

The "Second method" is the straight forward ceremonial invocation. It is the method which was usually employed in the Middle Ages. Its advantage is its directness, its disadvantage its crudity. The "Goetia" gives clear instruction in this method, and so do many other rituals, white and black. We shall presently devote some space to a clear exposition of this Art.

In the case of Bacchus, however, we may roughly outline the procedure. We find that the symbolism of Tiphareth expresses the nature of Bacchus. It is then necessary to construct a Ritual of Tiphareth. Let us open the Book 777; we shall find in line 6 of each column the various parts of our required apparatus. Having ordered everything duly, we shall exalt the mind by repeated prayers or conjurations to the highest conception of the God, until, in one sense or another of the word, He appears to us and floods our consciousness with the light of His divinity.

The "Third Method is the Dramatic," perhaps the most attractive of all; certainly it is so to the artist's temperament, for it appeals to his imagination through his aesthetic sense.

Its disadvantage lies principally in the difficulty of its performance by a single person. But it has the sanction of the highest antiquity, and is probably the most useful for the foundation of a religion. It is the method of Catholic Christianity, and consists in the dramatization of the legend of the God. The Bacchae of Euripides is a magnificent example of such a Ritual; so also, through in a less degree, is the Mass. We may also mention many of the degrees in Freemasonry, particularly the third. The 5'=6' Ritual published in No. III of the Equinox is another example.

In the case of Bacchus, one commemorates firstly his birth of a mortal mother who has yielded her treasure-house to the Father of All, of the jealousy and rage excited by this incarnation, and of the heavenly protection afforded to the infant. Next should be commemorated the journeying westward upon an ass. Now comes the great scene of the drama: the gentle, exquisite youth with his following (chiefly composed of women) seems to threaten the established order of things, and that Established Order takes steps to put an end to the upstart. We find Dionysus confronting the angry King, not with defiance, but with meekness; yet with a subtle confidence, an underlying laughter. His forehead is wreathed with vine tendrils. He is an effeminate figure with those broad leaves clustered upon his brow? But those leaves hide horns. King Pentheus, representative of respectability,

There is a much deeper interpretation in which Pentheus is himself "The Dying God". See my "Good Hunting!" and Dr. J.G.Frazer's "Golden Bough".

is destroyed by his pride. He goes out into the mountains to attack the women who have followed Bacchus, the youth whom he has mocked, scourged, and put in chains, yet who has only smiled; and by those women, in their divine madness, he is torn to pieces.

It has already seemed impertinent to say so much when Walter Pater has told the story with such sympathy and insight. We will not further transgress by dwelling upon the identity of this legend with the course of Nature, its madness, its prodigality, its intoxication, its joy, and above all its sublime persistence through the cycles of Life and Death. The pagan reader must labour to understand this in Pater's "Greek Studies", and the Christian reader will recognise it, incident for incident, in the story of Christ. This legend is but the dramatization of Spring.

The magician who wishes to invoke Bacchus by this method must therefore arrange a ceremony in which he

takes the part of Bacchus, undergoes all His trials, and emerges triumphant from beyond death. He must, however, be warned against mistaking the symbolism. In this case, for example, the doctrine of individual immortality has been dragged in, to the destruction of truth. It is not that utterly worthless part of man, his individual consciousness as John Smith, which defies death — that consciousness which dies and is reborn in every thought. That which persists (if anything persist) is his real John Smithiness, a quality of which he was probably never conscious in his life.

See “The Book of Lies”, Liber 333, for several sermons to this effect. Caps. Alpha, Delta, Eta, Iota-Epsilon, Iota-Sigma, Iota-Eta, Kappa-Alpha, Kappa-Eta, in particular. The reincarnation of the Khu or magical Self is another matter entirely, too abstruse to discuss in this elementary manual. {WEH NOTE: I have made a correction in the above list of chapters from Liber 333. The published text cites Iota-Digamma, which does not exist. The correct chapter is Iota-Sigma, which does exist and discusses the subject}.

Even that does not persist unchanged. It is always growing. The Cross is a barren stick, and the petals of the Rose fall and decay; but in the union of the Cross and the Rose is a constant succession of new lives.

See “The Book of Lies”, Liber 333, for several sermons to this effect. The whole theory of Death must be sought in Liber CXI Aleph.

Without this union, and without this death of the individual, the cycle would be broken.

A chapter will be consecrated to removing the practical difficulties of this method of Invocation. It will doubtless have been noted by the acumen of the reader that in the great essentials these three methods are one. In each case the magician identifies himself with the Deity invoked. To “invoke” is to “call in”, just as to “evoke” is to “call forth”. This is the essential difference between the two branches of Magick. In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm. You “in”voke a God into the Circle. You “e”voke a Spirit into the Triangle. In the first method identity with the God is attained by love and by surrender, by giving up or suppressing all irrelevant (and illusory) parts of yourself. It is the weeding of a garden.

In the second method identity is attained by paying special attention to the desired part of yourself: positive, as the first method is negative. It is the potting-out and watering of a particular flower in the garden, and the exposure of it to the sun.

In the third, identity is attained by sympathy. It is very difficult for the ordinary man to lose himself completely in the subject of a play or of a novel; but for those who can do so, this method is unquestionably the best.

Observe: each element in this cycle is of equal value. It is wrong to say triumphantly “Mors janua vitae”, unless you add, with equal triumph, “Vita janua mortis”. To one who understands this chain of the Aeons from the point of view alike of the sorrowing Isis and of the triumphant Osiris, not forgetting their link in the destroyer Apophis, there remains no secret veiled in Nature. He cries that name of God which throughout History has been echoed by one religion to another, the infinite swelling paean I.A.O.!

This name, I.A.O. is qabalistically identical with that of THE BEAST and with His number 666, so that he who invokes the former invokes also the latter. Also with AIWAZ and the Number 93. See Chapter V.

CHAPTER II

THE FORMULAE OF THE ELEMENTAL WEAPONS.

Before discussing magical formulae in detail, one may observe that most rituals are composite, and contain many formulae which must be harmonized into one.

The first formula is that of the Wand. In the sphere of the principle which the magician wishes to invoke, he rises from point to point in a perpendicular line, and then descends; or else, beginning at the top, he comes directly down, "invoking" first the god of that sphere by "devout supplication"

Beware, O brother, lest thou bend the knee! Liber CCXX teaches the proper attitude. See also Liber CCCLXX. Infra, furthermore, there is special instruction: Chapter XV and elsewhere.

that He may deign to send the appropriate Archangel. He then "beseeches" the Archangel to send the Angel or Angels of that sphere to his aid; he "conjures" this Angel or Angels to send the intelligence in question, and this intelligence he will "conjure with authority" to compel the obedience of the spirit and his manifestation. To this spirit he "issues commands".

It will be seen that this is a formula rather of evocation than of invocation, and for the latter the procedure, though apparently the same, should be conceived of in a different manner, which brings it under another formula, that of Tetragrammaton. The essence of the force invoked is one, but the "God" represents the germ or beginning of the force, the "Archangel" its development; and so on, until, with the "Spirit", we have the completion and perfection of that force.

The formula of the Cup is not so well suited for Evocations, and the magical Hierarchy is not involved in the same way; for the Cup being passive rather than active, it is not fitting for the magician to use it in respect of anything but the Highest. In practical working it consequently means little but prayer, and that prayer the "prayer of silence".

Considerations which might lead to a contrary conclusion are unsuited to this treatise. See Liber LXXXI.

The formula of the dagger is again unsuitable for either purpose, since the nature of the dagger is to criticise, to destroy, to disperse; and all true magical ceremonies tend to concentration. The dagger will therefore appear principally in the banishings, preliminary to the ceremony proper. The formula of the pantacle is again of no particular use; for the pantacle is inert. In fine, the formula of the wand is the only one with which we need more particularly concern ourselves.

Later, these remarks are amplified, and to some extent modified.

Now in order to invoke any being, it is said by Hermes Trismegistus that the magi employ three methods. The first, for the vulgar, is that of supplication. In this the crude objective theory is assumed as true. There is a god named A, whom you, B, proceed to petition, in exactly the same sense as a boy might ask his father for pocket-money.

The second method involves a little more subtlety, inasmuch as the magician endeavours to harmonize himself with the nature of the god, and to a certain extent exalts himself, in the course of the ceremony; but the third method is the only one worthy of our consideration.

This consists of a real identification of the magician and the god. Note that to do this in perfection involves the

attainment of a species of Samadhi: and this fact alone suffices to link irrefragably magick with mysticism.

Let us describe the magical method of identification. The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and unshakeable mental picture of the god is presented to the mind. Similarly, the attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory. The invocation will then begin with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. In the "second part" of the invocation, the voice of the god is heard, and His characteristic utterance is recited.

In the "third portion" of the invocation the magician asserts the identity of himself with the god. In the "fourth portion" the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. At the conclusion of this, the original object of the invocation is stated.

Thus, in the invocation of Thoth which is to be found in the rite of Mercury (Equinox I, VI) and in Liber LXIV, the first part begins with the words "Majesty of Godhead, wisdom-crowned TAHUTI, Thee, Thee I invoke. Oh Thou of the Ibis head, Thee, Thee I invoke"; and so on. At the conclusion of this a mental image of the God, infinitely vast and infinitely splendid, should be perceived, in just the same sense as a man might see the Sun.

The second part begins with the words:

"Behold! I am yesterday, today, and the brother of tomorrow."

The magician should imagine that he is hearing this voice, and at the same time that he is echoing it, that it is true also of himself. This thought should so exalt him that he is able at its conclusion to utter the sublime words which open the third part: "Behold! he is in me, and I am in him." At this moment, he loses consciousness of his mortal being; he is that mental image which he previously but saw. This consciousness is only complete as he goes on: "Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightnings of mine eye: ever rushing on in the splendour of the daily glorified Ra — giving my life to the treaders of Earth!" This thought gives the relation of God and Man from the divine point of view.

The magician is only recalled to himself at the conclusion of the third part; in which occur, almost as if by accident, the words: "Therefore do all things obey my word." Yet in the fourth part, which begins: "Therefore do thou come forth unto me", it is not really the magician who is addressing the God; it is the God who hears the far-off utterance of the magician. If this invocation has been correctly performed, the words of the fourth part will sound distant and strange. It is surprising that a dummy (so the magus now appears to Himself) should be able to speak!

The Egyptian Gods are so complete in their nature, so perfectly spiritual and yet so perfectly material, that this one invocation is sufficient. The God bethinks him that the spirit of Mercury should now appear to the magician; and it is so. This Egyptian formula is therefore to be preferred to the Hierarchical formula of the Hebrews with its tedious prayers, conjurations, and curses.

It will be noted, however, that in this invocation of Thoth which we have summarized, there is another formula contained, the Reverberating or Reciprocating formula, which may be called the formula of Horus and Harpocrates. The magician addresses the God with an active projection of his will, and then becomes passive while the God addresses the Universe. In the fourth part he remains silent, listening, to the prayer which arises therefrom.

The formula of this invocation of Thoth may also be classed under Tetragrammaton. The first part is fire, the eager prayer of the magician, the second water, in which the magician listens to, or catches the reflection of, the god. The third part is air, the marriage of fire and water; the god and the man have become one; while the fourth part corresponds to earth, the condensation or materialization of those three higher principles.

With regard to the Hebrew formulae, it is doubtful whether most magicians who use them have ever properly grasped the principles underlying the method of identity. No passage which implies it occurs to mind, and the extant rituals certainly give no hint of such a conception, or of any but the most personal and material views of the nature of things. They seem to have thought that there was an Archangel named Ratzel in exactly the same sense as there was a statesman named Richelieu, an individual being living in a definite place. He had possibly certain powers of a somewhat metaphysical order — he might be in two places at once,

He could do this provided that he can travel with a speed exceeding that of Light, as he does. See A.S.Eddington "Space, Time, and Gravitation". Also: what means "at once"?

for example, though even the possibility of so simple a feat (in the case of spirits) seems to be denied by certain passages in extant conjurations which tell the spirit that if he happens to be in chains in a particular place in Hell, or if some other magician is conjuring him so that he cannot come, then let him send a spirit of similar nature, or otherwise avoid the difficulty. But of course so vulgar a conception would not occur to the student of the Qabalah. It is just possible that the magi wrote their conjurations on this crude hypothesis in order to avoid the clouding of the mind by doubt and metaphysical speculation.

He who became the Master Therion was once confronted by this very difficulty. Being determined to instruct mankind, He sought a simple statement of his object. His will was sufficiently informed by common sense to decide him to teach man "The Next Step", the thing which was immediately above him. He might have called this "God", or "The Higher Self", or "The Augoeides", or "Adi-Buddha", or 61 other things — but He had discovered that these were all one, yet that each one represented some theory of the Universe which would ultimately be shattered by criticism — for He had already passed through the realm of Reason, and knew that every statement contained an absurdity. He therefore said: "Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel'", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

With this understanding, we may rehabilitate the Hebrew system of invocations. The mind is the great enemy; so, by invoking enthusiastically a person whom we know not to exist, we are rebuking that mind. Yet we should not refrain altogether from philosophising in the light of the Holy Qabalah. We should accept the Magical Hierarchy as a more or less convenient classification of the facts of the Universe as they are known to us; and as our knowledge and understanding of those facts increase, so should we endeavour to adjust our idea of what we mean by any symbol.

At the same time let us reflect that there is a certain definite consensus of experience as to the correlation of the various beings of the hierarchy with the observed facts of Magick. In the simple matter of astral vision, for example, one striking case may be quoted.

Without telling him what it was, the Master Therion once recited as an invocation Sappho's "Ode to Venus" before a Probationer of the A.'. A.'. who was ignorant of Greek, the language of the Ode. The disciple then went on an "astral journey," and everything seen by him was without exception harmonious with Venus. This was true down to the smallest detail. He even obtained all the four colour-scales of Venus with absolute

correctness. Considering that he saw something like one hundred symbols in all, the odds against coincidence are incalculably great. Such an experience (and the records of the A.'. A.'. contain dozens of similar cases) affords proof as absolute as any proof can be in this world of Illusion that the correspondences in Liber 777 really represent facts in Nature.

It suggests itself that this "straightforward" system of magick was perhaps never really employed at all. One might maintain that the invocations which have come down to us are but the ruins of the Temple of Magick. The exorcisms might have been committed to writing for the purpose of memorising them, while it was forbidden to make any record of the really important parts of the ceremony. Such details of Ritual as we possess are meagre and unconvincing, and though much success has been attained in the quite conventional exoteric way both by FRATER PERDURABO and by many of his colleagues, yet ceremonies of this character have always remained tedious and difficult. It has seemed as if the success were obtained almost in spite of the ceremony. In any case, they are the more mysterious parts of the Ritual which have evoked the divine force. Such conjurations as those of the "Goetia" leave one cold, although, notably in the second conjuration, there is a crude attempt to use that formula of Commemoration of which we spoke in the preceding Chapter.

CHAPTER III

THE FORMULA OF TETRAGRAMMATON.

Yod, He, Vau, He, the Ineffable Name (Jehovah) of the Hebrews. The four letters refer respectively to the four "elements", Fire, Water, Air, Earth, in the order named.

This formula is of most universal aspect, as all things are necessarily comprehended in it; but its use in a magical ceremony is little understood.

The climax of the formula is in one sense before even the formulation of the Yod. For the Yod is the most divine aspect of the Force — the remaining letters are but a solidification of the same thing. It must be understood that we are here speaking of the whole ceremony considered as a unity, not merely of that formula in which "Yod" is the god invoked, "He" the Archangel, and so on. In order to understand the ceremony under this formula, we must take a more extended view of the functions of the four weapons than we have hitherto done.

The formation of the "Yod" is the formulation of the first creative force, of that father who is called "self-begotten", and unto whom it is said: "Thou has formulated thy Father, and made fertile thy Mother". The adding of the "He" to the "Yod" is the marriage of that Father to the great co-equal Mother, who is a reflection of Nuit as He is of Hadit. Their union brings forth the son "Vau" who is the heir. Finally the daughter "He" is produced. She is both the twin sister and the daughter of "Vau".

There is a further mystery herein, far deeper, for initiates.

His mission is to redeem her by making her his bride; the result of this is to set her upon the throne of her mother, and it is only she whose youthful embrace can reawaken the eld of the All-Father. In this complex family relationship

The formula of Tetragrammaton, as ordinarily understood, ending with the appearance of the daughter, is indeed a degradation.

is symbolised the whole course of the Universe. It will be seen that (after all) the Climax is at the end. It is the second half of the formula which symbolises the Great Work which we are pledged to accomplish. The first step of this is the attainment of the Knowledge and Conversation of the Holy Guardian Angel, which constitutes the Adept of the Inner Order. The re-entry of these twin spouses into the womb of the mother is that initiation described in Liber 418, which gives admission to the Inmost Order of the A.'. A.'. Of the last step we cannot speak.

It will now be recognised that to devise a practical magical ceremony to correspond to Tetragrammaton in this exalted sense might be difficult if not impossible. In such a ceremony the Rituals of purification alone might occupy many incarnations.

It will be necessary, therefore, to revert to the simpler view of Tetragrammaton, remembering only that the "He" final is the Throne of the Spirit, of the Shin of Pentagrammaton.

The Yod will represent a swift and violent creative energy; following this will be a calmer and more reflective but even more powerful flow of will, the irresistible force of a mighty river. This state of mind will be followed by an expansion of the consciousness; it will penetrate all space, and this will finally undergo a crystallization resplendent with interior light. Such modifications of the original Will may be observed in the

course of the invocations when they are properly performed.

The peculiar dangers of each are obvious — that of the first is a flash in the pan — a misfire; that of the second, a falling into dreaminess or reverie; that of the third, loss of concentration. A mistake in any of these points will prevent, or injure the proper formation of, the fourth.

In the expression which will be used in Chapter XV: “Enflame thyself”, etc., only the first stage is specified; but if that is properly done the other stages will follow as if by necessity. So far is it written concerning the formula of Tetragrammaton.

CHAPTER IV.

THE FORMULA OF ALHIM, AND THAT OF ALIM.

"ALHIM", (Elohim) is the exoteric word for Gods.

"Gods" are the Forces of Nature; their "Names" are the Laws of Nature. Thus They are eternal, omnipotent, omnipresent and so on; and thus their "Wills" are immutable and absolute.

It is the masculine plural of a feminine noun, but its nature is principally feminine.

It represents Sakti, or Teh; femininity always means form, manifestation. The masculine Siva, or Tao, is always a concealed force.

It is a perfect hieroglyph of the number 5. This should be studied in "A Note on Genesis" (Equinox I, II).

The Elements are all represented, as in Tetragrammaton, but there is no development from one into the others. They are, as it were, thrown together — untamed, only sympathising by virtue of their wild and stormy but elastically resistless energy. The Central letter is "He" — the letter of breath — and represents Spirit. The first letter "Aleph" is the natural letter of Air, and the Final "Mem" is the natural letter of Water. Together, "Aleph" and "Mem" make "Am" — the mother within whose womb the Cosmos is conceived. But "Yod" is not the natural letter of Fire. Its juxtaposition with "He" sanctifies that fire to the "Yod" of Tetragrammaton. Similarly we find "Lamed" for Earth, where we should expect Tau — in order to emphasize the influence of Venus, who rules Libra.

"ALHIM", therefore, represents rather the formula of Consecration than that of a complete ceremony. It is the breath of benediction, yet so potent that it can give life to clay and light to darkness.

In consecrating a weapon, "Aleph" is the whirling force of the thunderbolt, the lightning which flameth out of the East even into the West. This is the gift of the wielding of the thunderbolt of Zeus or Indra, the god of Air. "Lamed" is the Ox-goad, the driving force; and it is also the Balance, representing the truth and love of the Magician. It is the loving care which he bestows upon perfecting his instruments, and the equilibration of that fierce force which initiates the ceremony.

The letters Aleph and Lamed are infinitely important in this Aeon of Horus; they are indeed the Key of the Book of the Law. No more can be said in this place than that Aleph is Harpocrates, Bacchus Diphues, the Holy Ghost, the "Pure Fool" or Innocent Babe who is also the Wandering Singer who impregnates the King's Daughter with Himself as Her Child; Lamed is the King's Daughter, satisfied by Him, holding His "Sword and Balances" in her lap. These weapons are the Judge, armed with power to execute His Will, and Two Witnesses "in whom shall every Truth be established" in accordance with whose testimony he gives judgment.

"Yod" is the creative energy — the procreative power: and yet "Yod" is the solitude and silence of the hermitage into which the Magician has shut himself. "Mem" is the letter of water, and it is the Mem final, whose long flat lines suggest the Sea at Peace HB:Mem-final ; not the ordinary (initial and medial) Mem whose hieroglyph is a wave HB:Mem.

In the symbolism above outlined, Yod is the Mercurial "Virgin Word", the Spermatozoon concealing its light under a cloke; and Mem is the amniotic fluid, the flood wherein is the Life-bearing Ark. See A. Crowley "The Ship", Equinox I, X.

And then, in the Centre of all, broods Spirit, which combines the mildness of the Lamb with the horns of the Ram, and is the letter of Bacchus or "Christ".

The letter He is the formula of Nuith, which makes possible the process described in the previous notes. But it is not permissible here to explain fully the exact matter or manner of this adjustment. I have preferred the exoteric attributions, which are sufficiently informative for the beginner.

After the magician has created his instrument, and balanced it truly, and filled it with the lightnings of his Will, then is the weapon laid away to rest; and in this Silence, a true Consecration comes.

THE FORMULA OF ALIM

It is extremely interesting to contrast with the above the formula of the elemental Gods deprived of the creative spirit. One might suppose that as ALIM, is the masculine plural of the masculine noun AL, its formula would be more virile than that of ALHIM, which is the masculine plural of the feminine noun ALH. A moment's investigation is sufficient to dissipate the illusion. The word masculine has no meaning except in relation to some feminine correlative.

The word ALIM may in fact be considered as neuter. By a rather absurd convention, neuter objects are treated as feminine on account of their superficial resemblance in passivity and inertness with the unfertilized female. But the female produces life by the intervention of the male, while the neuter does so only when impregnated by Spirit. Thus we find the feminine AMA, becoming AIMA,

AMA is 42, the number of sterility; AIMA, 52, that of fertility, of BN, the SON.

through the operation of the phallic Yod, while ALIM, the congress of dead elements, only fructifies by the brooding of Spirit.

This being so, how can we describe ALIM as containing a Magical Formula? Inquiry discloses the fact that this formula is of a very special kind.

The word adds up to 81, which is a number of the moon. It is thus the formula of witchcraft, which is under Hecate.

See A. Crowley "Orpheus" for the Invocation of this Goddess.

It is only the romantic mediaeval perversion of science that represents young women as partaking in witchcraft, which is, properly speaking, restricted to the use of such women as are no longer women in the Magical sense of the word, because they are no longer capable of corresponding to the formula of the male, and are therefore neuter rather than feminine. It is for this reason that their method has always been referred to the moon, in that sense of the term in which she appears, not as the feminine correlative of the sun, but as the burnt-out, dead, airless satellite of earth.

No true Magical operation can be performed by the formula of ALIM. All the works of witchcraft are illusory; and their apparent effects depend on the idea that it is possible to alter things by the mere rearrangement of them. One must not rely upon the false analogy of the Xylenes to rebut this argument. It is quite true that geometrical isomers act in different manners towards the substance to which they are brought into relation. And it is of course necessary sometimes to rearrange the elements of a molecule before that molecule can form either the masculine or the feminine element in a true Magical combination with some other molecule.

It is therefore occasionally inevitable for a Magician to reorganize the structure of certain elements before

proceeding to his operation proper. Although such work is technically witchcraft, it must not be regarded as undesirable on that ground, for all operations which do not transmute matter fall strictly speaking under this heading.

The real objection to this formula is not inherent in its own nature. Witchcraft consists in treating it as the exclusive preoccupation of Magick, and especially in denying to the Holy Spirit his right to indwell His Temple.

The initiate of the XI Degree of O.T.O. will remark that there is a totally different formula of ALIM, complementary with that here discussed. 81 may be regarded as a number of Yesod rather than of Luna. The actual meaning of the word may be taken as indicating the formula. Aleph may be referred to Harpocrates, with allusion to the well-known poem of Catullus. Lamed may imply the exaltation of Saturn, and suggest the Three of Swords in a particular manner. Yod will then recall Hermes, and Mem the Hanged Man. We have thus a Tetragrammaton which contains no feminine component. The initial Force is here the Holy Spirit and its vehicle or weapon the "Sword and Balances". Justice is then done upon the Mercurial "Virgin", with the result that the Man is "Hanged" or extended, and is slain in this manner. Such an operation makes creation impossible — as in the former case; but here there is no question of re-arrangement; the creative force is employed deliberately for destruction, and is entirely absorbed in its own sphere (or cylinder, on Einstein's equations) of action. This Work is to be regarded as "Holiness to the Lord". The Hebrews, in fact, conferred the title of Qadosh (holy) upon its adepts. Its effect is to consecrate the Magicians who perform it in a very special way. We may take note also of the correspondence of Nine with Teth, XI, Leo, and the Serpent. The great merits of this formula are that it avoids contact with the inferior planes, that it is self-sufficient, that it involves no responsibilities, and that it leaves its masters not only stronger in themselves, but wholly free to fulfil their essential Natures. Its abuse is an abomination.

CHAPTER V

The Formula of I.A.O.

This formula is the principal and most characteristic formula of Osiris, of the Redemption of Mankind. "I" is Isis, Nature, ruined by "A", Apophis the Destroyer, and restored to life by the Redeemer Osiris.

There is a quite different formula in which I is the father, O the Mother, A the child — and yet another, in which I.A.O. are all fathers of different kinds balanced by H.H.H., 3 Mothers, to complete the Universe. In a third, the true formula of the Beast 666, I and O are the opposites which form the field for the operation of A. But this is a higher matter unsuited for this elementary handbook. See, however, Liber Samekh, Point II, Section J.

The same idea is expressed by the Rosicrucian formula of the Trinity:

"Ex Deo nascimur. In Jesu Morimur

Per Spiritum Sanctum reviviscimus."

This is also identical with the Word Lux, L.V.X., which is formed by the arms of a cross. It is this formula which is implied in those ancient and modern monuments in which the phallus is worshipped as the Saviour of the World.

The doctrine of resurrection as vulgarly understood is false and absurd. It is not even "Scriptural". St. Paul does not identify the glorified body which rises with the mortal body which dies. On the contrary, he repeatedly insists on the distinction.

The same is true of a magical ceremony. The magician who is destroyed by absorption in the Godhead is really destroyed. The miserable mortal automaton remains in the Circle. It is of no more consequence to Him that the dust of the floor.

It is, for all that, His instrument, acquired by Him as an astronomer buys a telescope. See Liber Aleph, for a full explanation of the objects attained by the stratagem of incarnation; also Part IV of this Book 4.

But before entering into the details of "I.A.O." as a magick formula it should be remarked that it is essentially the formula of Yoga or meditation; in fact, of elementary mysticism in all its branches.

In beginning a meditation practice, there is always

If not, one is not working properly.

a quiet pleasure, a gentle natural growth; one takes a lively interest in the work; it seems easy; one is quite pleased to have started. This stage represents Isis. Sooner or later it is succeeded by depression — the Dark Night of the Soul, an infinite weariness and detestation of the work. The simplest and easiest acts become almost impossible to perform. Such impotence fills the mind with apprehension and despair. The intensity of this loathing can hardly be understood by any person who has not experienced it. This is the period of Apophis.

It is followed by the arising not of Isis, but of Osiris. The ancient condition is not restored, but a new and superior condition is created, a condition only rendered possible by the process of death.

The Alchemists themselves taught this same truth. The first matter of the work was base and primitive, though "natural". After passing through various stages the "black dragon" appeared; but from this arose the

pure and perfect gold.

Even in the legend of Prometheus we find an identical formula concealed; and a similar remark applies to those of Jesus Christ, and of many other mythical god-men worshipped in different countries.

See J.G. Frazer, "The Golden Bough;" J.M. Robertson "Pagan Christs;" A. Crowley "Jesus," etc., etc.

A magical ceremony constructed on this formula is thus in close essential harmony with the natural mystic process. We find it the basis of many important initiations, notably the Third Degree in Masonry, and the 5 Degree = 6 Square ceremony of the G.'. D.'. described in Equinox I, III. A ceremonial self-initiation may be constructed with advantage on this formula. The essence of it consists in robing yourself as a king, then stripping and slaying yourself, and rising from that death to the Knowledge and Conversation of the Holy Guardian Angel

This formula, although now superseded by that of HORUS, the Crowned and Conquering Child, remains valid for those who have not yet assimilated the point of view of the Law of Thelema. But see Appendix, Liber SAMEKH. Compare also "The Book of the Spirit of the Living Gods," — where there is a ritual given "in extenso" on slightly different lines: Equinox I, III, pages 269-272.

. There is an etymological identity between Tetragrammaton and "I A O", but the magical formulae are entirely different, as the descriptions here given have shown.

Professor William James, in his "Varieties of Religious Experience," has well classified religion as the "once-born" and the "twice-born"; but the religion now proclaimed in Liber Legis harmonizes these by transcending them. There is no attempt to get rid of death by denying it, as among the once-born; nor to accept death as the gate of a new life, as among the twice-born. With the A.'. A.'. life and death are equally incidents in a career, very much like day and night in the history of a planet. But, to pursue the simile, we regard this planet from afar. A Brother of A.'. A.'. looks at (what another person would call) "himself", as one — or, rather, some — among a group of phenomena. He is that "nothing" whose consciousness is in one sense the universe considered as a single phenomenon in time and space, and in another sense is the negation of that consciousness. The body and mind of the man are only important (if at all) as the telescope of the astronomer to him. If the telescope were destroyed it would make no appreciable difference to the Universe which that telescope reveals.

It will now be understood that this formula of I A O is a formula of Tiphareth. The magician who employs it is conscious of himself as a man liable to suffering, and anxious to transcend that state by becoming one with god. It will appear to him as the Supreme Ritual, as the final step; but, as has already been pointed out, it is but a preliminary. For the normal man today, however, it represents considerable attainment; and there is a much earlier formula whose investigation will occupy Chapter VI.

THE MASTER THERION, in the Seventeenth year of the Aeon, has reconstructed the Word I A O to satisfy the new conditions of Magick imposed by progress. The Word of the Law being Thelema, whose number is 93, this number should be the canon of a corresponding Mass. Accordingly, he has expanded I A O by treating the O as an Ayin, and then adding Vau as prefix and affix. The full word is then

Vau Yod Aleph Ayin Vau

whose number is 93. We may analyse this new Word in detail and demonstrate that it is a proper hieroglyph of the Ritual of Self-Initiation in this Aeon of Horus. For the correspondence in the following note, see Liber 777. The principal points are these:

Atu (Tarot Trump)	No. of Atu	Hebrew letters	No. of letter	Correspondence in Nature	Other Correspondences
The Hierophant (Osiris throned & crowned, with Wand). Four Worshippers; the four elements.	V	Vau (a nail) English V, W, or vowel between O and U ma' a j a b and ma'aruf.	6	Taurus (An earthy sign ruled by Venus; the Moon exalted therein but male.) Liberty, i.e. free will.	The Sun. The son in Tetragrammaton. (See Cap. III). The Pentagram which shows Spirit master & reconciler of the Four Elements. The Hexagram which unites God and Man. The consciousness or Ruach. Parzival as the Child in his widowed mother's care: Horus, son of Isis and the slain Osiris. Parzival as King & Priest in Montsalvat performing the miracle of redemption; Horus crowned and conquering, taking the place of his father. Christ-Bacchus in Heaven-Olympus saving the world.
The Hermit (Hermes with Lamp, Wings, Wand, Cloak, and Serpent).	IX	Y o d (a h a n d) English I or Y.	10	Virgo (an earthy sign ruled by Mercury exalted therein; sexually ambivalent) Light, i.e. of Wisdom, the Inmost.	The root of the Alphabet. The Spermatozoon. The youth setting out on his adventures after receiving the Wand. Parzival in the desert. Christ taking refuge in Egypt, and on the Mount tempted by the Devil. The Unconscious Will, or Word.
The Fool (The Babe in the Egg on the Lotus, Bacchus Diphues, etc.)	O	A l e p h (an ox) English A, more or less.	1	Air (The condition of all Life, the impartial vehicle. Sexually undeveloped). Life; i.e. the organ of possible expression.	The free breath. The Svastika. The Holy Ghost. The Virgin's Womb. Parzival as "der reine Thor" who knows nothing. Horus. Christ-Bacchus as the innocent babe, pursued by Herod- Héré. Hercules strangling the serpents. The Unconscious Self not yet determined in any direction.
The Devil (Baphomet throned & adored by Male & Female. See Eliphas Levi's design.)	XV	A y i n (an eye) English A, or O more or less: the bleat of a goat, A'a.	70	Capricornus (an earthy sign ruled by Saturn; Mars exalted therein. Sexually male) Love: i.e. the instinct to satisfy Godhead by uniting it with the Universe.	Parzival in Black Armour, ready to return to Montsalvat as Redeemer- King: Horus come to full growth. Christ-Bacchus with Calvary-Cross Kithairon-Thyrus.

Iota-Alpha-Digamma varies in significance with successive Aeons.

"Aeon of Isis." Matriarchal Age. The Great Work conceived as a straightforward simple affair. We find the theory reflected in the customs of Matriarchy. Parthenogenesis is supposed to be true. The Virgin (Yod-Virgo) contains in herself the Principle of Growth — the epicene Hermetic seed. It becomes the Babe in the Egg (A — Harpocrates) by virtue of the Spirit (A = Air, impregnating the Mother—Vulture) and this becomes the Sun or Son (Digamma = the letter of Tiphareth, 6, even when spelt as Omega, in Coptic. See 777).

"Aeon of Osiris." Patriarchal age. Two sexes. I conceived as the Father-Wand. (Yod in Tetragrammaton). A the Babe is pursued by the Dragon, who casts a flood from his mouth to swallow it. See "Rev." VII. The Dragon is also the Mother — the "Evil Mother" of Freud. It is Harpocrates, threatened by the crocodile in the Nile. We find the symbolism of the Ark, the Coffin of Osiris, etc. The Lotus is the Yoni; the Water the Amniotic Fluid. In order to live his own life, the child must leave the Mother, and overcome the temptation to return to her for refuge. Kundry, Armida, Jocasta, Circe, etc., are symbols of this force which tempts the Hero. He may take her as his servant

Her sole speech in the last Act is "Dienen: Dienen".

when he has mastered her, so as to heal his father (Amfortas), avenge him (Osiris), or pacify him (Jehovah). But in order to grow to manhood, he must cease to depend on her, earning the Lance (Parzival), claiming his arms (Achilles), or making his club (Hercules)

Note that all these three remain for a time as neuters among woman, prevented from living the male life.

, and wander in the waterless wilderness like Krishna, Jesus, Oedipus, chi. tau. lambda. — until the hour when, as the "King's Son" or knight-errant, he must win the Princess, and set himself upon a strange throne. Almost all the legends of heroes imply this formula in strikingly similar symbols. Digamma. Vau the Sun — Son. He is supposed to be mortal; but how is this shewn? It seems an absolute perversion of truth: the sacred symbols have no hint of it. This lie is the essence of the Great Sorcery. Osirian religion is a Freudian phantasy fashioned of man's dread of death and ignorance of nature. The parthenogenesis-idea persists, but is now the formula for incarnating demi-gods, or divine kings; these must be slain and raised from the dead in one way or another.

All these ideas may be explained by reference to anthropology. But this is not their condemnation, but their justification; for the customs and legends of mankind reflect the true nature of the species.

"Aeon of Horus." Two sexes in one person.

Digamma Iota Alpha Omicron Digamma: 93, the full formula, recognizing the Sun as the Son (Star), as the pre-existent manifested Unit from which all springs and to which all returns. The Great Work is to make the initial Digamma Digamma of Assiah (The world of material illusion) into the final Digamma Iota Digamma of Atziluth,

For these spellings see 777.

the world of pure reality.

Spelling the Name in full, Digamma Digamma + Iota Digamma Delta + Alpha Lambda Pi + Omicron Iota Nu + Digamma Iota = 309 = Sh T = XX + XI = 31 the secret Key of the Law.

Digamma is the manifested Star. Iota is the secret Life Serpent

— Light Lamp

— Love Wand
— Liberty Wings
— Silence Cloak

These symbols are all shewn in the Atu "The Hermit".

They are the powers of the Yod, whose extension is the Vau.

Yod is the Hand wherewith man does his Will. It is also

The Virgin; his essence is inviolate.

Alpha is the Babe "who has formulated his Father, and made fertile his Mother" — Harpocrates, etc., as before; but he develops to

Omicron The exalted "Devil" (also the "other" secret Eye) by the formula of the Initiation of Horus elsewhere described in

detail. This "Devil" is called Satan or Shaitan, and regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is that he is the Sun in the South. The Ancient Initiates, dwelling as they did in lands whose blood was the water of the Nile or the Euphrates, connected the South with life-withering heat, and cursed that quarter where the solar darts were deadliest. Even in the legend of Hiram, it is at high noon that he is stricken down and slain. Capricornus is moreover the sign which the sun enterers when he reaches his extreme Southern declination at the Winter Solstice, the season of the death of vegetation, for the folk of the Northern hemisphere. This gave them a second cause for cursing the south. A third; the tyranny of hot, dry, poisonous winds; the menace of deserts or oceans dreadful because mysterious and impassable; these also were connected in their minds with the South. But to us, aware of astronomical facts, this antagonism to the South is a silly superstition which the accidents of their local conditions suggested to our animistic ancestors. We see no enmity between Right and Left, Up and Down, and similar pairs of opposites. These antitheses are real only as a statement of relation; they are the conventions of an arbitrary device for representing our ideas in a pluralistic symbolism based on duality. "Good" must be defined in terms of human ideals and instincts. "East" has no meaning except with reference to the earth's internal affairs; as an absolute direction in space it changes a degree every four minutes. "Up" is the same for no two men, unless one chance to be in the line joining the other with the centre of the earth. "Hard" is the private opinion of our muscles. "True" is an utterly unintelligible epithet which has proved refractory to the analysis of our ablest philosophers.

We have therefore no scruple in restoring the "devil-worship" of such ideas as those which the laws of sound, and the phenomena of speech and hearing, compel us to connect with the group of "Gods" whose names are based upon Sht, or D, vocalized by the free breath A. For these Names imply the qualities of courage, frankness, energy, pride, power and triumph; they are the words which express the creative and paternal will.

Thus "the Devil" is Capricornus, the Goat who leaps upon the loftiest mountains, the Godhead which, if it become manifest in man, makes him Aegipan, the All.

The Sun enters this sign when he turns to renew the year in the North. He is also the vowel O, proper to roar, to boom, and to command, being a forcible breath controlled by the firm circle of the mouth.

He is the Open Eye of the exalted Sun, before whom all shadows flee away: also that Secret Eye which makes an image of its God, the Light, and gives it power to utter oracles, enlightening the mind.

Thus, he is Man made God, exalted, eager; he has come consciously to his full stature, and so is ready to set out on his journey to redeem the world. But he may not appear in this true form; the Vision of Pan would drive men mad with fear. He must conceal Himself in his original guise.

He therefore becomes apparently the man that he was at the beginning; he lives the life of a man; indeed, he is wholly man. But his initiation has made him master of the Event by giving him the understanding that whatever happens to him is the execution of this true will. Thus the last stage of his initiation is expressed in our formula as the final:

Digamma — The series of transformations has not affected his identity; but it has explained him to himself. Similarly, Copper is still Copper after

$$\text{Cu} + \text{O} = \text{CuO} : + \text{H SO} = \text{CuS O} (\text{H O}) : + \text{K S} = \text{CuS} (\text{K SO}) :$$

2 4 4 2 2 2 4 + blowpipe and reducing agent = Cu(S).

It is the same copper, but we have learnt some of its properties. We observe especially that it is indestructible, inviolably itself throughout all its adventures, and in all its disguises. We see moreover that it can only make use of its powers, fulfill the possibilities of its nature, and satisfy its equations, by thus combining with its counterparts. Its existence as a separate substance is evidence of its subjection to stress; and this is felt as the ache of an incomprehensible yearning until it realises that every experience is a relief, an expression of itself; and that it cannot be injured by aught that may befall it. In the Aeon of Osiris it was indeed realised that Man must die in order to live. But now in the Aeon of Horus we know that every event is a death; subject and object slay each other in “love under will”; each such death is itself life, the means by which one realises oneself in a series of episodes.

The second main point is the completion of the A babe Bacchus by the O Pan (Parzival wins the Lance, etc.).

The first process is to find the I in the V — initiation, purification, finding the Secret Root of oneself, the epicene Virgin who is 10 (Malkuth) but spelt in full 20 (Jupiter).

This Yod in the “Virgin” expands to the Babe in the Egg by formulating the Secret Wisdom of Truth of Hermes in the Silence of the Fool. He acquires the Eye-Wand, beholding the acting and being adored. The Inverted Pentagram — Baphomet — the Hermaphrodite fully grown — begets himself on himself as V again.

Note that there are now two sexes in one person throughout, so that each individual is self-procreative sexually, whereas Isis knew only one sex, and Osiris thought the two sexes opposed. Also the formula is now Love in all cases; and the end is the beginning, on a higher plane.

The I is formed from the V by removing its tail, the A by balancing 4 Yods, the O by making an inverted triangle of Yods, which suggests the formula of Nuit — Hadit — Ra-Hoor-Khuit. A is the elements whirling as a Svastika — the creative Energy in equilibrated action.

CHAPTER VI

THE FORMULA OF THE NEOPHYTE.

See the Neophyte Ceremony, Equinox I, II.

This formula has for its "first matter" the ordinary man entirely ignorant of everything and incapable of anything. He is therefore represented as blindfolded and bound. His only aid is his aspiration, represented by the officer who is to lead him into the Temple. Before entering, he must be purified and consecrated. Once within the Temple, he is required to bind himself by an oath. His aspiration is now formulated as Will. He makes the mystic circumambulation of the Temple for the reasons to be described in the Chapter on "Gesture". After further purification and consecration, he is allowed for one moment to see the Lord of the West, and gains courage

Fear is the source of all false perception. Even Freud had a glimpse of this fact.

to persist. For the third time he is purified and consecrated, and he sees the Lord of the East, who holds the balance, keeping him in a straight line. In the West he gains energy. In the East he is prevented from dissipating the same. So fortified, he may be received into the Order as a neophyte by the three principal officers, thus uniting the Cross with the Triangle. He may then be placed between the pillars of the Temple, to receive the fourth and final consecration. In this position the secrets of the grade are communicated to him, and the last of his fetters is removed. All this is sealed by the sacrament of the Four Elements.

It will be seen that the effect of this whole ceremony is to endow a thing inert and impotent with balanced motion in a given direction. Numerous example of this formula are given in Equinox I, Nos. II and III. It is the formula of the Neophyte Ceremony of G.'. D.'. It should be employed in the consecration of the actual weapons used by the magician, and may also be used as the first formula of initiation.

In the book called Z 2

Those sections dealing with divination and alchemy are the most grotesque rubbish in the latter case, and in the former obscure and unpractical.

(Equinox I, III) are given full details of this formula, which cannot be too carefully studied and practised. It is unfortunately, the most complex of all of them. But this is the fault of the first matter of the work, which is so muddled that many operations are required to unify it.

CHAPTER VII

THE FORMULA OF THE HOLY GRAAL: OF ABRAHADABRA: “and of certain other Words.” Also: THE MAGICAL MEMORY.

The Hieroglyph shewn in the Seventh Key of the Tarot (described in the 12th Aethyr, Liber 418, Equinox I, V) is the Charioteer of OUR LADY BABALON, whose Cup or Graal he hears.

Now this is an important formula. It is the First of the Formulae, in a sense, for it is the formula of Renunciation.

There is no moral implication here. But to choose A implies to refuse not-A: at least, that is so, below the Abyss.

It is also the Last!

This Cup is said to be full of the Blood of the Saints; that is, every “saint” or magician must give the last drop of his life’s blood to that cup. It is the original price paid for magick power. And if by magick power we mean the true power, the assimilation of all force with the Ultimate Light, the true Bridal of the Rosy Cross, then is that blood the offering of Virginity, the sole sacrifice well-pleasing to the Master, the sacrifice whose only reward is the pain of child-bearing unto him.

But “to sell one’s soul to the devil”, to renounce no matter what for an equivalent in personal gain,

“Supposed” personal gain. There is really no person to gain; so the whole transaction is a swindle on both sides.

is black magic. You are no longer a noble giver of your all, but a mean huckster.

This formula is, however, a little different in symbolism, since it is a Woman whose Cup must be filled. It is rather the sacrifice of the Man, who transfers life to his descendants. For a woman does not carry in herself the principle of new life, except temporarily, when it is given her. But here the formula implies much more even than this. For it is his whole life that the Magus offers to OUR LADY. The Cross is both Death and Generation, and it is on the Cross that the Rose blooms. The full significance of these symbols is so lofty that it is hardly fitted for an elementary treatise of this type. One must be an Exempt Adept, and have become ready to pass on, before one can see the symbols even from the lower plane. Only a Master of the Temple can fully understand them.

(However, the reader may study Liber CLVI, in Equinox I, VI, the 12th and 2nd Aethyrs in Liber 418 in Equinox I, V, and the Symbolism of the V Degree and VI Degree in O.T.O.)

Of the preservation of this blood which OUR LADY offers to the ANCIENT ONE, CHAOS

CHAOS is a general name for the totality of the Units of Existence; it is thus a name feminine in form. Each unit of CHAOS is itself All-Father.

the All-Father, to revive him, and of how his divine Essence fills the Daughter (the soul of Man) and places her upon the Throne of the Mother, fulfilling the Economy of the Universe, and thus ultimately rewarding the

Magician (the Son) ten thousandfold, it would be still more improper to speak in this place. So holy a mystery is the Arcanum of the Masters of the Temple, that it is here hinted at in order to blind the presumptuous who may, unworthy, seek to lift the veil, and at the same time to lighten the darkness of such as may be requiring only one ray of the Sun in order to spring into life and light.

II

ABRAHADABRA is a word to be studied in Equinox I, V., "The Temple of Solomon the King". It represents the Great Work complete, and it is therefore an archetype of all lesser magical operations. It is in a way too perfect to be applied in advance to any of them. But an example of such an operation may be studied in Equinox I, VII, "The Temple of Solomon the King", where an invocation of Horus on this formula is given in full. Note the reverberation of the ideas one against another. The formula of Horus has not yet been so fully worked out in details as to justify a treatise upon its exoteric theory and practice; but one may say that it is, to the formula of Osiris, what the turbine is to the reciprocating engine.

III

There are many other sacred words which enshrine formulae of great efficacy in particular operations.

For example, V.I.T.R.I.O.L. gives a certain Regimen of the Planets useful in Alchemical work. Ararita is a formula of the macrocosm potent in certain very lofty Operations of the Magick of the Inmost Light. (See Liber 813.)

The formula of Thelema may be summarized thus: Theta "Babalon and the Beast conjoined" — epsilon unto Nuith (CCXX, I, 51) — lambda The Work accomplished in Justice — eta The Holy Graal — mu The Water therein — alpha The Babe in the Egg (Harpocrates on the Lotus.)

That of "Agape" is as follows:

Dionysus (Capital Alpha) — The Virgin Earth gamma — The Babe in the Egg (small alpha — the image of the Father) — The Massacre of the Innocents, pi (winepress) — The Draught of Ecstasy, eta.

The student will find it well worth his while to seek out these ideas in detail, and develop the technique of their application.

There is also the Gnostic Name of the Seven Vowels, which gives a musical formula most puissant in evocations of the Soul of Nature. There is moreover ABRAXAS; there is XNOUBIS; there is MEITHRAS; and indeed it may briefly be stated that every true name of God gives the formula of the invocation of that God.

Members of the IV Degree of the O. T. O. are well aware of a Magick Word whose analysis contains all truth, human and Divine, a word indeed potent for any group which dares to use it.

It would therefore be impossible, even were it desirable, to analyse all such names. The general method of doing so has been given, and the magician must himself work out his own formula for particular cases.

The Holy Qabalah (see Liber D in Equinox I, VIII, Supplement, and Liber 777) affords the means of analysis and application required. See also Equinox I, V, "The Temple of Solomon The King".

IV.

It should also be remarked that every grade has its peculiar magical formula. Thus, the formula of Abrahadabra

concerns us, as men, principally because each of us represents the pentagram or microcosm; and our equilibration must therefore be with the hexagram or macrocosm. In other words, $5 \text{ Degree} = 6\text{Square}$ is the formula of the Solar operation; but then $6 \text{ Degree} = 5\text{Square}$ is the formula of the Martial operation, and this reversal of the figures implies a very different Work. In the former instance the problem was to dissolve the microcosm in the macrocosm; but this other problem is to separate a particular force from the macrocosm, just as a savage might hew out a flint axe from the deposits in a chalk cliff. Similarly, an operation of Jupiter will be of the nature of the equilibration of him with Venus. Its graphic formula will be $7 \text{ Degree} = 4\text{Square}$, and there will be a word in which the character of this operation is described, just as Abrahadabra describes the Operation of the Great Work.

It may be stated without unfairness, as a rough general principle, that the farther from original equality are the two sides of the equation, the more difficult is the operation to perform.

Thus, to take the case of the personal operation symbolized by the grades, it is harder to become a Neophyte, $1'=10'$, than to pass from that grade to Zelator, $2'=9'$.

Initiation is, therefore, progressively easier, in a certain sense, after the first step is taken. But (especially after the passing of Tiphareth) the distance between grade and grade increases as it were by a geometrical progression with an enormously high factor, which itself progresses.

A suggestion has recently been made that the Hierarchy of the Grades should be "destroyed, and replaced by" — a ring system of 13 grades all equal. There is, of course, one sense in which every grade is a Thing-in-Itself. But the Hierarchy is only a convenient method of classifying observed facts. One is reminded of the Democracy, who, on being informed by the Minister of the Interior that the scarcity of provisions was due to the Law of Supply and Demand, passed a unanimous resolution calling for the immediate repeal of that iniquitous measure!

Every person, whatever his grade in the Order, has also a "natural" grade appropriate to his intrinsic virtue. He may expect to be "cast out" into that grade when he becomes $8'=3'$. Thus one man, throughout his career, may be essentially of the type of Netzach; another, of Hod. In the same way Rembrandt and Raphael retained their respective points of view in all stages of their art. The practical consideration is that some aspirants may find it unusually difficult to attain certain grades; or, worse, allow their inherent predispositions to influence them to neglect antipathetic, and indulge sympathetic, types of work. They may thus become more unbalanced than ever, with disastrous results. Success in one's favourite pursuit is a temptress; whose yields to her wiles limits his own growth. True, every Will is partial; but, even so, it can only fulfill itself by symmetrical expansion. It must be adjusted to the Universe, or fail of perfection.

It is evidently impossible to give details of all these formulae. Before beginning any operation soever the magician must make a through Qabalistic study of it so as to work out its theory in symmetry of perfection. Preparedness in Magick is as important as it is in War.

V

It should be profitable to make a somewhat detailed study of the strange-looking word AUMGN, for its analysis affords an excellent illustration of the principles on which the Practicus may construct his own Sacred Words.

This word has been uttered by the MASTER THERION himself, as a means of declaring his own personal work as the Beast, the Logos of the Aeon. To understand it, we must make a preliminary consideration of the word which it replaces and from which it was developed: the word AUM.

The word AUM is the sacred Hindu mantra which was the supreme hieroglyph of Truth, a compendium of the Sacred Knowledge. Many volumes have been written with regard to it; but, for our present purpose, it will be necessary only to explain how it came to serve for the representation of the principal philosophical tenets of the Rishis.

Firstly, it represents the complete course of sound. It is pronounced by forcing the breath from the back of the throat with the mouth wide open, through the buccal cavity with the lips so shaped as to modify the sound from A to O (or U), to the closed lips, when it becomes M. Symbolically, this announces the course of Nature as proceeding from free and formless creation through controlled and formed preservation to the silence of destruction. The three sounds are harmonized into one; and thus the word represents the Hindu Trinity of Brahma, Vishnu, and Shiva; and the operations in the Universe of their triune energy. It is thus the formula of a Manvantara, or period of manifested existence, which alternates with a Pralaya, during which creation is latent.

Analysed Qabalistically, the word is found to possess similar properties. A is the negative, and also the unity which concentrates it into a positive form. A is the Holy Spirit who begets God in flesh upon the Virgin, according to the formula familiar to students of "The Golden Bough". A is also the "babe in the Egg" thus produced. The quality of A is thus bisexual. It is the original being — Zeus Arrhenothelus, Bacchus Diphues, or Baphomet.

U or V is the manifested son himself. Its number is 6. It refers therefore, to the dual nature of the Logos as divine and human; the interlacing of the upright and averse triangles in the hexagram. It is the first number of the Sun, whose last number

The Sun being 6, a square 6x6 contains 36 squares. We arrange the numbers from 1 to 36 in this square, so that each line, file, and diagonal adds to the same number. This number is 111; the total of all is 666.

is 666, "the number of a man".

The letter M exhibits the termination of this process. It is the Hanged Man of the Tarot; the formation of the individual from the absolute is closed by his death.

We see accordingly how AUM is, on either system, the expression of a dogma which implies catastrophe in nature. It is cognate with the formula of the Slain God. The "resurrection" and "ascension" are not implied in it. They are later inventions without basis in necessity; they may be described indeed as Freudian phantasms conjured up by the fear of facing reality. To the Hindu, indeed, they are still less respectable. In his view, existence is essentially objectionable

Thelemites agree that manifested existence implies Imperfection. But they understand why Perfection devises this disguise. The Theory is developed fully in Liber Aleph, and in Part IV of this Book 4. See also Cap V Paragraph on Digamma final of Digamma-Iota-Alpha-Omicron-Digamma.

; and his principle concern is to invoke Shiva

The Vaishnava theory, superficially opposed to this, turns out on analysis to be practically identical.

to destroy the illusion whose thrall is the curse of the Manvantara.

The cardinal revelation of the Great Aeon of Horus is that this formula AUM does not represent the facts of nature. The point of view is based upon misapprehension of the character of existence. It soon became obvious to The Master Therion that AUM was an inadequate and misleading hieroglyph. It stated only part of the

truth, and it implied a fundamental falsehood. He consequently determined to modify the word in such a manner as to fit it to represent the Arcana unveiled by the Aeon of which He had attained to be the Logos.

The essential task was to emphasize the fact that nature is not catastrophic, but proceeds by means of undulations. It might be suggested that Manvantara and Pralaya are in reality complementary curves; but the Hindu doctrine insists strongly on denying continuity to the successive phases. It was nevertheless important to avoid disturbing the Trinitarian arrangement of the word, as would be done by the addition of other letters. It was equally desirable to make it clear that the letter M represents an operation which does not actually occur in nature except as the withdrawal of phenomena into the absolute; which process, even when so understood, is not a true destruction, but, on the contrary, the emancipation of anything from the modifications which it had mistaken for itself. It occurred to him that the true nature of Silence was to permit the uninterrupted vibration of the undulatory energy, free from the false conceptions attached to it by the Ahamkara or Ego-making facility, whose assumption that conscious individuality constitutes existence let it to consider its own apparently catastrophic character as pertaining to the order of nature.

The undulatory formula of putrefaction is represented in the Qabalah by the letter N, which refers to Scorpio, whose triune nature combines the Eagle, Snake and Scorpion. These hieroglyphs themselves indicate the spiritual formulae of incarnation. He was also anxious to use the letter G, another triune formula expressive of the aspects of the moon, which further declares the nature of human existence in the following manner. The moon is in itself a dark orb; but an appearance of light is communicated to it by the sun; and it is exactly in this way that successive incarnations create the appearance, just as the individual star, which every man is, remains itself, irrespective of whether earth perceives it or not.

Now it so happens that the root GN signifies both knowledge and generation combined in a single idea, in an absolute form independent of personality. The G is a silent letter, as in our word Gnosis; and the sound GN is nasal, suggesting therefore the breath of life as opposed to that of speech. Impelled by these considerations, the Master Therion proposed to replace the M of AUM by a compound letter MGN, symbolizing thereby the subtle transformation of the apparent silence and death which terminates the manifested life of Vau by a continuous vibration of an impersonal energy of the nature of generation and knowledge, the Virgin Moon and the Serpent furthermore operating to include in the idea a commemoration of the legend so grossly deformed in the Hebrew legend of the Garden of Eden, and its even more malignantly debased falsification in that bitterly sectarian broadside, the Apocalypse.

Sound work invariable vindicates itself by furnishing confirmatory corollaries not contemplated by the Qabalist. In the present instance, the Master Therion was delighted to remark that his compound letter MGN, constructed on theoretical principles with the idea of incorporating the new knowledge of the Aeon, had the value of 93 (M = 40, G = 3, N = 50). 93 is the number of the word of the Law — Thelema — Will, and of Agape — Love, which indicates the nature of Will. It is furthermore the number of the Word which overcomes death, as members of the degree of M M of the O.T.O. are well aware;

WEH NOTE: III Degree O.T.O., a word never to be written, published or spoken without the rite.

and it is also that of the complete formula of existence as expressed in the True Word of the Neophyte,

WEH NOTE: Another unpublished word, this time belonging to the A.'. A.'. and not to O.T.O. The two words are different, even to the number of letters. It was written down once, in a letter to Frank Bennett.

where existence is taken to import that phase of the whole which is the finite resolution of the Qabalistic Zero.

Finally, the total numeration of the Word AUMGN is 100, which, as initiates of the Sanctuary of the Gnosis of the O.T.O.

WEH NOTE: IX Degree O.T.O.

are taught, expresses the unity under the form of complete manifestation by the symbolism of pure number, being Kether by Aiq Bkr

A method of exegesis in which $1 = 10 = 100$, $2 = 20 = 200$, etc.

; also Malkuth multiplied by itself

10 to the 2 power = 100.

, and thus established in the phenomenal universe. But, moreover, this number 100 mysteriously indicates the Magical formula of the Universe as a reverberatory engine for the extension of Nothingness through the device of equilibrated opposites.

Koph-Pehfinal = 100 (20 + 80). HB:Koph = chi = Kappa-tau-epsilon-iota-sigma: HB:Pehfinal = phi = Phi-alpha-lambda-lambda-omicron-sigma; (by Notariqon).

It is moreover the value of the letter Qoph, which means "the back of the head", the cerebellum, where the creative or reproductive force is primarily situated. Qoph in the Tarot is "the Moon", a card suggesting illusion, yet shewing counterpartal forces operating in darkness, and the Winged Beetle or Midnight Sun in his Bark travelling through the Nadir. Its Yetziratic attribution is Pisces, symbolic of the positive and negative currents of fluidic energy, the male Ichthus or "Pesce" and the female Vesica, seeking respectively the anode and kathode. The number 100 is therefore a synthetic glyph of the subtle energies employed in creating the Illusion, or Reflection of Reality, which we call manifested existence.

The above are the principal considerations in the matter of AUMGN. They should suffice to illustrate to the student the methods employed in the construction of the hieroglyphics of Magick, and to arm him with a mantra of terrific power by virtue whereof he may apprehend the Universe, and control in himself its Karmic consequences.

VI

THE MAGICAL MEMORY.

WEH NOTE: This is not the same "Magical Memory" as that described by F. A. Yates and used by the ancient Roman orators for mnemonics.

I

There is no more important task than the exploration of one's previous incarnations.

It has been objected to reincarnation that the population of this planet has been increasing rapidly. Where do the new souls come from? It is not necessary to invent theories about other planets; it is enough to say that the earth is passing through a period when human units are being built up from the elements with increased frequency. The evidence for this theory springs to the eye: in what other age was there such puerility, such lack of race-experience, such reliance upon incoherent formulas? (Contrast the infantile emotionalism and credulity of the average "well-educated" Anglo-Saxon with the shrewd common sense of the normal illiterate peasant.) A large proportion of

mankind today is composed of "souls" who are living the human life for the first time. Note especially the incredible spread of congenital homosexuality and other sexual deficiencies in many forms. These are the people who have not understood, accepted, and used even the Formula of Osiris. Kin to them are the "once-born" of William James, who are incapable of philosophy, magick, or even religion, but seek instinctively a refuge from the horror of contemplating Nature, which they do not comprehend, in soothing-syrup affirmations such as those of Christian Science, Spiritualism, and all the sham 'occult' creeds, as well as the emasculated forms of so-called Christianity.

As Zoroaster says: "Explore the river of the soul; whence and in what order thou has come." One cannot do one's True Will intelligently unless one knows what it is. Liber Thisarb, Equinox I, VII, give instructions for determining this by calculating the resultant of the forces which have made one what one is. But this practice is confined to one's present incarnation.

If one were to wake up in a boat on a strange river, it would be rash to conclude that the direction of the one reach visible was that of the whole stream. It would help very much if one remembered the bearings of previous reaches traversed before one's nap. It would further relieve one's anxiety when one became aware that a uniform and constant force was the single determinant of all the findings of the stream: gravitation. We could rejoice "that even the weariest river winds somewhere safe to sea."

Liber Thisarb describes a method of obtaining the Magical Memory by learning to remember backwards. But the careful practice of Dharana is perhaps more generally useful. As one prevents the more accessible thoughts from arising, we strike deeper strata — memories of childhood reawaken. Still deeper lies a class of thoughts whose origin puzzles us. Some of these apparently belong to former incarnations. By cultivating these departments of one's mind we can develop them; we become expert; we form an organized coherence of these originally disconnected elements; the faculty grows with astonishing rapidity, once the knack of the business is mastered.

It is much easier (for obvious reasons) to acquire the Magical Memory when one has been sworn for many lives to reincarnate immediately. The great obstacle is the phenomenon called Freudian forgetfulness; that is to say, that, though an unpleasant event may be recorded faithfully enough by the mechanism of the brain, we fail to recall it, or recall it wrong, because it is painful. "The Psychopathology of Everyday Life" analyses and illustrates this phenomenon in detail. Now, the King of Terrors being Death, it is hard indeed to look it in the face. Mankind has created a host of phantastic masks; people talk of "going to heaven", "passing over", and so on; banners flaunted from pasteboard towers of baseless theories. One instinctively flinches from remembering one's last, as one does from imagining one's next, death.

This later is a very valuable practice to perform. See Liber HHH; also read up the Buddhist meditations of the Ten Impurities. {WEH NOTE ADENDA: Right, but it scares the dickens out of you! When I succeeded in the practice in my teens, I panicked out of using the related abilities for several years. This was without benefit of initiation.}

The point of view of the initiate helps one immensely.

As soon as one has passed this Pons Asinorum, the practice becomes much easier. It is much less trouble to reach the life before the last; familiarity with death breeds contempt for it.

It is a very great assistance to the beginner if he happens to have some intellectual grounds for identifying himself with some definite person in the immediate past. A brief account of Aleister Crowley's good fortune in this matter should be instructive. It will be seen that the points of contact vary greatly in character. 1. The

date of Eliphas Levi's death was about six months previous to that of Aleister Crowley's birth. The reincarnating ego is supposed to take possession of the foetus at about this stage of development.

2. Eliphas Levi had a striking personal resemblance to Aleister Crowley's father. This of course merely suggests a certain degree of suitability from a physical point of view.

3. Aleister Crowley wrote a play called "The Fatal Force" at a time when he had not read any of Eliphas Levi's works. The motive of this play is a Magical Operation of a very peculiar kind. The formula which Aleister Crowley supposed to be his original idea is mentioned by Levi. We have not been able to trace it anywhere else with such exact correspondence in every detail.

4. Aleister Crowley found a certain quarter of Paris incomprehensibly familiar and attractive to him. This was not the ordinary phenomenon of the "deja vu", it was chiefly a sense of being at home again. He discovered long after that Levi had lived in the neighbourhood for many years.

5. There are many curious similarities between the events of Eliphas Levi's life and that of Aleister Crowley. The intention of the parents that their son should have a religious career; the inability to make use of very remarkable talents in any regular way; the inexplicable ostracism which afflicted him, and whose authors seemed somehow to be ashamed of themselves; the events relative to marriage:

Levi, on her deliberately abandoning him, withdrew his protection from his wife; she lost her beauty and intelligence, and became the prey of an aged and hideous pithecoid. Aleister Crowley's wife insisted upon doing her own will, as she defined it; this compelled him to stand aside. What happened to Mme. Constant happened to her, although in a more violent and disastrous form.

all these offer surprisingly close parallels.

6. The characters of the two men present subtle identities in many points. Both seem to be constantly trying to reconcile insuperable antagonisms. Both find it hard to destroy the delusion that men's fixed beliefs and customs may be radically altered by a few friendly explanations. Both show a curious fondness for out-the-way learning, preferring recondite sources of knowledge they adopt eccentric appearances. Both inspire what can only be called panic fear in absolute strangers, who can give no reason whatever for a repulsion which sometimes almost amounts to temporary insanity. The ruling passion in each case is that of helping humanity. Both show quixotic disregard of their personal prosperity, and even comfort, yet both display love of luxury and splendour. Both have the pride of Satan.

7. When Aleister Crowley became Frater Omicron-Upsilon Mu-Eta and had to write his thesis for the grade of Adeptus Exemptus, he had already collected his ideas when Levi's "Clef des Grands Mysteres" fell into his hands. It was remarkable that he, having admired Levi for many years, and even begun to suspect the identity, had not troubled (although an extravagant buyer of books) to get this particular work. He found, to his astonishment, that almost everything that he had himself intended to say was there written. The result of this was that he abandoned writing his original work, and instead translated the masterpiece in question.

8. The style of the two men is strikingly similar in numerous subtle and deep-seated ways. The general point of view is almost identical. The quality of the irony is the same. Both take a perverse pleasure in playing practical jokes on the reader. In one point, above all, the identity is absolute — there is no third name in literature which can be put in the same class. The point is this: In a single sentence is combined sublimity and enthusiasm with sneering bitterness, scepticism, grossness and scorn. It is evidently the supreme enjoyment to strike a chord composed of as many conflicting elements as possible. The pleasure seems to be derived from gratifying the sense of power, the power to compel every possible element of thought to contribute to the

spasm.

If the theory of reincarnation were generally accepted, the above considerations would make out a strong case. FRATER PERDURABO was quite convinced in one part of his mind of this identity, long before he got any actual memories as such.

Long since writing the above, the publication of the biography of Eliphas Levi by M. Paul Chacornat has confirmed the hypothesis in innumerable striking ways.

II

Unless one has a groundwork of this sort to start with, one must get back to one's life as best one can by the methods above indicated. It may be of some assistance to give a few characteristics of genuine Magical Memory; to mention a few sources of error, and to lay down critical rules for the verification of one's results.

The first great danger arises from vanity. One should always beware of "remembering" that one was Cleopatra or Shakespeare.

Again, superficial resemblances are usually misleading.

One of the great tests of the genuineness of any recollection is that one remembers the really important things in one's life, not those which mankind commonly classes as such. For instance, Aleister Crowley does not remember any of the decisive events in the life of Eliphas Levi. He recalls intimate trivialities of childhood. He has a vivid recollection of certain spiritual crises; in particular, one which was fought out as he paced up and down a lonely stretch of road in a flat and desolate district. He remembers ridiculous incidents, such as often happen at suppers when the conversation takes a turn such that its gaiety somehow strikes to the soul, and one receives a supreme revelation which is yet perfectly inarticulate. He has forgotten his marriage and its tragic results,

It is perhaps significant that although the name of the woman has been familiar to him since 1898, he has never been able to commit it to memory.

although the plagiarism which Fate has been shameless enough to perpetrate in this present life, would naturally, one might think, reopen the wound.

There is a sense which assures us intuitively when we are running on a scent breast high. There is an "oddness" about the memory which is somehow annoying. It gives a feeling of shame and guiltiness. There is a tendency to blush. One feels like a schoolboy caught red-handed in the act of writing poetry. There is the same sort of feeling as one has when one finds a faded photograph or a lock of hair twenty years old among the rubbish in some forgotten cabinet. This feeling is independent of the question whether the thing remembered was in itself a source of pleasure or of pain. Can it be that we resent the idea of our "previous condition of servitude"? We want to forget the past, however good reason we may have to be proud of it. It is well known that many men are embarrassed in the presence of a monkey.

When the "loss of face" does not occur, distrust the accuracy of the item which you recall, The only reliable recollections which present themselves with serenity are invariably connected with what men call disasters. Instead of the feeling of being caught in the slips, one has that of being missed at the wicket. One has the sly satisfaction of having done an outrageously foolish thing and got off scot free. When one sees life in perspective, it is an immense relief to discover that things like bankruptcy, wedlock, and the gallows made no particular difference. They were only accidents such as might happen to anybody; they had no real bearing on the point

at issue. One consequently remembers having one's ears cropped as a lucky escape, while the causal jest of a drunken skeinsmate in an all-night cafe stings one with the shame of the parvenu to whom a polite stranger has unsuspectingly mentioned "Mine Uncle".

The testimony of intuitions is, however, strictly subjective, and shrieks for collateral security. It would be a great error to ask too much. In consequence of the peculiar character of the recollections which are under the microscope, anything in the shape of gross confirmation almost presumes perjury. A pathologist would arouse suspicion if he said that his bacilli had arranged themselves on the slide so as to spell *Staphylococcus*. We distrust an arrangement of flowers which tells us that "Life is worth living in Detroit, Michigan". Suppose that Aleister Crowley remembers that he was Sir Edward Kelly. It does not follow that he will be able to give us details of Cracow in the time of James I of England. Material events are the words of an arbitrary language; the symbols of a cipher previously agreed on. What happened to Kelly in Cracow may have meant something to him, but there is no reason to presume that it has any meaning for his successor. There is an obvious line of criticism about any recollection. It must not clash with ascertained facts. For example — one cannot have two lives which overlap, unless there is reason to suppose that the earlier died spiritually before his body ceased to breathe. This might happen in certain cases, such as insanity.

It is not conclusive against a previous incarnation that the present should be inferior to the past. One's life may represent the full possibilities of a certain partial Karma. One may have devoted one's incarnation to discharging the liabilities of one part of one's previous character. For instance, one might devote a lifetime to settling the bill run up by Napoleon for causing unnecessary suffering, with the object of starting afresh, clear of debt, in a life devoted to reaping the reward of the Corsican's invaluable services to the race.

The Master Therion, in fact, remembers several incarnations of almost uncompensated wretchedness, anguish and humiliation, voluntarily undertaken so that he might resume his work unhampered by spiritual creditors.

These are the stigmata. Memory is hall-marked by its correspondence with the facts actually observed in the present. This correspondence may be of two kinds. It is rare (and it is unimportant for the reasons stated above) that one's memory should be confirmed by what may be called, contemptuously, external evidence. It was indeed a reliable contribution to psychology to remark that an evil and adulterous generation sought for a sign.

(Even so, the permanent value of the observation is to trace the genealogy of the Pharisee — from Caiaphas to the modern Christian.)

Signs mislead, from "Painless Dentistry" upwards. The fact that anything is intelligible proves that it is addressed to the wrong quarter, because the very existence of language presupposes impotence to communicate directly. When Walter Raleigh flung his cloak upon the muddy road, he merely expressed, in a cipher contrived by a combination of circumstances, his otherwise inexpressible wish to get on good terms with Queen Elizabeth. The significance of his action was determined by the concurrence of circumstances. The reality can have no reason for reproducing itself exclusively in that especial form. It can have no reason for remembering that so extravagant a ritual happened to be necessary to worship. Therefore, however well a man might remember his incarnation as Julius Caesar, there is no necessity for his representing his power to set all upon the hazard of a die by imagining the Rubicon. Any spiritual state can be symbolized by an infinite variety of actions in an infinite variety of circumstances. One should recollect only those events which happen to be immediately linked with one's peculiar tendencies to imagine one thing rather than another.

The exception is when some whimsical circumstance ties a knot in the corner of one's mnemonic handkerchief.

Genuine recollections almost invariably explain oneself to oneself. Suppose, for example, that you feel an

instinctive aversion to some particular kind of wine. Try as you will, you can find no reason for your idiosyncrasy. Suppose, then, that when you explore some previous incarnation, you remember that you died by a poison administered in a wine of that character, your aversion is explained by the proverb, "A burnt child dreads the fire." It may be objected that in such a case your libido has created a phantasm of itself in the manner which Freud has explained. The criticism is just, but its value is reduced if it should happen that you were not aware of its existence until your Magical Memory attracted your attention to it. In fact, the essence of the test consists in this: that your memory notifies you of something which is the logical conclusion of the premisses postulated by the past.

As an example, we may cite certain memories of the Master Therion. He followed a train of thought which led him to remember his life as a Roman named Marius de Aquila. It would be straining probability to presume a connection between (alpha) this hieroglyphically recorded mode of self-analysis and (beta) ordinary introspection conducted on principles intelligible to himself. He remembers directly various people and various events connected with this incarnation; and they are in themselves to all appearance actual. There is no particular reason why they, rather than any others, should have entered his sphere. In the act of remembering them, they are absolute. He can find no reason for correlating them with anything in the present. But a subsequent examination of the record shows that the logical result of the Work of Marius de Aquila did not occur to that romantic reprobate; in point of fact, he died before anything could happen. Can we suppose that any cause can be balked of effect? The Universe is unanimous in rebuttal. If then the exact effects which might be expected to result from these causes are manifested in the career of the Master Therion, it is assuredly the easiest and most reasonable explanation to assume an identity between the two men. Nobody is shocked to observe that the ambition of Napoleon has diminished the average stature of Frenchmen. We know that somehow or other every force must find its fulfilment; and those people who have grasped the fact that external events are merely symptoms of external ideas, cannot find any difficulty in attributing the correspondences of the one to the identities of the other. Far be it from any apologist for Magick to insist upon the objective validity of these concatenations! It would be childish to cling to the belief that Marius de Aquila actually existed; it matters no more that it matters to the mathematician whether the use of the symbol X to the 22 power involves the "reality" of 22 dimension of space. The Master Therion does not care a scrap of yesterday's newspaper whether he was Marius de Aquila, or whether there ever was such a person, or whether the Universe itself is anything more than a nightmare created by his own imprudence in the matter of rum and water. His memory of Marius de Aquila, of the adventures of that person in Rome and the Black Forest, matters nothing, either to him or to anybody else. What matters is this: True or false, he has found a symbolic form which has enabled him to govern himself to the best advantage. "Quantum nobis prodest hec fabula Christi!" The "falsity" of Aesop's Fables does not diminish their value to mankind.

The above reduction of the Magical Memory to a device for externalizing one's interior wisdom need not be regarded as sceptical, save only in the last resort. No scientific hypothesis can adduce stronger evidence of its validity than the confirmation of its predictions by experimental evidence. The objective can always be expressed in subjective symbols if necessary. The controversy is ultimately unmeaning. However we interpret the evidence, its relative truth depends in its internal coherence. We may therefore say that any magical recollection is genuine if it gives the explanation of our external or internal conditions. Anything which throws light upon the Universe, anything which reveals us to ourselves, should be welcome in this world of riddles.

As our record extends into the past, the evidence of its truth is cumulative. Every incarnation that we remember must increase our comprehension of ourselves as we are. Each accession of knowledge must indicate with unmistakable accuracy the solution of some enigma which is propounded by the Sphinx of our own unknown birth-city, Thebes. The complicated situation in which we find ourselves is composed of elements; and no

element of it came out of nothing. Newton's First Law applies to every plane of thought. The theory of evolution is omniform. There is a reason for one's predisposition to gout, or the shape of one's ear, in the past. The symbolism may change; the facts do not. In one form or another, everything that exists is derived from some previous manifestation. Have it, if you will, that the memories of other incarnations are dreams; but dreams are determined by reality just as much as the events of the day. The truth is to be apprehended by the correct translation of the symbolic language. The last section of the Oath of the Master of the Temple is: "I swear to interpret every phenomenon as a particular dealing of God with my soul." The Magical Memory is (in the last analysis) one manner, and, as experience testifies, one of the most important manners, of performing this vow.

CHAPTER VIII

OF EQUILIBRIUM, AND OF THE GENERAL AND PARTICULAR METHOD OF PREPARATION OF THE FURNITURE OF THE TEMPLE AND OF THE INSTRUMENTS OF ART.

I

"Before there was equilibrium, countenance beheld not countenance."

The full significance of this aphorism is an Arcanum of the grade of Ipsissimus. It may, however, be partially apprehended by study of Liber Aleph, and the Book of the Law and the Commentaries thereon. It explains Existence.

So sayeth the holiest of the Books of the ancient Qabalah. (Siphra Tzeniutha 1. 2.) One countenance here spoken of is the Macrocosm, the other the Microcosm.

This is the case because we happen ourselves to be Microcosms whose Law is "love under will". But it is also Magick for an unit which has attained Perfection (in absolute nothingness, 0 Degree), to become "divided for love's sake, for the chance of union".

As said above, the object of any magick ceremony is to unite the Macrocosm and the Microcosm.

It is as in optics; the angles of incidence and reflection are equal. You must get your Macrocosm and Microcosm exactly balanced, vertically and horizontally, or the images will not coincide.

This equilibrium is affirmed by the magician in arranging the Temple. Nothing must be lop-sided. If you have anything in the North, you must put something equal and opposite to it in the South. The importance of this is so great, and the truth of it so obvious, that no one with the most mediocre capacity for magick can tolerate any unbalanced object for a moment. His instinct instantly revolts.

This is because the essence of his being a Magician is his intuitive apprehension of the fundamental principles of the Universe. His instinct is a subconscious assertion of the structural identity of the Macrocosm and the Microcosm. Equilibrium is the condition of manifested existence.

. For this reason the weapons, altar, circle, and magus are all carefully proportioned one with another. It will not do to have a cup like a thimble and a wand like a weaver's beam.

See Bagh-i-Muattar, V, par. 2.

Again, the arrangement of the weapons of the altar must be such that they "look" balanced. Nor should the magician have any unbalanced ornament. If he have the wand in his right hand, let him have the Ring

The Ring has not been described in Part II of this book, for reasons which may be or may not be apparent to the reader. It is the symbol of Nuit, the totality of the possible ways in which he may represent himself and fulfill himself.

on his left, or let him take the Ankh, or the Bell, or the Cup. And however little he move to the right, let him

balance it by an equivalent movement to the left; or if forwards, backwards; and let him correct each idea by implying the contradictory contained therein. If he invoke Severity, let him recount that Severity is the instrument of Mercy;

For example, as when Firmness with one's self or another is the truest kindness; or when amputation saves life.

if Stability, let him show the basis of that Stability to be constant change, just as the stability of a molecule is secured by the momentum of the swift atoms contained in it.

See Liber 418, 11th Aethyr.

In this way let every idea go forth as a triangle on the base of two opposites, making an apex transcending their contradiction in a higher harmony.

It is not safe to use any thought in Magick, unless that thought has been thus equilibrated and destroyed.

Thus again with the instruments themselves; the Wand must be ready to change into a Serpent, the Pantacle into the whirling Svastika or Disk of Jove, as if to fulfil the functions of the Sword. The Cross is both the death of the "Saviour"

It is the extension in matter of the Individual Self, the Indivisible Point determined by reference to the Four Quarters. This is the formula which enables it to express its Secret Self; its dew falling upon the Rose is developed into an Eidolon of Itself, in due season.

and the Phallic symbol of Resurrection. Will itself must be ready to culminate in the surrender of that Will:

See Liber LXV and Liber VII.

the aspiration's arrow that is shot against the Holy Dove must transmute itself into the wondering Virgin that receives in her womb the quickening of that same Spirit of God.

Any idea that is thus in itself positive and negative, active and passive, male and female, is fit to exist above the Abyss; any idea not so equilibrated is below the Abyss, contains in itself an unmitigated duality or falsehood, and is to that extent qliphotic

See The Qabalah for the use of this word, and study the doctrine concerning the Kings of Edom.

and dangerous. Even an idea like "truth" is unsafe unless it is realized that all Truth is in one sense falsehood. For all Truth is relative; and if it be supposed absolute, will mislead.

See Poincare for the mathematical proof of this thesis. But Spiritual Experience goes yet deeper, and destroys the Canon of the Law of Contradiction. There is an immense amount of work by the Master Therion on this subject; it pertains especially to His grade of 9 Degree = 2Square. Such profundities are unsuited to the Student, and may unsettle him seriously. It will be best for him to consider (provisionally) Truth in the sense in which it is taken by Physical Science.

"The Book of Lies falsely so called" (Liber 333) is worthy of close and careful study in this respect. The reader should also consult Konx Om Pax, "Introduction", and "Thien Tao" in the same volume.

All this is to be expressed in the words of the ritual itself, and symbolised in every act performed.

II

It is said in the ancient books of Magick that everything used by the Magician must be “virgin”. That is: it must never have been used by any other person or for any other purpose. The greatest importance was attached by the Adepts of old to this, and it made the task of the Magician no easy one. He wanted a wand; and in order to cut and trim it he needed a knife. It was not sufficient merely to buy a new knife; he felt that he had to make it himself. In order to make the knife, he would require a hundred other things, the acquisition of each of which might require a hundred more; and so on. This shows the impossibility of disentangling one’s self from one’s environment. Even in Magick we cannot get on without the help of others.

It is, and the fact is still more important, utterly fatal and demoralizing to acquire the habit of reliance on others. The Magician must know every detail of his work, and be able and willing to roll up his shirtsleeves and do it, no matter how trivial or menial it may seem. Abramelin (it is true) forbids the Aspirant to perform any tasks of an humiliating type; but he will never be able to command perfect service unless he has experience of such necessary work, mastered during his early training.

There was, however, a further object in this recommendation. The more trouble and difficulty your weapon costs, the more useful you will find it. “If you want a thing well done, do it yourself.” It would be quite useless to take this book to a department store, and instruct them to furnish you a Temple according to specification. It is really worth the while of the Student who requires a sword to go and dig out iron ore from the earth, to smelt it himself with charcoal that he has himself prepared, to forge the weapon with his own hand: and even to take the trouble of synthesizing the oil of virtiol with which it is engraved. He will have learnt a lot of useful things in his attempt to make a really virgin sword; he will understand how one thing depends upon another; he will begin to appreciate the meaning of the words “the harmony of the Universe”, so often used so stupidly and superficially by the ordinary apologist for Nature, and he will also perceive the true operation of the law of Karma.

In this sense especially: any one thing involves, and is involved in, others apparently altogether alien.

Another notable injunction of the ancient Magick was that whatever appertained to the Work should be “single”. The Wand was to be cut with a single stroke of the knife. There must be no boggling and hacking at things, no clumsiness and no hesitation. If you strike a blow at all, strike with your strength! “Whatsoever thy hand findeth to do, do it with all thy might!” If you are going to take up Magick, make no compromise. You cannot make revolutions with rose-water, or wrestle in a silk hat. You will find very soon that you must either lose the hat or stop wrestling. Most people do both. They take up the magical path without sufficient reflection, without that determination of adamant which made the author of this book exclaim, as he took the first oath, “PERDURABO” — “I will endure unto the end!”

“For enduring unto the End, at the End was Naught to endure.” Liber 333, Cap Zeta.

They start on it at a great pace, and then find that their boots are covered with mud. Instead of persisting, they go back to Piccadilly. Such persons have only themselves to thank if the very street-boys mock at them.

Another recommendation was this: buy whatever may be necessary without haggling!

You must not try to strike a proportion between the values of incommensurable things.

However closely the square of any fraction approximates to 2, no fraction equals the square root of 2. The square root of 2 is not in the series; it is a different kind of number altogether.

The least of the Magical Instruments is worth infinitely more than all that you possess, or if you like, than all that you stupidly suppose yourself to possess. Break this rule, and the usual Nemesis of the half-hearted awaits you. Not only do you get inferior instruments, but you lose in some other way what you thought you were so clever to have saved. Remember Ananias!

Observe well that there is never any real equivalence or measurable relation between any two things, for each is impregnably Itself. The exchange of property is not a mathematically accurate equation. The Want is merely a conventional expression of the Will, just as a word is of a thought. It can never be anything else; thus, though the process of making it, whether it involves time, money, or labour, is a spiritual and moral synthesis, it is not measurable in terms of its elements.

On the other hand, if you purchase without haggling you will find that along with your purchase the vendor has thrown in the purse of Fortunatus. No matter in what extremity you may seem to be, at the last moment your difficulties will be solved. For there is no power either of the firmament of the ether, or of the earth or under the earth, on dry land or in the water, of whirling air or of rushing fire, or any spell or scourge of God which is not obedient to the necessity of the Magician! That which he has, he has not; but that which he is, he is; and that which he will be, he will be. And neither God nor Man, nor all the malice of Choronzon, can either check him, or cause him to waver for one instant upon the Path. This command and this promise have been given by all the Magi without exception. And where this command has been obeyed, this promise has been most certainly fulfilled.

time and place, in the proper circumstances.

. It is said that at the utterance of this name the Universe crashes into dissolution. Let the Magician earnestly seek this Lost Word, for its pronounciation is synonymous with the accomplishment of the Great Work.

Each man has a different Great Work, just as no two points on the circumference of a circle are connected with the centre by the same radius. The Word will be correspondingly unique.

In this matter of the efficacy of words there are again two formulae exactly opposite in nature. A word may

CHAPTER IX

OF SILENCE AND SECRECY:

AND OF

THE BARBAROUS NAMES OF EVOCATION.

It is found by experience (confirming the statement of Zoroaster) that the most potent conjurations are those in an ancient and perhaps forgotten language, or even those couched in a corrupt and possibly always meaningless jargon. Of these there are several main types. The "preliminary invocation" in the "Goetia" consists principally of corruptions of Greek and Egyptian names. For example, we find "Osorronnophris" for "Asor Un-Nefer".

See appendix 4, Liber Samekh; this is an edition of this Invocation, with an elaborate Rubric, translation, scholia, and instruction.

{WEH ADDENDUM: This is the "Preliminary Invocation" placed in the "Goetia" in the Mathers transcription (Not "translation") by Crowley. This invocation is not a part of the original text, but comes to us from the Greco-Egyptian period of perhaps the 6th century. The Goetia is itself a small portion of the "Lemegeton" or "Lesser Key of Solomon." This "Preliminary Evocation" is altered in Liber Samekh over that published in the "Goetia".

The conjurations given by Dr. Dee (vide Equinox I, VIII) are in a language called Angelic, or Enochian. Its source has hitherto baffled research, but it is a language and not a jargon, for it possesses a structure of its own, and there are traces of grammar and syntax.

However this may be, it "works". Even the beginner finds that "things happen" when he uses it: and this is an advantage — or disadvantage! — shared by no other type of language,. The rest need skill. This needs Prudence!

The Egyptian Invocations are much purer, but their meaning has not been sufficiently studied by persons magically competent. We possess a number of Invocations in Greek of every degree of excellence; in Latin but few, and those of inferior quality. It will be noticed that in every case the conjurations are very sonorous, and there is a certain magical voice in which they should be recited. This special voice was a natural gift of the Master Therion; but it can be easily taught — to the right people.

Various considerations impelled Him to attempt conjurations in the English language. There already existed one example, the charm of the witches in Macbeth; although this was perhaps not meant seriously, its effect is indubitable.

A true poet cannot help revealing himself and the truth of things in his art, whether he be aware of what he is writing, or no.

He has found iambic tetrameters enriched with many rimes both internal and external very useful. "The Wizard Way" (Equinox I, I) gives a good idea of the sort of thing. So does the Evocation of Bartzabel in Equinox I, IX. There are many extant invocations throughout his works, in many kinds of metre, of many kinds of being, and for many kinds of purposes. (See Appendix).

Other methods of incantation are on record as efficacious. For instance Frater I.A., when a child, was told that he could invoke the devil by repeating the "Lord's Prayer" backwards. He went into the garden and did so.

The Devil appeared, and almost scared him out of his life.

It is therefore not quite certain in what the efficacy of conjurations really lies. The peculiar mental excitement required may even be aroused by the perception of the absurdity of the process, and the persistence in it, as when once FRATER PERDURABO (at the end of His magical resources) recited "From Greenland's Icy Mountains", and obtained His result.

See "Eleusis", A. Crowley, "Collected Works", Vol. III Epilogue.

It may be conceded in any case that the long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch — that they should do so is no more extraordinary than music of any kind should do so.

Magicians have not confined themselves to the use of the human voice. The Pan-pipe with its seven stops, corresponding to the seven planets, the bull-roarer, the tom-tom, and even the violin, have all been used, as well as many others, of which the most important is the bell

See Part II. It should be said that in experience no bell save His own Tibetan bell of Electrum Magicum has ever sounded satisfactory to the Master Therion. Most bells jar and repel.

, though this is used not so much for actual conjuration as to mark stages in the ceremony. Of all these the tom-tom will be found to be the most generally useful.

While on the subject of barbarous names of evocation we should not omit the utterance of certain supreme words which enshrine (alpha) the complete formula of the God invoked, or (beta) the whole ceremony.

Examples of the former kind are Tetragrammaton, I.A.O., and Abrahadabra.

An example of the latter kind is the great word StiBeTTChePhMeFSHiSS, which is a line drawn on the Tree of Life (Coptic attributions) in a certain manner.

It represents the descent of a certain Influence. See the Evocation of Taphtatharath, Equinox I, III. The attributions are given in 777. This Word expresses the current Kether - Beth - Binah - Cheth - Geburah - Mem - Hod - Shin - Malkuth, the descent from 1 to 10 via the Pillar of Severity.

With all such words it is of the utmost importance that they should never be spoken until the supreme moment, and even then they should burst from the magician almost despite himself — so great should be his reluctance

This reluctance is Freudian, due to the power of these words to awaken the suppressed subconscious libido.

to utter them. In fact, they should be the utterance of the God in him at the first onset of the divine possession. So uttered, they cannot fail of effect, for they have become the effect.

Every wise magician will have constructed (according to the principles of the Holy Qabalah) many such words, and he should have quintessentialised them all in one Word, which last Word, once he has formed it, he should never utter consciously even in thought, until perhaps with it he gives up the ghost. Such a Word should in fact be so potent that man cannot hear it and live.

Such a word was indeed the lost Tetragrammaton

The Master Therion has received this Word; it is communicated by Him to the proper postulants, at the proper

time and place, in the proper circumstances.

. It is said that at the utterance of this name the Universe crashes into dissolution. Let the Magician earnestly seek this Lost Word, for its pronunciation is synonymous with the accomplishment of the Great Work.

Each man has a different Great Work, just as no two points on the circumference of a circle are connected with the centre by the same radius. The Word will be correspondingly unique.

In this matter of the efficacy of words there are again two formulae exactly opposite in nature. A word may become potent and terrible by virtue of constant repetition. It is in this way that most religions gain strength. At first the statement "So and so is God" excites no interest. Continue, and you meet scorn and scepticism: possibly persecution. Continue, and the controversy has so far died out that no one troubles to contradict your assertion.

No superstition is so dangerous and so lively as an exploded superstition. The newspapers of to-day (written and edited almost exclusively by men without a spark of either religion or morality) dare not hint that any one disbelieves in the ostensibly prevailing cult; they deplore Atheism — all but universal in practice and implicit in the theory of practically all intelligent people — as if it were the eccentricity of a few negligible or objectionable persons. This is the ordinary story of advertisement; the sham has exactly the same chance as the real. Persistence is the only quality required for success.

The opposite formula is that of secrecy. An idea is perpetuated because it must never be mentioned. A freemason never forgets the secret words entrusted to him, though these words mean absolutely nothing to him, in the vast majority of cases; the only reason for this is that he has been forbidden to mention them, although they have been published again and again, and are as accessible to the profane as to the initiate.

In such a work of practical Magick as the preaching of a new Law, these methods may be advantageously combined; on the one hand infinite frankness and readiness to communicate all secrets; on the other the sublime and terrible knowledge that all real secrets are incommunicable.

If this were not the case, individuality would not be inviolable. No man can communicate even the simplest thought to any other man in any full and accurate sense. For that thought is sown in a different soil, and cannot produce an identical effect. I cannot put a spot of red upon two pictures without altering each in diverse ways. It might have little effect on a sunset by Turner, but much on a nocturne by Whistler. The identity of the two spots as spots would thus be fallacious.

It is, according to tradition, a certain advantage in conjurations to employ more than one language. In all probability the reason of this is that any change spurs the flagging attention. A man engaged in intense mental labour will frequently stop and walk up and down the room — one may suppose for this cause — but it is a sign of weakness that this should be necessary. For the beginner in Magick, however, it is permissible

This is not to say that it is advisable. O how shameful is human weakness! But it does encourage one — it is useless to deny it — to be knocked down by a Demon of whose existence one was not really quite sure.

to employ any device to secure the result.

Conjurations should be recited, not read:

Even this is for the weaker brethren. The really great Magus speaks and acts impromptu and extempore.

and the entire ceremony should be so perfectly performed that one is hardly conscious of any effort of memory.

The ceremony should be constructed with such logical fatality that a mistake is impossible.

First-rate poetry is easily memorized because the ideas and the musical values correspond to man's mental and sensory structure.

The conscious ego of the Magician is to be destroyed to be absorbed in that of the God whom he invokes, and the process should not interfere with the automaton who is performing the ceremony.

But this ego of which it is here spoken is the true ultimate ego. The automaton should possess will, energy, intelligence, reason, and resource. This automaton should be the perfect man far more than any other man can be. It is only the divine self within the man, a self as far above the possession of will or any other qualities whatsoever as the heavens are high above the earth, that should reabsorb itself into that illimitable radiance of which it is a spark.

This is said of the partial or lesser Works of Magick. This is an elementary treatise; one cannot discuss higher Works as for example those of "The Hermit of Aesopus Island".

The great difficulty for the single Magician is so to perfect himself that these multifarious duties of the Ritual are adequately performed. At first he will find that the exaltation destroys memory and paralyses muscle. This is an essential difficulty of the magical process, and can only be overcome by practice and experience.

See "The Book of Lies"; there are several chapters on this subject. But Right exaltation should produce spontaneously the proper mental and physical reactions. As soon as the development is secured, there will be automatic reflex "justesse", exactly as in normal affairs mind and body respond with free unconscious rightness to the Will.

In order to aid concentration, and to increase the supply of Energy, it has been customary for the Magician to employ assistants or colleagues. It is doubtful whether the obvious advantages of this plan compensate the difficulty of procuring suitable persons

The organic development of Magick in the world due to the creative Will of the Master Therion makes it with every year that passes easier to find scientifically trained co-workers.

, and the chance of a conflict of will or a misunderstanding in the circle itself. On one occasion FRATER PERDURABO was disobeyed by an assistant, and had it not been for His promptitude in using the physical compulsion of the sword, it is probable that the circle would have been broken. As it was, the affair fortunately terminated in nothing more serious than the destruction of the culprit.

However, there is no doubt that an assemblage of persons who really are in harmony can much more easily produce an effect than a magician working by himself. The psychology of "Revival meetings" will be familiar to almost every one, and though such meetings

See, for an account of properly-conducted congregational ceremonial, Equinox I, IX. "Energized Enthusiasm", and Equinox III, L. Liber XV, Ecclesiae Gnosticae Catholicae Cannon Missae. The "Revival meetings" here in question were deliberate exploitations of religious hysteria.

are the foulest and most degraded rituals of black magic, the laws of Magick are not thereby suspended. The laws of Magick are the laws of Nature.

A singular and world-famous example of this is of sufficiently recent date to be fresh in the memory of many people now living. At a nigger camp meeting in the "United" States of America, devotees were worked up to such a pitch of excitement that the whole assembly developed a furious form of hysteria. The comparatively

intelligible cries of "Glory" and "Hallelujah" no longer expressed the situation. Somebody screamed out "Ta-ra-ra-boom-de-ay!", and this was taken up by the whole meeting and yelled continuously, until reaction set in. The affair got into the papers, and some particularly bright disciple of John Stuart Mill, logician and economist, thought that these words, having set one set of fools crazy, might do the same to all the other fools in the world. He accordingly wrote a song, and produced the desired result. This is the most notorious example of recent times of the power exerted by a barbarous name of evocation.

A few words may be useful to reconcile the general notion of Causality with that of Magick. How can we be sure that a person waving a stick and howling thereby produces thunderstorms? In no other way than that familiar to Science; we note that whenever we put a lighted match to dry gunpowder, an unintelligibly arbitrary phenomenon, that of sound, is observed; and so forth.

We need not dwell upon this point; but it seems worth while to answer one of the objections to the possibility of Magick, choosing one which is at first sight of an obviously "fatal" character. It is convenient to quote verbatim from the Diary

In a later entry we read that the diarist has found a similar train of argument in "Space, Time, and Gravitation", page 51. He was much encouraged by the confirmation of his thesis in so independent a system of thought.

of a distinguished Magician and philosopher. "I have noticed that the effect of a Magical Work has followed it so closely that it must have been started before the time of the Work. E.g. I work to-night to make X in Paris write to me. I get the letter the next morning, so that it must have been written before the Work. Does this deny that the Work caused the effect?

"If I strike a billiard-ball and it moves, both my will and its motion are due to causes long antecedent to the act. I may consider both my Work and its reaction as twin effects of the eternal Universe. The moved arm and ball are parts of a state of the Cosmos which resulted necessarily from its momentarily previous state, and so, back for ever. "Thus, my Magical Work is only one of the cause-effects necessarily concomitant with the case-effects which set the ball in motion. I may therefore regard the act of striking as a cause-effect of my original Will to move the ball, though necessarily previous to its motion. But the case of magical Work is not quite analogous. For my nature is such that I am compelled to perform Magick in order to make my will to prevail; so that the cause of my doing the Work is also the cause of the ball's motion, and there is no reason why one should precede the other. (CF. "Lewis Carroll," where the Red Queen screams before she pricks her finger.)

"Let me illustrate the theory by an actual example.

"I write from Italy to a man in France and another in Australia on the same day, telling them to join me. Both arrive ten days later; the first in answer to my letter, which he received, the second on "his own initiative", as it would seem. But I summoned him because I wanted him; and I wanted him because he was my representative; and his intelligence made him resolve to join me because it judged rightly that the situation (so far as he knew it) was such as to make me desire his presence.

"The same cause, therefore, which made me write to him made him come to me; and though it would be improper to say that the writing of the letter was the direct cause of his arrival, it is evident that if I had not written I should have been different from what I actually am, and therefore my relations with him would have been otherwise than they are. In this sense, therefore, the letter and the journey are causally connected.

"One cannot go farther, and say that in this case I ought to write the letter even if he had arrived before I did so; for it is part of the whole set of circumstance that I do not use a crowbar on an open door. "The conclusion

is that one should do one's Will 'without lust of result'. If one is working in accordance with the laws of one's own nature, one is doing 'right'; and no such work can be criticised as 'useless', even in cases of the character here discussed. So long as one's Will prevails, there is no cause for complaint.

"To abandon one's Magick would shew lack of self-confidence in one's powers, and doubt as to one's inmost faith in Self and in Nature.

i.e. on the ground that one cannot understand how Magick can produce the desired effects. For if one possesses the inclination to do Magick, it is evidence of a tendency in one's Nature. Nobody understands fully how the mind moves the muscles; but we know that lack of confidence on this point means paralysis. "If the Sun and Moon should doubt, They'd immediately go out", as Blake said. Also, as I said myself. "Who hath the How is careless of the Why".

Of course one changes one's methods as experience indicates; but there is no need to change them on any such ground as the above.

"Further, the argument here set forth disposes of the need to explain the "modus operandi" of Magick. A successful operation does not involve any theory soever, not even that of the existence of causality itself. The whole set of phenomena may be conceived as single.

"For instance, if I see a star (as it was years ago) I need not assume causal relations as existing between it, the earth, and myself. The connexion exists; I can predicate nothing beyond that. I cannot postulate purpose, or even determine the manner in which the event comes to be. Similarly, when I do Magick, it is in vain to inquire why I so act, or why the desired result does or does not follow. Nor can I know how the previous and subsequent conditions are connected. At most I can describe the consciousness which I interpret as a picture of the facts, and make empirical generalizations of the superficial aspects of the case.

"Thus, I have my own personal impressions of the act of telephoning; but I cannot be aware of what consciousness, electricity, mechanics, sound, etc., actually are in themselves. And although I can appeal to experience to lay down 'laws' as to what conditions accompany the act, I can never be sure that they have always been, or ever will again be, identical. (In fact, it is certain that an event can never occur twice in precisely the same circumstances.)

If it did so, how could we call it duplex?

"Further, my 'laws' must always take nearly all the more important elements of knowledge for granted. I cannot say — finally — how an electric current is generated. I cannot be sure that some totally unsuspected force is not at work in some entirely arbitrary way. For example, it was formerly supposed that Hydrogen and Chlorine would unite when an electric spark was passed through the mixture; now we 'know' that the presence of a minute quantity of aqueous vapour (or some tertium quid) is essential to the reaction. We formulated before the days of Ross the 'laws' of malarial fever, without reference to the mosquito; we might discover one day that the germ is only active when certain events are transpiring in some nebula

The history of the Earth is included in the period of some such relation; so that we cannot possibly be sure that we may deny: "Malarial fever is a function of the present precession of the Equinoxes".

, or when so apparently inert a substance as Argon is present in the air in certain proportions.

"We may therefore admit quite cheerfully that Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equation as Love.

"That is no reason why we should not study, practice and enjoy it; for it is a Science in exactly the same sense as biology; it is no less an Art than Sculpture; and it is a Sport as much as Mountaineering.

"Indeed, there seems to be no undue presumption in urging that no Science possesses equal possibilities of deep and important Knowledge;

Magick is less liable to lead to error than any other Science, because its terms are interchangeable, by definition, so that it is based on relativity from the start. We run no risk of asserting absolute propositions. Furthermore we make our measurements in terms of the object measured, thus avoiding the absurdity of defining metaphysical ideas by mutable standards, (Cf. Eddington "Space, Time, and Gravitation". Prologue.) of being forced to attribute the qualities of human consciousness to inanimate things (Poincare, "La mesure du temps"), and of asserting that we know anything of the universe in itself, though the nature of our senses and our minds necessarily determines our observations, so that the limit of our knowledge is subjective, just as a thermometer can record nothing but its own reaction to one particular type of Energy.

Magick recognizes frankly (1) that truth is relative, subjective, and apparent; (2) that Truth implies Omniscience, which is unattainable by mind, being transfinite; just as if one tried to make an exact map of England in England, that map must contain a map of the map, and so on, ad infinitum; (3) that logical contradiction is inherent in reason, (Russell, "Introduction to Mathematical Philosophy", p. 136; Crowley, "Eleusis", and elsewhere); (4) that a Continuum requires a Continuum to be commensurable with it: (5) that Empiricism is ineluctable, and therefore that adjustment is the only possible method of action; and (6) that error may be avoided by opposing no resistance to change, and registering observed phenomena in their own language.

that no Art offers such opportunities to the ambition of the Soul to express its Truth, in Ecstasy, through Beauty; and that no Sport rivals its fascinations of danger and delight, so excites, exercises, and tests its devotees to the uttermost, or so rewards them by well-being, pride, and the passionate pleasures of personal triumph.

"Magick takes every thought and act for its apparatus; it has the Universe for its Library and its Laboratory; all Nature is its Subject; and its Game, free from close seasons and protective restrictions, always abounds in infinite variety, being all that exists.

The elasticity of Magick makes it equal to all possible kinds of environment, and therefore biologically perfect. "Do what thou wilt..." implies self-adjustment, so that failure cannot occur. One's true Will is necessarily fitted to the whole Universe with the utmost exactitude, because each term in the equation $a + b + c = 0$ must be equal and opposite to the sum of all the other terms. No individual can ever be aught than himself, or do aught else than his Will, which is his necessary relation with his environment, dynamically considered. All error is no more than an illusion proper to him to dissipate the mirage, and it is a general law that the method of accomplishing this operation is to realize, and to acquiesce in, the order of the Universe, and to refrain from attempting the impossible task of overcoming the inertia of the forces which oppose, and therefore are identical with, one's self. Error in thought is therefore failure to understand, and in action to perform, one's own true Will.

CHAPTER X

OF THE GESTURES

This chapter may be divided into the following parts:

1. Attitudes.
2. Circumambulations (and similar movements).
3. Changes of position (This depends upon the theory of the construction of the circle).
4. The Knocks or Knells.

I

Attitudes are of two Kinds: natural and artificial. Of the first kind, prostration is the obvious example. It comes natural to man (poor creature!) to throw himself to the ground in the presence of the object of his adoration.

The Magician must eschew prostration, or even the "bending of the knee in supplication", as infamous and ignominious, an abdication of his sovereignty.

Intermediate between this and the purely artificial form of gesture comes a class which depends on acquired habit. Thus it is natural to an European officer to offer his sword in token of surrender. A Tibetan would, however, squat, put out his tongue, and place his hand behind his right ear. Purely artificial gestures comprehend in their class the majority of definitely magick signs, though some of these simulate a natural action — e.g. the sign of the Rending of the Veil. But the sign of Auramoeth (see Equinox I, II, Illustration "The Signs of the Grades") merely imitates a hieroglyph which has only a remote connection with any fact in nature. All signs must of course be studied with infinite patience, and practised until the connection between them and the mental attitude which they represent appears "necessary."

II

The principal movement in the circle is circumambulation.

In Part II of this Book 4 it was assumed that the Magician went barefoot. This would imply his intention to make intimate contact with his Circle. But he may wear sandals, for the Ankh is a sandal-strap; it is born by the Egyptian Gods to signify their power of Going, that is their eternal energy. By shape the Ankh (or Crux Ansata) suggests the formula by which this going is effected in actual practice.

This has a very definite result, but one which is very difficult to describe. An analogy is the dynamo. Circumambulation properly performed in combination with the Sign of Horus (or "The Enterer") on passing the East is one of the best methods of arousing the macrocosmic force in the Circle. It should never be omitted unless there be some special reason against it.

A particular tread seems appropriate to it. This tread should be light and stealthy, almost furtive, and yet very purposeful. It is the pace of the tiger who stalks the deer. The number of circumambulations should of course correspond to the nature of the ceremony.

Another important movement is the spiral, of which there are two principal forms, one inward, one outward. They can be performed in either direction; and, like the circumambulation, if performed deosil

i.e. In the same direction as the hands of a watch move.

they invoke — if widdershins

i.e. In the opposite direction.

they banish

Such, at least, is the traditional interpretation. But there is a deeper design which may be expressed through the direction of rotation. Certain forces of the most formidable character may be invoked by circumambulation Widdershins when it is executed with intent toward them, and the initiated technique. Of such forces Typhon is the type, and the war of the Titans against the Olympians the legend. (Teitan, Titan, has in Greek the numerical value of 666.)

WEH Addenda: Crowley is using the spelling Tau-epsilon-iota-tau-alpha-nu in place of the more usual Tau-iota-tau-alpha-nu or Tau-alpha-iota-tau-alpha-nu to obtain 666 in place of 661 or 662.

. In the spiral the tread is light and tripping, almost approximating to a dance: while performing it the magician will usually turn on his own axis, either in the same direction as the spiral, or in the opposite direction. Each combination involves a different symbolism.

There is also the dance proper; it has many different forms, each God having his special dance. One of the easiest and most effective dances is the ordinary waltz-step combined with the three signs of L.V.X. It is much easier to attain ecstasy in this way than is generally supposed. The essence of the process consists in the struggle of the Will against giddiness; but this struggle must be prolonged and severe, and upon the degree of this the quality and intensity of ecstasy attained may depend.

With practice, giddiness is altogether conquered; exhaustion then takes its place and the enemy of Will. It is through the mutual destruction of these antagonisms in the mental and moral being of the magician that Samadhi is begotten.

III

Good examples of the use of change of position are given in the manuscripts Z.1 and Z.3;

Equinox I, II, pp. 244-260.

explanatory of the Neophyte Ritual of the G.'. D'.', where the candidate is taken to various stations in the Temple, each station having a symbolic meaning of its own; but in pure invocation a better example is given in Liber 831

Equinox I, VII, pp. 93 sqq.

. In the construction of a ceremony an important thing to decide is whether you will or will not make such movements. For every Circle has its natural symbolism, and even if no use is to be made of these facts, one must be careful not to let anything be inharmonious with the natural attributions.

The practical necessities of the work are likely to require certain movements. One should either exclude this symbolism altogether, or else think out everything beforehand, and make it significant. Do not let some actions be symbolic and others haphazard.

For the sensitive aura of the magician might be disturbed, and the value of the ceremony completely destroyed,

by the embarrassment caused by the discovery of some such error, just as if a pre-occupied T-totaller found that he had strayed into a Temple of the Demon Rum! It is therefore impossible to neglect the theory of the Circle.

To take a simple example, suppose that, in an Evocation of Bartzabel, the planet Mars, whose sphere is Geburah (Severity) were situated (actually, in the heavens) opposite to the Square of Chesed (Mercy) of the Tau in the Circle, and the triangle placed accordingly. It would be improper for the Magus to stand on that Square unless using this formula, "I, from Chesed, rule Geburah through the Path of the Lion"; while — taking an extreme case — to stand on the square of Hod (which is naturally dominated by Geburah) would be a madness which only a formula of the very highest Magick could counteract.

Certain positions, however, such as Tiphareth,

Tiphareth is hardly "dominated" even by Kether. It is the son rather than the servant.

are so sympathetic to the Magus himself that he may use them without reference to the nature of the spirit, or of the operation; unless he requires an exceptionally precise spirit free of all extraneous elements, or one whose nature is difficulty compatible with Tiphareth.

To show how these positions may be used in conjunction with the spirals, suppose that you are invoking Hathor, Goddess of Love, to descend upon the Altar. Standing on the square of Netzach you will make your invocation to Her, and then dance an inward spiral deosil ending at the foot of the altar, where you sink on your knees with your arms raised above the altar as if inviting Her embrace.

But NOT "in supplication".

To conclude, one may add that natural artistic ability, of you possess it, forms an excellent guide. All Art is Magick.

Isadora Duncan has this gift of gesture in a very high degree. Let the reader study her dancing; if possible rather in private than in public, and learn the superb "unconsciousness" — which is magical consciousness — with which she suits the action to the melody.

This passage was written in 1911 e.v. "Wake Duncan with thy Knocking? I would thou couldst!"

There is no more potent means than Art of calling forth true Gods to visible appearance.

IV.

The knocks or knells are all of the same character. They may be described collectively — the difference between them consists only in this, that the instrument with which they are made seals them with its own special properties. It is of no great importance (even so) whether they are made by clapping the hands or stamping the feet, by strokes of one of the weapons, or by the theoretically appropriate instrument, the bell. It may nevertheless be admitted that they become more important in the ceremony if the Magician considers it worth while to take up

Any action not purely rhythmical is a disturbance.

an instrument whose single purpose is to produce them.

Let it first be laid down that a knock asserts a connection between the Magician and the object which he

strikes. Thus the use of the bell, or of the hands, means that the Magician wishes to impress the atmosphere of the whole circle with what has been or is about to be done. He wishes to formulate his will in sound, and radiate it in every direction; moreover, to influence that which lives by breath in the sense of his purpose, and to summon it to bear witness to his Word. The hands are used as symbols of his executive power, the bell to represent his consciousness exalted into music. To strike with the wand is to utter the fiat of creation; the cup vibrates with his delight in receiving spiritual wine. A blow with the dagger is like the signal for battle. The disk is used to express the throwing down of the price of one's purchase. To stamp with the foot is to declare one's mastery of the matter in hand. Similarly, any other form of giving knocks has its own virtue. From the above examples the intelligent student will have perceived the method of interpreting each individual case that may come in question.

As above said, the object struck is the object impressed. Thus, a blow upon the altar affirms that he has complied with the laws of his operation. To strike the lamp is to summon the Light divine. Thus for the rest.

It must also be observed that many combinations of ideas are made possible by this convention. To strike the wand within the cup is to apply the creative will to its proper complement, and so perform the Great Work by the formula of Regeneration. To strike with the hand on the dagger declares that one demands the use of the dagger as a tool to extend one's executive power. The reader will recall how Siegfried smote Nothung, the sword of Need, upon the lance of Wotan. By the action Wagner, who was instructed how to apply magical formulae by one of the heads of our Order, intended his hearers to understand that the reign of authority and paternal power had come to an end; that the new master of the world was intellect.

The general object of a knock or a knell is to mark a stage in the ceremony. Sasaki Shigetzu tells us in his essay on Shinto that the Japanese are accustomed to clap their hands four times "to drive away evil spirits". He explains that what really happens is that the sudden and sharp impact of the sound throws the mind into an alert activity which enables it to break loose from the obsession of its previous mood. It is aroused to apply itself aggressively to the ideals which had oppressed it. There is therefore a perfectly rational interpretation of the psychological power of the knock.

In a Magical ceremony the knock is employed for much the same purpose. The Magician uses it like the chorus in a Greek play. It helps him to make a clean cut, to turn his attention from one part of his work to the next.

So much for the general character of the knock or knell. Even this limited point of view offers great opportunities to the resourceful Magician. But further possibilities lie to our hand. It is not usually desirable to attempt to convey anything except emphasis, and possibly mood, by varying the force of the blow. It is obvious, moreover, that there is a natural correspondence between the hard loud knock of imperious command on the one hand, and the soft slurred knock of sympathetic comprehension on the other. It is easy to distinguish between the bang of the outraged creditor at the front, and the hushed tap of the lover at the bedroom, door. Magical theory cannot here add instruction to instinct.

But a knock need not be single; the possible combinations are evidently infinite. We need only discuss the general principles of determining what number of strokes will be proper in any case, and how we may interrupt any series so as to express our idea by means of structure.

The general rule is that a single knock has no special significance as such, because unity is omniform. It represents Kether, which is the source of all things equally without partaking of any quality by which we discriminate one thing from another. Continuing on these lines, the number of knocks will refer to the Sephira or other idea Qabalistically cognate with that number. Thus, 7 knocks will intimate Venus, 11 the

Great Work, 17 the Trinity of Fathers, and 19 the Feminine Principle in its most general sense.

Analyzing the matter a little further, we remark firstly that a battery of too many knocks is confusing, as well as liable to overweight the other parts of the ritual. In practice, 11 is about the limit. It is usually not difficult to arrange to cover all necessary ground with that number. Secondly, each is so extensive in scope, and includes aspects so diverse from a practical standpoint that our danger lies in vagueness. A knock should be well defined; its meaning should be precise. The very nature of knocks suggests smartness and accuracy. We must therefore devise some means of making the sequence significant of the special sense which may be appropriate. Our only resource is in the use of intervals.

It is evidently impossible to attain great variety in the smaller numbers. But this fact illustrates the excellence of our system. There is only one way of striking 2 knocks, and this fact agrees with the nature of Chokmah; there is only one way of creating. We can express only ourselves, although we do so in duplex form. But there are three ways of striking 3 knocks, and these 3 ways correspond to the threefold manner in which Binah can receive the creative idea. There are three possible types of triangle. We may understand an idea either as an unity tripartite, as an unity dividing itself into a duality, or as a duality harmonized into an unity. Any of these methods may be indicated by 3 equal knocks; 1 followed, after a pause, by 2; and 2 followed, after a pause, by 1.

As the nature of the number becomes more complex, the possible varieties increase rapidly. There are numerous ways of striking 6, each of which is suited to the nature of the several aspects of Tiphareth. We may leave the determination of these points to the ingenuity of the student.

The most generally useful and adaptable battery is composed of 11 strokes. The principal reasons for this are as follows: "Firstly", 11 is the number of Magick in itself. It is therefore suitable to all types of operation. "Secondly", it is the sacred number par excellence of the new Aeon. As it is written in the Book of the Law: "...11, as all their numbers who are of us." "Thirdly", it is the number of the letters of the word ABRAHADABRA, which is the word of the Aeon. The structure of this word is such that it expresses the great Work, in every one of its aspects. "Lastly", it is possible thereby to express all possible spheres of operation, whatever their nature. This is effected by making an equation between the number of the Sephira and the difference between that number and 11. For example, 2 Degree=9Square is the formula of the grade of initiation corresponding to Yesod. Yesod represents the instability of air, the sterility of the moon; but these qualities are balanced in it by the stability implied in its position as the Foundation, and by its function of generation. This complex is further equilibrated by identifying it with the number 2 of Chokmah, which possesses the airy quality, being the Word, and the lunar quality, being the reflection of the sun of Kether as Yesod is the sun of Tiphareth. It is the wisdom which is the foundation by being creation. This entire cycle of ideas is expressed in the double formula 2 Degree = 9Square, 9 Degree = 2Square; and any of these ideas may be selected and articulated by a suitable battery.

We may conclude with a single illustration of how the above principles may be put into practice. Let us suppose that the Magician contemplates an operation for the purpose of helping his mind to resist the tendency to wander. This will be a work of Yesod. But he must emphasize the stability of that Sephira as against the Airy quality which it possesses. His first action will be to put the 9 under the protection of the 2; the battery at this point will be 1-9-1. But this 9 as it stands is suggestive of the changefulness of the moon. It may occur to him to divide this into 4 and 5, 4 being the number of fixity, law, and authoritative power; and 5 that of courage, energy, and triumph of the spirit over the elements. He will reflect, moreover, that 4 is symbolic of the stability of matter, while 5 expresses the same idea with regard to motion. At this stage the battery will appear as 1-2-5-2-1. After due consideration he will probably conclude that to split up the central 5 would tend to destroy the simplicity of his formula, and decide to use it as it stands. The possible alternative would be to

make a single knock the centre of his battery as if he appealed to the ultimate immutability of Kether, invoking that unity by placing a fourfold knock on either side of it. In this case, his battery would be 1-4-1-4-1. He will naturally have been careful to preserve the balance of each part of the battery against the corresponding part. This would be particularly necessary in an operation such as we have chosen for our example.

CHAPTER XI

OF OUR LADY BABALON AND OF THE BEAST WHEREON SHE RIDETH.

ALSO CONCERNING TRANSFORMATIONS.

I

The contents of this section, inasmuch as they concern OUR LADY, are too important and too sacred to be printed. They are only communicated by the Master Therion to chosen pupils in private instruction.

II

The essential magical work, apart from any particular operation, is the proper formation of the Magical Being or Body of Light. This process will be discussed at some length in Chapter XVIII.

We will here assume that the magician has succeeded in developing his Body of Light until it is able to go anywhere and do anything. There will, however, be a certain limitation to his work, because he has formed his magical body from the fine matter of his own element. Therefore, although he may be able to penetrate the utmost recesses of the heavens, or conduct vigorous combats with the most unpronounceable demons of the pit, it may be impossible for him to do as much as knock a vase from a mantelpiece. His magical body is composed of matter too tenuous to affect directly the gross matter of which illusions such as tables and chairs are made.

The one really easy "physical" operation which the Body of Light can perform is "Congressus subtilis". The emanations of the "Body of Desire" of the material being whom one visits are, if the visit be agreeable, so potent that one spontaneously gains substance in the embrace. There are many cases on record of Children having been born as the result of such unions. See the work of De Sinistrari on Incubi and Succubi for a discussion of analogous phenomena.

There has been a good deal of discussion in the past within the Colleges of the Holy Ghost, as to whether it would be quite legitimate to seek to transcend this limitation. One need not presume to pass judgment. One can leave the decision to the will of each magician.

The Book of the Dead contains many chapters intended to enable the magical entity of a man who is dead, and so deprived (according to the theory of death then current) of the material vehicle for executing his will, to take on the form of certain animals, such as a golden hawk or a crocodile, and in such form to go about the earth "taking his pleasure among the living."

See "The Book of Lies" Cap. 44, and The Collected Works of Aleister Crowley, Vol. III, pp. 209-210, where occur paraphrased translations of certain classical Egyptian rituals.

As a general rule, material was supplied out of which he could construct the party of the second part aforesaid, hereinafter referred to as the hawk.

We need not, however, consider this question of death. It may often be convenient for the living to go about the world in some such incognito. Now, then, conceive of this magical body as creative force, seeking manifestation; as a God, seeking incarnation.

There are two ways by which this aim may be effected. The first method is to build up an appropriate body from its elements. This is, generally speaking, a very hard thing to do, because the physical constitution of any material being with much power is, or at least should be, the outcome of ages of evolution. However, there is a lawful method of producing an homunculus which is taught in a certain secret organization, perhaps known to some of those who may read this, which could very readily be adapted to some such purpose as we are now discussing.

The second method sounds very easy and amusing. You take some organism already existing, which happens to be suitable to your purpose. You drive out the magical being which inhabits it, and take possession. To do this by force is neither easy nor justifiable, because the magical being of the other was incarnated in accordance with its Will. And "... thou hast no right but to do thy will." One should hardly strain this sentence to make one's own will include the will to upset somebody else's will!

Yet it might happen that the Will of the other being was to invite the Magician to indwell its instrument.

Moreover, it is extremely difficult thus to expatriate another magical being; for though, unless it is a complete microcosm like a human being, it cannot be called a star, it is a little bit of a star, and part of the body of Nuit.

But there is no call for all this frightfulness. There is no need to knock the girl down, unless she refuses to do what you want, and she will always comply if you say a few nice things to her.

Especially on the subject of the Wand or the Disk.

You can always use the body inhabited by an elemental, such as an eagle, hare, wolf, or any convenient animal, by making a very simple compact. You take over the responsibility for the animal, thus building it up into your own magical hierarchy. This represents a tremendous gain to the animal.

This is the magical aspect of eating animal food, and its justification, or rather the reconciliation of the apparent contradiction between the carnivorous and humanitarian elements in the nature of "Homo Sapiens".

It completely fulfils its ambition by an alliance of this extremely intimate sort with a Star. The magician, on the other hand, is able to transform and retransform himself in a thousand ways by accepting a retinue of such adherents. In this way the projection of the "astral" or Body of Light may be made absolutely tangible and practical. At the same time, the magician must realise that in undertaking the Karma of any elemental, he is assuming a very serious responsibility. The bond which unites him with that elemental is love; and, though it is only a small part of the outfit of a magician, it is the whole of the outfit of the elemental. He will, therefore, suffer intensely in case of any error or misfortune occurring to his protegee. This feeling is rather peculiar. It is quite instinctive with the best men. They hear of the destruction of a city of a few thousand inhabitants with entire callousness, but then they hear of a dog having hurt its paw, they feel Weltschmerz acutely.

It is not necessary to say much more than this concerning transformations. Those to whom the subject naturally appeals will readily understand the importance of what has been said. Those who are otherwise inclined may reflect that a nod is as good as a wink to a blind horse.

CHAPTER XII

OF THE BLOODY SACRIFICE: AND MATTERS COGNATE.

It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. In particular all the Osirian religions — the rites of the Dying God — refer to this. The slaying of Osiris and Adonis; the mutilation of Attis; the cults of Mexico and Peru; the story of Hercules or Melcarth; the legends of Dionysus and of Mithra, are all connected with this one idea. In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is the sacrifice of blood; Abel, who made this, finding favour with the Lord, while Cain, who offered cabbages, was rather naturally considered a cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

This subject must be studied in the "Golden Bough", where it is most learnedly set forth by Dr. J. G. Frazer. Enough has now been said to show that the bloody sacrifice has from time immemorial been the most considered part of Magick. The ethics of the thing appear to have concerned no one; nor, to tell the truth, need they do so. As St. Paul says, "Without shedding of blood there is no remission"; and who are we to argue with St. Paul? But, after all that, it is open to any one to have any opinion that he likes upon the subject, or any other subject, thank God! At the same time, it is most necessary to study the business, whatever we may be going to do about it; for our ethics themselves will naturally depend upon our theory of the universe. If we were quite certain, for example, that everybody went to heaven when he died, there could be no serious objection to murder or suicide, as it is generally conceded — by those who know neither — that earth is not such a pleasant place as heaven.

However, there is a mystery concealed in this theory of the bloody sacrifice which is of great importance to the student, and we therefore make no further apology. We should not have made even this apology for an apology, had it not been for the solicitude of a pious young friend of great austerity of character who insisted that the part of this chapter which now follows — the part which was originally written — might cause us to be misunderstood. This must not be. The blood is the life. This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana.

Prana or force" is often used as a generic term for all kinds of subtle energy. The prana of the body is only one of its "vayus". Vayu means air or spirit. The idea is that all bodily forces are manifestations of the finer forces of the more real body, this real body being a subtle and invisible thing.

There is some ground for the belief that there is a definite substance

This substance need not be conceived as "material" in the crude sense of Victorian science; we now know that such phenomena as the rays and emanations of radioactive substances occupy an intermediate position. For instance, mass is not, as once supposed, necessarily impermeable to mass, and matter itself can be only interpreted in terms of motion. So, as to "prana", one might hypothesize a phenomenon in the ether analogous to isomerism. We already know of bodies chemically identical whose molecular structure makes one active, another inactive, to certain

reagents. Metals can be "tired" or even "killed" as to some of their properties, without discoverable chemical change. One can "kill" steel, and "raise it from the dead"; and flies drowned in icewater can be resuscitated. That it should be impossible to create high organic life is scientifically unthinkable, and the Master Therion believes it to be a matter of few years indeed before this is done in the laboratory. Already we restore the apparently drowned. Why not those dead from such causes as syncope? If we understood the ultimate physics and chemistry of the brief moment of death we would get hold of the force in some way, supply the missing element, reverse the electrical conditions or what not. Already we prevent certain kinds of death by supplying wants, as in the case of Thyroid.

, not isolated as yet, whose presence makes all the difference between live and dead matter. We pass by with deserved contempt the pseudo-scientific experiments of American charlatans who claim to have established that weight is lost at the moment of death, and the unsupported statements of alleged clairvoyants that they have seen the soul issuing like a vapour from the mouth of persons "in articulo mortis"; but his experiences as an explorer have convinced the Master Therion that meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal, and that this loss proceeds with ever-diminishing rapidity as time goes on. It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy.

Once can become actually drunk on oysters, by chewing them completely. Rigor seems to be a symptom of the loss of what I may call the Alpha-energy and makes a sharp break in the curve. The Beta and other energies dissipate more slowly. Physiologists should make it their first duty to measure these phenomena; for their study is evidently a direct line of research into the nature of Life. The analogy between the living and complex molecules of the Uranium group of inorganic and the Protoplasm group of organic elements is extremely suggestive. The faculties of growth, action, self-recuperation, etc., must be ascribed to similar properties in both cases; and as we have detected, measured and partially explained radioactivity, it must be possible to contrive means of doing the same for Life.

Laboratory experiments in food-values seem to be almost worthless, for reasons which we cannot here enter into; the general testimony of mankind appears a safer guide.

It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly.

The animal should therefore be killed

It is a mistake to suppose that the victim is injured. On the contrary, this is the most blessed and merciful of all deaths, for the elemental spirit is directly built up into Godhead — the exact goal of its efforts through countless incarnations. On the other hand, the practice of torturing animals to death in order to obtain the elemental as a slave is indefensible, utterly black magic of the very worst kind, involving as it does a metaphysical basis of dualism. There is, however, no objection to dualism or black magic when they are properly understood. See the account of the Master Therion's Great Magical Retirement by Lake Pasquaney, where he "crucified a toad in the Basilisk abode".

within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony — thus, by sacrificing a female lamb one would not obtain any appreciable quantity of the fierce energy useful to a Magician who was invoking Mars. In such a case a ram

A wolf would be still better in the case of Mars. See 777 for the correspondences between various animals and the "32 Paths" of Nature.

would be more suitable. And this ram should be virgin — the whole potential of its original total energy should not have been diminished in any way.

There is also the question of its magical freedom. Sexual intercourse creates a link between its exponents, and therefore a responsibility.

For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence

It appears from the Magical Records of Frater Perdurabo that He made this particular sacrifice on an average about 150 times every year between 1912 e.v. and 1928 e.v. Contrast J.K.Huyman's "La-Bas", where a perverted form of Magic of an analogous order is described.

"It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim, without lust of result. And male he must be, because what he sacrifices is not the material blood, but his creative power." This initiated interpretation of the texts was sent spontaneously by Soror I.W.E., for the sake of the younger Brethren.

WEH ADDENDA: When Crowley speaks of sacrificing a male child, his diaries and other writings indicate that he thereby obfuscates the actual practice. Crowley did this by diversion of the act of sexual intercourse and other sexual actions. He considered contraception as human sacrifice. There is no indication in any of his writings that he ever performed infanticide. In fact, Crowley was even against abortion.

is the most satisfactory and suitable victim.

For evocations it would be more convenient to place the blood of the victim in the Triangle — the idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.

See Equinox (I, V. Supplement: Tenth Aethyr) for an Account of an Operation where this was done. Magical phenomena of the creative order are conceived and germinate in a peculiar thick velvet darkness, crimson, purple, or deep blue, approximating black: as if it were said, In the body of Our Lady of the Stars.

See 777 for the correspondences of the various forces of Nature with drugs, perfumes, etc.

Those magicians who object to the use of blood have endeavored to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities. Dittany of Crete is also a valuable medium. Both these incenses are very catholic in their nature, and suitable for almost any materialization.

But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably.

Such details, however, may safely be left to the good sense of the Student. Experience here as elsewhere is the best teacher. In the Sacrifice during Invocation, however, it may be said without fear of contradiction that the death of the victim should coincide with the supreme invocation.

WEH addenda: A sworn testimony by Crowley declares that he held actual human sacrifice to physical death to

be the most efficacious, but that he never did such a thing. On the matter concerning death of the victim in invocation, Crowley elsewhere enlarges that this is the ephemeral death of the Ego.

An example of this sacrifice is given in Chapter 44 of Liber 333. This Mass may be recommended generally for daily practice.

One last word on this subject. There is a Magical operation of maximum importance: the Initiation of a New Aeon. When it becomes necessary to utter a Word, the whole Planet must be bathed in blood. Before man is ready to accept the Law of Thelema, the Great War must be fought. This Bloody Sacrifice is the critical point of the World-Ceremony of the Proclamation of Horus, the Crowned and conquering Child, as Lord of the Aeon.

Note: This paragraph was written in the summer of 1911 e.v., just three years before its fulfilment.

This whole matter is prophesied in the Book of the Law itself; let the student take note, and enter the ranks of the Host of the Sun.

II

There is another sacrifice with regard to which the Adepts have always maintained the most profound secrecy. It is the supreme mystery of practical Magick. Its name is the Formula of the Rosy Cross. In this case the victim is always — in a certain sense — the Magician himself, and the sacrifice must coincide with the utterance of the most sublime and secret name of the God whom he wishes to invoke.

Properly performed, it never fails of its effect. But it is difficult for the beginner to do it satisfactorily, because it is a great effort for the mind to remain concentrated upon the purpose of the ceremony. The overcoming of this difficulty lends most powerful aid to the Magician.

It is unwise for him to attempt it until he has received regular initiation in the true

It is here desirable to warn the reader against the numerous false orders which have impudently assumed the name of Rosicrucian. The Masonic Societas Rosicruciana is honest and harmless; and makes no false pretences; if its members happen as a rule to be pompous busy-bodies, enlarging the borders of their phylacteries, and scrupulous about cleansing the outside of the cup and the platter; if the masks of the Officers in their Mysteries suggest the Owl, the Cat, the Parrot, and the Cuckoo, while the Robe of their Chief Magus is a Lion's Skin, that is their affair. But those orders run by persons "claiming" to represent the True Ancient Fraternity are common swindles. The representatives of the late S. L. Mathers (Count McGregor) are the phosphorescence of the rotten wood of a branch which was lopped off the tree at the end of the 19th century. Those of Papus (Dr. Encausse), Stanislas de Guaita and Peladan, merit respect as serious, but lack full knowledge and authority. The "Ordo Rosae Crucis" is a mass of ignorance and falsehood, but this may be a deliberate device for masking itself. The test of any Order is its attitude towards the Law of Thelema. The True Order presents the True Symbols, but avoids attaching the True Name thereto; it is only when the Postulant has taken irrevocable Oaths and been received formally, that he discovers what Fraternity he has joined. If he have taken false symbols for true, and find himself magically pledged to a gang of rascals, so much the worse for him!

Order of the Rosy Cross, and he must have taken the vows with the fullest comprehension and experience of their meaning. It is also extremely desirable that he should have attained an absolute degree of moral emancipation

This results from the full acceptance of the Law of THELEMA, persistently put into practice.

, and that purity of spirit which results from a perfect understanding both of the differences and harmonies of

the planes upon the Tree of Life.

For this reason FRATER PERDURABO has never dared to use this formula in a fully ceremonial manner, save once only, on an occasion of tremendous import, when, indeed, it was not He that made the offering, but ONE in Him. For he perceived a grave defect in his moral character which he has been able to overcome on the intellectual plane, but not hitherto upon higher planes. Before the conclusion of writing this book he will have done so.

P.S. With the happiest results. P.

The practical details of the Bloody Sacrifice may be studied in various ethnological manuals, but the general conclusions are summed up in Frazer's "Golden Bough", which is strongly recommended to the reader. Actual ceremonial details likewise may be left to experiment. The method of killing is practically uniform. The animal should be stabbed to the heart, or its throat severed, in either case by the knife. All other methods of killing are less efficacious; even in the case of Crucifixion death is given by stabbing.

Yet one might devise methods of execution appropriate to the Weapons: Stabbing or clubbing for the Lance or Wand, Drowning or poisoning for the Cup, Beheading for the Sword, Crushing for the Disk, Burning for the Lamp, and so forth.

One may remark that warm-blooded animals only are used as victims: with two principal exceptions. The first is the serpent, which is only used in a very special Ritual;

The Serpent is not really killed; it is seethed in an appropriate vessel; and it issues in due season refreshed and modified, but still essentially itself. The idea is the transmission of life and wisdom from a vehicle which has fulfilled its formula to one capable of further extension. The development of a wild fruit by repeated plantings in suitable soil is an analogous operation.

WEH ADDENDA: The serpent is the phallus. The vessel and the seething are likewise sub rosa.

the second the magical beetles of Liber Legis. (See Part IV.)

One word of warning is perhaps necessary for the beginner. The victim must be in perfect health — or its energy may be as it were poisoned. It must also not be too large:

The sacrifice (e.g.) of a bull is sufficient for a large number of people; hence it is commonly made in public ceremonies, and in some initiations, e.g. that of a King, who needs force for his whole kingdom. Or again, in the Consecration of a Temple.

See Lord Dunsany, "The Blessing of Pan" — a noble and most notable prophecy of Life's fair future.

the amount of energy disengaged is almost unimaginably great, and out of all anticipated proportion to the strength of the animal. Consequently, the Magician may easily be overwhelmed and obsessed by the force which he has let loose; it will then probably manifest itself in its lowest and most objectionable form. The most intense spirituality of purpose

This is a matter of concentration, with no ethical implication. The danger is that one may get something which one does not want. This is "bad" by definition. Nothing is in itself good or evil. The shields of the Sabines which crushed Tarpeia were not murderous to them, but the contrary. Her criticism of them was simply that they were what she did not want in her Operation.

is absolutely essential to safety.

In evocations the danger is not so great, as the Circle forms a protection; but the circle in such a case must be protected, not only by the names of God and the Invocations used at the same time, but by a long habit of successful defence.

The habitual use of the Lesser Banishing Ritual of the Pentagram (say, thrice daily) for months and years and constant assumption of the God-form of Harpocrates (See Equinox, I, II and Liber 333, cap. XXV for both of these) should make the "real circle", i.e. the Aura of the Magus, impregnable.

This Aura should be clean-cut, resilient, radiant, iridescent, brilliant, glittering. "A Soap-bubble of razor-steel, streaming with light from within" is my first attempt at description; and is not bad, despite its incongruities: P.

"FRATER PERDURABO, on the one occasion on which I was able to see Him as He really appears, was brighter than the Sun at noon. I fell instantly to the floor in swoon which lasted several hours, during which I was initiated." Soror A.'. Cf. Rev. I, 12-17.

If you are easily disturbed or alarmed, or if you have not yet overcome the tendency of the mind to wander, it is not advisable for you to perform the "Bloody Sacrifice".

The whole idea of the word Sacrifice, as commonly understood, rests upon an error and superstition, and is unscientific, besides being metaphysically false. The Law of Thelema has totally changed the Point of View as to this matter. Unless you have thoroughly assimilated the Formula of Horus, it is absolutely unsafe to meddle with this type of Magick. Let the young Magician reflect upon the Conservation of Matter and of Energy.

Yet it should not be forgotten that this, and that other art at which we have dared darkly to hint, are the supreme formulae of Practical Magick.

You are also likely to get into trouble over this chapter unless you truly comprehend its meaning.

There is a traditional saying that whenever an Adept seems to have made a straightforward, comprehensible statement, then is it most certain that He means something entirely different. The Truth is nevertheless clearly set forth in His Words: it is His simplicity that baffles the unworthy. I have chosen the expressions in this Chapter in such a way that it is likely to mislead those magicians who allow selfish interests to cloud their intelligence, but to give useful hints to such as are bound by the proper Oaths to devote their powers to legitimate ends. "...thou hast no right but to do thy will." "It is a lie, this folly against self." The radical error of all uninitiates is that they define "self" as irreconcilably opposed to "not-self." Each element of oneself is, on the contrary, sterile and without meaning, until it fulfils itself, by "love under will", in its counterpart in the Macrocosm. To separate oneself from others is to destroy oneself; the way to realize and to extend oneself is to lose that self — its sense of separateness — in the other. Thus: Child plus food: this does not preserve one at the expense of the other; it "destroys" or rather changes both in order to fulfil both in the result of the operation — a grown man. It is in fact impossible to preserve anything as it is by positive action upon it. Its integrity demands inaction; and inaction, resistance to change, is stagnation, death and dissolution due to the internal putrefaction of the starved elements.

CHAPTER XIII

OF THE BANISHINGS:

AND OF THE PURIFICATIONS.

Cleanliness is next to Godliness, and had better come first. Purity means singleness. God is one. The wand is not a wand if it has something sticking to it which is not an essential part of itself. If you wish to invoke Venus, you do not succeed if there are traces of Saturn mixed up with it.

That is a mere logical commonplace: in magick one must go much farther than this. One finds one's analogy in electricity. If insulation is imperfect, the whole current goes back to earth. It is useless to plead that in all those miles of wire there is only one-hundredth of an inch unprotected. It is no good building a ship if the water can enter, through however small a hole.

That first task of the Magician in every ceremony is therefore to render his Circle absolutely impregnable.

See, however, the Essay on Truth in "Konx om Pax". The Circle (in one aspect) asserts Duality, and emphasizes Division.

If one littlest thought intrude upon the mind of the Mystic, his concentration is absolutely destroyed; and his consciousness remains on exactly the same level as the Stockbroker's. Even the smallest baby is incompatible with the virginity of its mother. If you leave even a single spirit within the circle, the effect of the conjuration will be entirely absorbed by it.

While one remains exposed to the action of all sorts of forces they more or less counterbalance each other, so that the general equilibrium, produced by evolution, is on the whole maintained. But if we suppress all but one, its action becomes irresistible. Thus, the pressure of the atmosphere would crush us if we "banished" that of our bodies; and we should crumble to dust if we rebelled successfully against cohesion. A man who is normally an "allround good sort" often becomes intolerable when he gets rid of his collection of vices; he is swept into monomania by the spiritual pride which had been previously restrained by countervailing passions. Again, there is a worse draught when an ill-fitting door is closed than when it stands open. It is not as necessary to protect his mother and his cattle from Don Juan as it was from the Hermits of the Thebaid.

The Magician must therefore take the utmost care in the matter of purification, "firstly", of himself, "secondly", of his instruments, "thirdly", of the place of working. Ancient Magicians recommended a preliminary purification of from three days to many months. During this period of training they took the utmost pains with diet. They avoided animal food, lest the elemental spirit of the animal should get into their atmosphere. They practised sexual abstinence, lest they should be influenced in any way by the spirit of the wife. Even in regard to the excrements of the body they were equally careful; in trimming the hair and nails, they ceremonially destroyed

Such destruction should be by burning or other means which produces a complete chemical change. In so doing care should be taken to bless and liberate the native elemental of the thing burnt. This maxim is of universal application.

the severed portion. They fasted, so that the body itself might destroy anything extraneous to the bare necessity of its existence. They purified the mind by special prayers and conservations. They avoided the contamination of social intercourse, especially the conjugal kind; and their servitors were disciples specially chosen and consecrated for the work.

In modern times our superior understanding of the essentials of this process enables us to dispense to some extent with its external rigours; but the internal purification must be even more carefully performed. We may eat meat, provided that in doing so we affirm that we eat it in order to strengthen us for the special purpose of our proposed invocation.

In an Abbey of Thelema we say "Will" before a meal. The formula is as follows. "Do what thou wilt shall be the whole of the Law." "What is thy Will?" "It is my will to eat and drink" "To what end?" "That my body may be fortified thereby." "To what end?" "That I may accomplish the Great Work." "Love is the law, love under will." "Fall to!" This may be adapted as a monologue. One may also add the inquiry "What is the Great Work?" and answer appropriately, when it seems useful to specify the nature of the Operation in progress at the time. The point is to seize every occasion of bringing every available force to bear upon the objective of the assault. It does not matter what the force is (by any standard of judgment) so long as it plays its proper part in securing the success of the general purpose. Thus, even laziness may be used to increase our indifference to interfering impulses, or envy to counteract carelessness. See Liber CLXXV, Equinox I, VII, p. 37. This is especially true, since the forces are destroyed by the process. That is, one destroys a complex which in itself is "evil" and puts its elements to the one right use.

By thus avoiding those actions which might excite the comment of our neighbours we avoid the graver dangers of falling into spiritual pride.

We have understood the saying: "To the pure all things are pure", and we have learnt how to act up to it. We can analyse the mind far more acutely than could the ancients, and we can therefore distinguish the real and right feeling from its imitations. A man may eat meat from self-indulgence, or in order to avoid the dangers of asceticism. We must constantly examine ourselves, and assure ourselves that every action is really subservient to the One Purpose.

It is ceremonially desirable to seal and affirm this mental purity by Ritual, and accordingly the first operation in any actual ceremony is bathing and robing, with appropriate words. The bath signifies the removal of all things extraneous to antagonistic to the one thought. The putting on of the robe is the positive side of the same operation. It is the assumption of the fame of mind suitable to that one thought.

A similar operation takes place in the preparation of every instrument, as has been seen in the Chapter devoted to that subject. In the preparation of the place of working, the same considerations apply. We first remove from that place all objects; and we then put into it those objects, and only those objects, which are necessary. During many days we occupy ourselves in this process of cleansing and consecration; and this again is confirmed in the actual ceremony.

The cleansed and consecrated Magician takes his cleansed and consecrated instruments into that cleansed and consecrated place, and there proceeds to repeat that double ceremony in the ceremony itself, which has these same two main parts. The first part of every ceremony is the banishing; the second, the invoking. The same formula is repeated even in the ceremony of banishing itself, for in the banishing ritual of the pentagram we not only command the demons to depart, but invoke the Archangels and their hosts to act as guardians of the Circle during our pre-occupation with the ceremony proper. In more elaborate ceremonies it is usual to banish everything by name. Each element, each planet, and each sign, perhaps even the Sephiroth themselves; all are removed, including the very one which we wished to invoke, for that forces as existing in Nature is always impure. But this process, being long and wearisome, is not altogether advisable in actual working. It is usually sufficient to perform a general banishing, and to rely upon the aid of the guardians invoked. Let the banishing therefore be short, but in no wise slurred — for it is useful as it tends to produce the proper attitude of mind for the invocations. "The Banishing Ritual of the Pentagram" (as now rewritten, Liber 333, Cap.

XXV) is the best to use.

See also the Ritual called "The Mark of the Beast" given in an Appendix. But this is pantomorphous.

Only the four elements are specifically mentioned, but these four elements contain the planets and the signs

The signs and the planets, of course, contain, the elements. It is important to remember this fact, as it helps one to grasp what all these terms really mean. None of the "Thirty-two Paths" is a simple idea; each one is a combination, differentiated from the others by its structure and proportions. The chemical elements are similarly constituted, as the critics of Magick have at last been compelled to admit.

— the four elements are Tetragrammaton; and Tetragrammaton is the Universe. This special precaution is, however, necessary: make exceedingly sure that the ceremony of banishing is effective! Be alert and on your guard! Watch before you pray! The feeling of success in banishing, once acquired, is unmistakable.

At the conclusion, it is usually well to pause for a few moments, and to make sure once more that every thing necessary to the ceremony is in its right place. The Magician may then proceed to the final consecration of the furniture of the Temple.

That is, of the special arrangement of that furniture. Each object should have been separately consecrated beforehand. The ritual here in question should summarize the situation, and devote the particular arrangement to its purpose by invoking the appropriate forces. Let it be well remembered that each object is bound by the Oaths of its original consecration as such. Thus, if a pantacle has been made sacred to Venus, it cannot be used in an operation of Mars; the Energy of the Exorcist would be taken up in overcoming the opposition of the "Karma" or inertia therein inherent.

CHAPTER XIV

OF THE CONSECRATIONS:

WITH AN ACCOUNT OF THE NATURE AND NURTURE OF THE MAGICAL LINK.

I

Consecration is the active dedication of a thing to a single purpose. Banishing prevents its use for any other purpose, but it remains inert until consecrated. Purification is performed by water, and banishing by air, whose weapon is the sword. Consecration is performed by fire, usually symbolised by the holy lamp.

The general conception is that the three active elements co-operate to affect earth; but earth itself may be employed as an instrument. Its function is solidification. The use of the Pentacle is indeed very necessary in some types of operation, especially those whose object involves manifestation in matter, and the fixation in (more or less) permanent form of the subtle forces of Nature.

In most extant magical rituals the two operations are performed at once; or (at least) the banishing has the more important place, and greater pains seem to be taken with it; but as the student advances to Adeptship the banishing will diminish in importance, for it will no longer be so necessary. The Circle of the Magician will have been perfected by his habit of Magical work. In the truest sense of that word, he will never step outside the Circle during his whole life. But the consecration, being the application of a positive force, can always be raised to a closer approximation to perfection. Complete success in banishing is soon attained; but there can be no completeness in the advance to holiness.

The method of consecration is very simple. Take the wand, or the holy oil, and draw upon the object to be consecrated the supreme symbol of the force to which you dedicate it. Confirm this dedication in words, invoking the appropriate God to indwell that pure temple which you have prepared for Him. Do this with fervour and love, as if to balance the icy detachment which is the proper mental attitude for banishing.

The Hebrew legends furnish us with the reason for the respective virtues of water and fire. The world was purified by water at the Deluge, and will be consecrated by fire at the last Judgment. Not until that is finished can the "real ceremony" begin.

The words of purification are: Asperges me, Therion, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Those of consecration are: Accendat in nobis Therion ignem sui amoris et flammam aeternae caritatis.

These may now advantageously be replaced by (a) "... pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." (CCXX, I, 44) to banish; and (b) "I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body." (CCXX, II, 62) to consecrate. For the Book of the Law contains the Supreme Spells.

These, as initiates of the VII Degree of O.T.O. are aware, mean more than appears.

II

It is a strange circumstance that no Magical writer has hitherto treated the immensely important subject of the Magical Link. It might almost be called the Missing Link. It has apparently always been taken for granted, only lay writers on Magick like Dr. J. G. Frazer have accorded the subject its full importance.

Let us try to make considerations of the nature of Magick in a strictly scientific spirit, as well as, deprived of the guidance of antiquity, we may.

What is a Magical Operation? It may be defined as any event in nature which is brought to pass by Will. We must not exclude potato-growing or banking from our definition.

Let us take a very simple example of a Magical Act: that of a man blowing his nose. What are the conditions of the success of the Operation? Firstly, that the man's Will should be to blow his nose; secondly, that he should have a nose capable of being blown; thirdly, that he should have at command an apparatus capable of expressing his spiritual Will in terms of material force, and applying that force to the object which he desires to affect. His Will may be as strong and concentrated as that of Jupiter, and his nose may be totally incapable of resistance; but unless the link is made by the use of his nerves and muscles in accordance with psychological, physiological, and physical law, the nose will remain unblown through all eternity.

Writers of Magick have been unsparing in their efforts to instruct us in the preparation of the Will, but they seem to have imagined that no further precaution was necessary. There is a striking case of an epidemic of this error whose history is familiar to everybody. I refer to Christian Science, and the cognate doctrines of "mental healing" and the like. The theory of such people, stripped of dogmatic furbelows, is perfectly good Magic of its kind, its negroid kind. The idea is correct enough: matter is an illusion created by Will through mind, and consequently susceptible of alteration at the behest of its creator. But the practice has been lacking. They have not developed a scientific technique for applying the Will. It is as if they expected the steam of Watts' kettle to convey people from place to place without the trouble of inventing and using locomotives.

Let us apply these considerations to Magick in its restricted sense, the sense in which it was always understood until the Master Therion extended it to cover the entire operations of Nature.

What is the theory implied in such rituals as those of the Goetia? What does the Magician do? He applies himself to invoke a God, and this God compels the appearance of a spirit whose function is to perform the Will of the magician at the moment. There is no trace of what may be called machinery in the method. The exorcist hardly takes the pains of preparing a material basis for the spirit to incarnate except the bare connection of himself with his sigil. It is apparently assumed that the spirit already possesses the means of working on matter. The conception seems to be that of a schoolboy who asks his father to tell the butler to do something for him. In other words, the theory is grossly animistic. The savage tribes described by Frazer had a far more scientific theory. The same may be said of witches, who appear to have been wiser than the thaumaturgists who despised them. They at least made waxen images — identified by baptism — of the people they wished to control. They at least used appropriate bases for Magical manifestations, such as blood and other vehicles of animal force, with those of vegetable virtue such as herbs. They were also careful to put their bewitched products into actual contact — material or astral — with their victims. The classical exorcists, on the contrary, for all their learning, were careless about this essential condition. They acted as stupidly as people who should write business letters and omit to post them.

It is not too much to say that this failure to understand the conditions of success accounts for the discredit into which Magick fell until Eliphas Levi undertook the task of re-habilitating it two generations ago. But even he

(profoundly as he studied, and luminously as he expounded, the nature of Magick considered as a universal formula) paid no attention whatever to that question of the Magical Link, though he everywhere implies that it is essential to the Work. He evaded the question by making the "petitio principii" of assigning to the Astral Light the power of transmitting vibrations of all kinds. He nowhere enters into detail as to how its effects are produced. He does not inform us as to the qualitative or quantitative laws of this light. (The scientifically trained student will observe the analogy between Levi's postulate and that of ordinary science "in re" the luminiferous ether.)

It is deplorable that nobody should have recorded in a systematic form the results of our investigations of the Astral Light. We have no account of its properties or of the laws which obtain in its sphere. Yet these are sufficiently remarkable. We may briefly notice that, in the Astral Light, two or more objects can occupy the same space at the same time without interfering with each other or losing their outlines.

In that Light, objects can change their appearance completely without suffering change of Nature. The same thing can reveal itself in an infinite number of different aspects; in fact, it identifies itself by so doing, much as a writer or a painter reveals himself in a succession of novels or pictures, each of which is wholly himself and nothing else, but himself under varied conditions, though each appears utterly different from its fellows. In that Light one is "swift without feet and flying without wings"; one can travel without moving, and communicate without conventional means of expression. One is insensible to heat, cold, pain, and other forms of apprehension, at least in the shapes which are familiar to us in our bodily vehicles. They exist, but they are appreciated by us, and they affect us, in a different manner. In the Astral Light we are bound by what is, superficially, an entirely different series of laws. We meet with obstacles of a strange and subtle character; and we overcome them by an energy and cunning of an order entirely alien to that which serves us in earthly life. In that Light, symbols are not conventions but realities, yet (on the contrary) the beings whom we encounter are only symbols of the realities of our own nature. Our operations in that Light are really the adventures of our own personified thoughts. The universe is a projection of ourselves; an image as unreal as that of our faces in a mirror, yet, like that face, the necessary form of expression thereof, not to be altered save as we alter ourselves.

This passage must not be understood as asserting that the Universe is purely subjective. On the contrary, the Magical Theory accepts the absolute reality of all things in the most objective sense. But all perceptions are neither the observer nor the observed; they are representations of the relation between them. We cannot affirm any quality in an object as being independent of our sensorium, or as being in itself that which it seems to us. Nor can we assume that what we cognize is more than a partial phantom of its cause. We cannot even determine the meaning of such ideas as motion, or distinguish between time and space, except in relation to some particular observer. For example, if I fire a cannon twice at an interval of 3 hours, an observer on the Sun would note a difference of some 200,000 miles in space between the shots, while to me they seem "in the same place." Moreover, I am incapable of perceiving any phenomenon except by means of the arbitrary instruments of my senses; it is thus correct to say that the Universe as I know it is subjective, without denying its objectivity.

The mirror may be distorted, dull, clouded, or cracked; and to this extent, the reflection of ourselves may be false even in respect of its symbolic presentation. In that Light, therefore, all that we do is to discover ourselves by means of a sequence of hieroglyphics, and the changes which we apparently operate are in an objective sense illusions.

But the Light serves us in this way. It enables us to see ourselves, and therefore to aid us to initiate ourselves by showing us what we are doing. In the same way a watchmaker uses a lens, though it exaggerates and thus falsifies the image of the system of wheels which he is trying to adjust. In the same way, a writer employs arbitrary characters according to a meaningless convention in order to enable his reader by retranslating them

to obtain an approximation to his idea.

Such are a few of the principal characteristics Astral Light. Its quantitative laws are much less dissimilar from those of material physics. Magicians have too often been foolish enough to suppose that all classes of Magical Operations were equally easy. They seem to have assumed that the "almighty power of God" was an infinite quantity in presence of which all finites were equally insignificant. "One day is with the Lord as a thousand years" is their first law of Motion. "Faith can move mountains" they say, and disdain to measure either the faith or the mountains. If you can kill a chicken by Magick, why not destroy an army with equal exertion? "With God all things are possible."

This absurdity is an error of the same class as that mentioned above. The facts are wholly opposed. Two and two make four in the Astral as rigorously as anywhere else. The distance of one's Magical target and the accuracy of one's Magical rifle are factors in the success of one's Magical shooting in just the same way as at Bisley. The law of Magical gravitation is as rigid as that of Newton. The law of Inverse Squares may not apply; but some such law does apply. So it is for everything. You cannot produce a thunderstorm unless the materials exist in the air at the time, and a Magician who could make rain in Cumberland might fail lamentably in the Sahara. One might make a talisman to win the love of a shop-girl and find it work, yet be baffled in the case of a countess; or vice versa. One might impose one's Will on a farm, and be crushed by that of a city; or vice versa. The MASTER THERION himself, with all his successes in every kind of Magick, sometimes appears utterly impotent to perform feats which almost any amateur might do, because He has matched his Will against that of the world, having undertaken the Work of a Magus to establish the word of His Law on the whole of mankind. He will succeed, without doubt, but He hardly expects to see more than a sample of His product during His present incarnation. But He refuses to waste the least fraction of His force on works foreign to His WORK, however obvious it may seem to the onlooker that His advantage lies in commanding stones to become bread, or otherwise making things easy for Himself.

These considerations being thoroughly understood we may return to the question of making the Magical Link. In the case above cited FRATER PERDURABO composed His talisman by invoking His Holy Guardian Angel according to the Sacred Magick of Abramelin the Mage. That Angel wrote on the lamen the Word of the Aeon. The Book of the Law is this writing. To this lamen the Master Therion gave life by devoting His own life thereto. We may then regard this talisman, the Law, as the most powerful that has been made in the world's history, for previous talismans of the same type have been limited in their scope by conditions of race and country. Mohammed's talisman, Allah, was good only from Persia to the Pillars of Hercules. The Buddha's, Anatta, operated only in the South and East of Asia. The new talisman, Thelema, is master of the planet.

But now observe how the question of the Magical Link arises! No matter how mighty the truth of Thelema, it cannot prevail unless it is applied to any by mankind. As long as the Book of the Law was in Manuscript, it could only affect the small group amongst whom it was circulated. It had to be put into action by the Magical Operation of publishing it. When this was done, it was done without proper perfection. Its commands as to how the work ought to be done were not wholly obeyed. There were doubt and repugnance in FRATER PERDURABO's mind, and they hampered His work. He was half-hearted. Yet, even so then intrinsic power of the truth of the Law and the impact of the publication were sufficient to shake the world so that a critical war broke out, and the minds of men were moved in a mysterious manner. The second blow was struck by the re-publication of the Book in September 1913, and this time the might of this Magick burst out and caused a catastrophe to civilization. At this hour, the MASTER THERION is concealed, collecting his forces for a final blow. When The Book of the Law and its Comment is published, with the forces of His whole Will in perfect obedience to the instructions which have up to now been misunderstood or neglected,

the result will be incalculably effective. The event will establish the kingdom of the Crowned and Conquering Child over the whole earth, and all men shall bow to the Law, which is "love under will".

This is an extreme case; but there is one law only to govern the small as the great. The same laws describe and measure the motions of the ant and the stars. Their light is no swifter than that of a spark. In every operation of Magick the link must be properly made. The first requisite is the acquisition of adequate force of the kind required for the purpose. We must have electricity of a certain potential in sufficient amount if we wish to heat food in a furnace. We shall need a more intense current and a greater supply to light a city than to charge a telephone wire. No other kind of force will do. We cannot use the force of steam directly to impel an aeroplane, or to get drunk. We must apply it in adequate strength in an appropriate manner.

It is therefore absurd to invoke the spirit of Venus to procure us the love of an Empress, unless we take measures to transmit the influence of our work to the lady. We may for example consecrate a letter expressing our Will; or, if we know how, we may use some object connected with the person whose acts we are attempting to control, such as a lock of hair or a handkerchief once belonging to her, and so in subtle connection with her aura. But for material ends it is better to have material means. We must not rely on fine gut in trolling for salmon. Our will to kill a tiger is poorly conveyed by a charge of small shot fired at a range of one hundred yards. Our talisman must, therefore, be an object suitable to the nature of our Operation, and we must have some such means of applying its force to such a way as will naturally compel the obedience of the portion of Nature which we are trying to change. If one will the death of a sinner, it is not sufficient to hate him, even if we grant that the vibrations of thought, when sufficiently powerful and pure, may modify the Astral light sufficiently to impress its intention to a certain extent on such people as happen to be sensitive. It is much surer to use one's mind and muscle in service of that hate by devising and making a dagger, and then applying the dagger to the heart of one's enemy. One must give one's hate a bodily form of the same order as that which one's enemy has taken for his manifestation. Your spirit can only come into contact with his by means of this magical manufacture of phantoms; in the same way, one can only measure one's mind (a certain part of it) against another man's by expressing them in some such form as the game of chess. One cannot use chessmen against another man unless he agree to use them in the same sense as you do. The board and men form the Magical Link by which you can prove your power to constrain him to yield. The game is a device by which you force him to turn down his king in surrender, a muscular act made in obedience to your will, though he may be twice your weight and strength.

These general principles should enable the student to understand the nature of the work of making the Magical Link. It is impossible to give detailed instructions, because every case demands separate consideration. It is sometimes exceedingly difficult to devise proper measures.

Remember that Magick includes all acts soever. Anything may serve as a Magical weapon. To impose one's Will on a nation, for instance, one's talisman may be a newspaper, one's triangle a church, or one's circle a Club. To win a woman, one's pantacle may be a necklace; to discover a treasure, one's wand may be a dramatist's pen, or one's incantation a popular song.

Many ends, many means: it is only important to remember the essence of the operation, which is to will its success with sufficiently pure intensity, and to incarnate that will in a body suitable to express it, a body such that its impact on the bodily expression of the idea one wills to change is to cause it to do so. For instance, is it my will to become a famous physician? I banish all "hostile spirits" such as laziness, alien interests, and confliction pleasures, from my "circle" the hospital; I consecrate my "weapons" (my various abilities) to the study of medicine; I invoke the "Gods" (medical authorities) by studying and obeying their laws in their books. I embody the "Formulae" (the ways in which causes and effects influence disease) in a "Ritual" (my personal style of constraining sickness to conform with my will). I persist in these conjurations year after year,

making the Magical gestures of healing the sick, until I compel the visible appearance of the Spirit of Time, and make him acknowledge me his master. I have used the appropriate kind of means, in adequate measure, and applied them in ways pertinent to my purpose by projecting my incorporeal idea of ambition in a course of action such as to induce in others the incorporeal idea of satisfying mine. I made my Will manifest to sense; sense swayed the Wills of my fellowmen; mind wrought on mind through matter.

I did not “sit for” a medical baronetcy by wishing I had it, or by an “act of faith”, or by praying to God “to move Pharaoh’s heart”, as our modern mental, or our mediaeval, mystic, miracle-mongers were and are muddlers and maudlin enough to advise us to do.

A few general observations on the Magical Link may not be amiss, in default of details; one cannot make a Manual of How to Go Courting, with an Open-Sesame to each particular Brigand’s Cavern, any more than one can furnish a budding burglar with a directory containing the combination of every existing safe. But one can point out the broad distinctions between women who yield, some to flattery, some to eloquence, some to appearance, some to rank, some to wealth, some to ardour, and some to authority. We cannot exhaust the combinations of Lover’s Chess, but we may enumerate the principal gambits: the Bouquet, the Chocolates, the Little Dinner, the Cheque-Book, the Poem, the Motor by Moonlight, the Marriage Certificate, the Whip, and the Feigned Flight.

The Magical Link may be classified under three main heads; as it involves (1) one plane and one person, (2) one plane and two or more persons, (3) two planes.

In class (1) the machinery of Magick — the instrument — already exists. Thus, I may wish to heal my own body, increase my own energy; develop my own mental powers, or inspire my own imagination. Here the Exorcist and the Demon are already connected, consciously or subconsciously, by an excellent system of symbols. The Will is furnished by Nature with an apparatus adequately equipped to convey and execute its orders.

It is only necessary to inflame the Will to the proper pitch and to issue its commands; they are instantly obeyed, unless — as in the case of organic disease — the apparatus is damaged beyond the art of Nature to repair. It may be necessary in such a case to assist the internal “spirits” by the “purification” of medicines, the “banishing” of diet, or some other extraneous means.

But at least there is no need of any special device “ad hoc” to effect contact between the Circle and the Triangle. Operations of this class are therefore often successful, even when the Magician has little or no technical knowledge of Magick. Almost any duffer can “pull himself together”, devote himself to study, break off a bad habit, or conquer a cowardice. This class of work, although the easiest, is yet the most important; for it includes initiation itself in its highest sense. It extends to the Absolute in every dimension; it involves the most intimate analysis, and the most comprehensive synthesis. In a sense, it is the sole type of Magick either necessary or proper to the Adept; for it includes both the attainment of the Knowledge and Conversation of the Holy Guardian Angel, and the Adventure of the Abyss.

The second class includes all operations by which the Magician strives to impose his Will upon objects outside his own control, but within that of such other wills as are symbolised by means of a system similar to his own. That is, they can be compelled naturally by cognate consciousness.

For instance, one may wish to obtain the knowledge put forth in this book. Not knowing that such a book exists, one might yet induce some one who knows of it to offer a copy. Thus one’s operation would consist in inflaming one’s Will to possess the knowledge to the point of devoting one’s life to it, in expressing that will

by seeking out people who seem likely to know what is needed, and in imposing it on them by exhibiting such enthusiastic earnestness that they will tell the enquirer that this book will meet his needs.

Does this sound too simple? Can this obvious common-sense course be really that marvellous Magick that frightens folk so? Yes, even this triviality is one instance of how Magick works.

But the above practical programme may be a fiasco. One might then resort to Magick in the conventional sense of the word, by constructing and charging a Pantacle appropriate to the object; this Pantacle should then cause a strain in the Astral Light such that the vibrations would compel some alien consciousness to restore equilibrium by bringing the book.

Suppose a severer and more serious aim; suppose that I wish to win a woman who dislikes me and loves somebody else. In this case, not only her Will, but her lover's must be overcome by my own. I have no direct control of either. But my Will is in touch with the woman's by means of our minds; I have only to make my mind the master of hers by the existing means of communication; her mind will then present its recantation to her Will, her Will repeal its decision, and her body submit to mine as the seal of her surrender.

Here the Magical Link exists; only it is complex instead of simple as in the First Class.

There is opportunity for all kinds of error in the transmission of the Will; misunderstanding may mar the matter; a mood may make mischief; external events may interfere; the lover may match me in Magick; the Operation itself may offend nature in many ways; for instance, if there is a subconscious incompatibility between myself and the woman, I deceive myself into thinking that I desire her. Such a flaw is enough to bring the whole operation to naught, just as no effort of Will can make oil mix with water.

I may work "naturally" by wooing, of course. But, magically, I may attack her astrally so that her aura becomes uneasy, responding no longer to her lover. Unless they diagnose the cause, a quarrel may result, and the woman's bewildered and hungry Body of Light may turn in its distress to that of the Magician who has mastered it.

Take a third case of this class 2. I wish to recover my watch, snatched from me in a crowd.

Here I have no direct means of control over the muscles that could bring back my watch, or over the mind that moves these muscles. I am not even able to inform that mind of my Will, for I do not know where it is. But I know it to be a mind fundamentally like my own, and I try to make a Magical Link with it by advertising my loss in the hope of reaching it, being careful to calm it by promising it immunity, and to appeal to its own known motive by offering a reward. I also attempt to use the opposite formula; to reach it by sending my "familiar spirits", the police, to hunt it, and compel its obedience by threats.

The ceremonial method would be to transfer to the watch — linked naturally to me by possession and use — a thought calculated to terrify the thief, and induce him to get rid of it at once. Observing clairsentiently this effect, suggest relief and reward as the result of restoring it.

Again, a sorcerer might happen to possess an object belonging magically to a rich man, such as a compromising letter, which is really as much part of him as his liver; he may then master the will of that man by intimidating his mind. His power to publish the letter is as effective as if he could injure the man's body directly.

These "natural" cases may be transposed into subtler terms; for instance, one might master another man, even a stranger, by sheer concentration of will, ceremonially or otherwise wrought up to the requisite potential. But in one way or another that will must be made to impinge on the man; by the normal means of contact if

possible, if not, by attacking some sensitive spot in his subconscious sensorium. But the heaviest rod will not land the smallest fish unless there be a line of some sort fixed firmly to both.

The Third Class is characterized by the absence of any existing link between the Will of the Magician and that controlling the object to be affected. (The Second Class may approximate to the Third when there is no possibility of approaching the second mind by normal means, as sometimes happens).

This class of operations demands not only immense knowledge of the technique of Magick combined with tremendous vigour and skill, but a degree of Mystical attainment which is exceedingly rare, and when found is usually marked by an absolute apathy on the subject of any attempt to achieve any Magick at all. Suppose that I wish to produce a thunderstorm. This event is beyond my control or that of any other man; it is as useless to work on their minds as my own. Nature is independent of, and indifferent to, man's affairs. A storm is caused by atmospheric conditions on a scale so enormous that the united efforts of all us Earth-vermin could scarcely disperse one cloud, even if we could get at it. How then can any Magician, he who is above all things a knower of Nature, be so absurd as to attempt to throw the Hammer of Thor? Unless he be simply insane, he must be initiated in a Truth which transcends the apparent facts. He must be aware that all nature is a continuum, so that his mind and body are consubstantial with the storm, are equally expressions of One Existence, all alike of the self-same order of artifices whereby the Absolute appreciates itself. He must also have assimilated the fact that the Quantity is just as much a form as Quality; that as all things are modes of One Substance, so their measures are modes of their relation. Not only are gold and lead mere letters, meaningless in themselves yet appointed to spell the One Name; but the difference between the bulk of a mountain and that of a mouse is no more than one method of differentiating them, just as the letter "m" is not bigger than the letter "i" in any real sense of the word.

Professor Rutherford thinks it not theoretically impracticable to construct a detonator which could destroy every atom of matter by releasing the energies of one, so that the vibrations would excite the rest to disintegrate explosively.

Our Magician, with this in his mind, will most probably leave thunderstorms to stew in their own juice; but, should he decide (after all) to enliven the afternoon, he will work in the manner following.

First, what are the elements necessary for his storms? He must have certain stores of electrical force, and the right kind of clouds to contain it.

He must see that the force does not leak away to earth quietly and slyly.

He must arrange a stress so severe as to become at last so intolerable that it will disrupt explosively.

Now he, as a man, cannot pray to God to cause them, for the Gods are but names for the forces of Nature themselves.

But, "as a Mystic", he knows that all things are phantoms of One Thing, and that they may be withdrawn therein to reissue in other attire. He knows that all things are in himself, and that he is All-One with the All. There is therefore no theoretical difficulty about converting the illusion of a clear sky into that of a tempest. On the other hand, he is aware, "as a Magician", that illusions are governed by the laws of their nature. He knows that twice two is four, although both "two" and "four" are merely properties pertaining to One. He can only use the Mystical identity of all things in a strictly scientific sense. It is true that his experience of clear skies and storms proves that his nature contains elements cognate with both; for if not, they could not affect him. He is the Microcosm of his own Macrocosm, whether or no either one or the other extend beyond his knowledge of them. He must therefore arouse in himself those ideas which are clansmen of the Thunderstorm, collect all available objects of the same nature for talismans, and proceed to excite all these to the utmost by a

Magical ceremony; that is, by insisting on their godhead, so that they flame within and without him, his ideas vitalising the talismans. There is thus a vivid vibration of high potential in a certain group of sympathetic substances and forces; and this spreads as do the waves from a stone thrown into a lake, widening and weakening; till the disturbance is compensated. Just as a handful of fanatics, insane with one over-emphasised truth, may infect a whole country for a time by inflaming that thought in their neighbours, so the Magician creates a commotion by disturbing the balance of power. He transmits his particular vibration as a radio operator does with his ray; rate-relation determines exclusive selection.

In practice, the Magician must “evoke the spirits of the storm” by identifying himself with the ideas of which atmospheric phenomena are the expressions as his humanity is of him; thus achieved, he must impose his Will upon them by virtue of the superiority of his intelligence and the integration of his purpose to their undirected impulses and uncomprehending interplay.

All such Magick demands the utmost precision in practice. It is true that the best rituals give us instructions in selecting our vehicles of force. In 777 we find “correspondences” of many classes of being with the various types of operation, so that we know what weapons, jewels, figures, drugs, perfumes, names, etc. to employ in any particular work. But it has always been assumed that the invoked force is intelligent and competent, that it will direct itself as desired without further ado, by this method of sympathetic vibrations.

The necessity of timing the force has been ignored; and so most operations, even when well performed as far as invocation goes, are as harmless as igniting loose gunpowder.

But, even allowing that Will is sufficient to determine the direction, and prevent the dispersion of the force, we can hardly be sure that it will act on its object, unless that object be properly prepared to receive it. The Link must be perfectly made. The object must possess in itself a sufficiency of stuff sympathetic to our work. We cannot make love to a brick, or set an oak to run errands.

We see, then, that we can never affect anything outside ourselves save only as it is also within us. Whatever I do to another, I do also to myself. If I kill a man, I destroy my own life at the same time. That is the magical meaning of the so-called “Golden Rule”, which should not be in the imperative but in the indicative mood. Every vibration awakens all others of its particular pitch.

There is thus some justification for the assumption of previous writers on Magick that the Link is implicit, and needs no special attention. Yet, in practice, there is nothing more certain than that one ought to confirm one's will by all possible acts on all possible planes. The ceremony must not be confined to the formally magical rites. We must neglect no means to our end, neither despising our common sense, nor doubting our secret wisdom.

When Frater I. A. was in danger of death in 1899 e.v. Frater V. N. and FRATER PERDURABO did indeed invoke the spirit Buer to visible manifestation that the might heal their brother; but also one of them furnished the money to send him to a climate less cruel than England's. He is alive to day

P.S. He died some months after this passage was written: but he had been enabled to live and work for nearly a quarter of a century longer than he would otherwise have done.

; who cares whether spirits or shekels wrought that which these Magicians willed?

Let the Magical Link be made strong! It is “love under will”; it affirms the identity of the Equation of the work; it makes success Necessity.

CHAPTER XVI

(Part I)

OF THE OATH

The third operation in any magical ceremony is the oath or proclamation. The Magician, armed and ready, stands in the centre of the Circle, and strikes once upon the bell as if to call the attention of the Universe. He then declares "who he is", reciting his magical history by the proclamation of the grades which he has attained, giving the signs and words of those grades.

This is not merely to prove himself a person in authority. It is to trace the chain of causes that have led to the present position, so that the operation is seen as karma.

He then states the purpose of the ceremony, and proves that it is necessary to perform it and to succeed in its performance. He then takes an oath before the Lord of the Universe (not before the particular Lord whom he is invoking) as if to call Him to witness to the act. He swears solemnly that he will perform it — that nothing shall prevent him from performing it — that he will not leave the operation until it is successfully performed — and once again he strikes upon the bell.

Yet, having demonstrated himself in that position at once infinitely lofty and infinitely unimportant, the instrument of destiny, he balances this by the "Confession", in which there is again an infinite exaltation harmonised with an infinite humility. He admits himself to be a weak human being humbly aspiring to something higher; a creature of circumstance utterly dependent — even for the breath of life — upon a series of fortunate accidents. He makes this confession prostrate

Compare the remarks in a previous chapter. But this is a particular case. We leave its justification as a problem.

before the altar in agony and bloody sweat. He trembles at the thought of the operation which he has dared to undertake, saying, "Father, if it be Thy Will, let this cup pass from me! Nevertheless not my will but Thine be done!"

Of course this is for the beginner. As soon as it is assimilated as true, he will say: "My will which is thine be done!" And ultimately no more distinguish "mine" from "thine". A sympathetic change of gesture will accompany the mental change.

The dread answer comes that It Must Be, and this answer so fortifies him with holy zeal that it will seem to him as if he were raised by divine hands from that prostrate position; with a thrill of holy exaltation he renews joyfully the Oath, feeling himself once again no longer the man but the Magician, yet not merely the Magician, but the chosen and appointed person to accomplish a task which, however apparently unimportant, is yet an integral part of universal destiny, so that if it were not accomplished the Kingdom of Heaven would be burst in pieces.

He is now ready to commence the invocations. He consequently pauses to cast a last glance around the Temple to assure himself of the perfect readiness of all things necessary, and to light the incense.

The Oath is the foundation of all Work in Magick, as it is an affirmation of the Will. An Oath binds the Magician for ever. In Part II of Book 4 something has already been said on this subject; but its importance deserves some further elaboration. Thus, should one, loving a woman, make a spell to compel her embraces,

and tiring of her a little later, evoke Zazel to kill her; he will find that the implications of his former Oath conflict with those proper to invoke the Unity of the Godhead of Saturn. Zazel will refuse to obey him in the case of the woman whom he has sworn that he loves. To this some may object that, since all acts are magical, every man who loves a woman implicitly takes an Oath of love, and therefore would never be able to murder her later, as we find to be the not uncommon case. The explanation is as follows. It is perfectly true that when Bill Sykes desires to possess Nancy, he does in fact evoke a spirit of the nature of Venus, constraining him by his Oath of Love (and by his magical power as a man) to bring him the girl. So also, when he wants to kill her, he evokes a Martial or Saturnian spirit, with an Oath of hate. But these are not pure planetary spirits, moving in well-defined spheres by rigidly righteous laws. They are gross concretions of confused impulses, "incapable of understanding the nature of an oath". They are also such that the idea of murder is nowise offensive to the Spirit of Love.

It is indeed the criterion of spiritual "caste" that conflicting elements should not coexist in the same consciousness. The psalm-singing Puritan who persecutes publicans, and secretly soaks himself in fire-water; the bewhiskered philanthropist in broadcloth who swindles his customers and sweats his employees: these men must not be regarded as single-minded scoundrels, whose use of religion and respectability to cloke their villainies is a deliberate disguise dictated by their criminal cunning. Far from it, they are only too sincere in their "virtues"; their terror of death and of supernatural vengeance is genuine; it proceeds from a section of themselves which is in irreconcilable conflict with their rascality. Neither side can conciliate, suppress, or ignore the other; yet each is so craven as to endure its enemy's presence. Such men are therefore without pure principles; they excuse themselves for every dirty trick that turns to their apparent advantage.

The first step of the Aspirant toward the Gate of Initiation tells him that purity — unity of purpose — is essential above all else. "Do what thou Wilt" strikes on him, a ray of fierce white flame consuming all that is not utterly God. Very soon he is aware that he cannot consciously contradict himself. He develops a subtle sense which warns him that two trains of thought which he had never conceived as connected are incompatible. Yet deeper drives "Do what thou wilt"; subconscious oppositions are evoked to visible appearance. The secret sanctuaries of the soul are cleansed. "Do What thou Wilt" purges his every part. He has become One, one only. His Will is consequently released from the interference of internal opposition, and he is a Master of Magick. But for that very reason he is now utterly impotent to achieve anything that is not in absolute accordance with his Original Oath, with his True Will, by virtue whereof he incarnated as a man. With Bill Sykes love and murder are not mutually exclusive, as they are with King Arthur. The higher the type of man, the more sensitive he becomes; so that the noblest love divines intuitively when a careless word or gesture may wound, and, vigilant, shuns them as being of the family of murder. In Magick, likewise, the Adept who is sworn to attain to the Knowledge and Conversation of his Holy Guardian Angel may in his grosser days have been expert as a Healer, to find that he is now incapable of any such work. He will probably be puzzled, and wonder whether he has lost all his power. Yet the cause may be no more than that the Wisdom of his Angel depreciates the interference of ignorant kindliness with diseases which may have been sent to the sufferer for a purpose profoundly important to his welfare.

In the case of THE MASTER THERION, he had originally the capacity for all classes of Orgia. In the beginning, He cured the sick, bewitched the obstinate, allured the seductive, routed the aggressive, made himself invisible, and generally behaved like a Young-Man-About-town on every possible plane. He would afflict one vampire with a Sending of Cats, and appoint another his private Enchantress, neither aware of any moral oxymoron, nor hampered by the implicit incongruity of his oaths.

But as He advanced in Adeptship, this coltishness found its mouth bitted; as soon as He took serious Oaths and was admitted to the Order which we name not, those Oaths prevented him using His powers as playthings.

Trifling operations, such as He once could do with a turn of the wrist, became impossible to the most persistent endeavour. It was many years before He understood the cause of this. But little by little He became so absorbed in the Work of His true Will that it no longer occurred to Him to indulge in capricious amusements.

Yet even at this hour, though He be verily a Magus of A.'. A.'. , though His Word be the Word of the Aeon, though He be the Beast 666, the Lord of the Scarlet Woman "in whom is all power given", there are still certain Orgia beyond Him to perform, because to do so would be to affirm what He hath denied in those Oaths by whose virtue He is That He is. This is the case, even when the spirit of such Orgia is fully consonant with His Will. The literal sense of His original Oath insists that it shall be respected.

The case offers two instances of this principle. FRATER PERDURABO specifically swore that he would renounce His personal possessions to the last penny; also that He would allow no human affection to hinder Him. These terms were accepted; He was granted infinitely more than He had imagined possible to an incarnated Man. On the other hand, the price offered by Him was exacted as strictly as if it had been stipulated by Shylock. Every treasure that he had on earth was taken away, and that, usually, in so brutal or cruel a manner as to make the loss itself the least part of the pang. Every human affection that He had in His heart — and that heart aches for Love as few hearts can ever conceive — was torn out and trampled with such infernal ingenuity in intensifying torture that His endurance is beyond belief. Inexplicable are the atrocities which accompanied every step in His Initiation! Death dragged away His children with slow savagery; the women He loved drank themselves into delirium and dementia before His eyes, or repaid His passionate devotion with toad-cold treachery at the moment when long years of loyalty had tempted Him to trust them. His friend, that bore the bag, stole that which was put therein, and betrayed his Master as thoroughly as he was able. At the first distant rumour that the Pharisees were out, his disciples "all forsook Him and fled". His mother nailed Him with her own hands to the cross, and reviled Him as nine years He hung thereupon.

Now, having endured to the end, being Master of Magick, He is mighty to Work His true Will; which Will is, to establish on Earth His Word, the Law of Thelema. He hath none other Will than this; so all that He doth is unto this end. All His Orgia bear fruit; what was the work of a month when He was a full Major Adept is to day wrought in a few minutes by the Words of Will, uttered with the right vibrations into the prepared Ear.

But neither by the natural use of His abilities, though they have made Him famous through the whole world, nor by the utmost might of his Magick, is He able to acquire material wealth beyond the minimum necessary to keep Him alive and at work. It is in vain that He protests that not He but the Work is in need of money; He is barred by the strict letter of His Oath to give all that He hath for His magical Attainment.

Yet more awful is the doom that He hath invoked upon Himself in renouncing His right as a man to enjoy the Love of those whom He loves with passion so selfless, so pure, and so intense in return for the power so to love Mankind that He be chosen to utter the Word of the Aeon for their sake, His reward universal abhorrence, bodily torment, mental despair, and moral paralysis.

Yet He, who hath power over Death, with breath to call back health, with a touch to beckon life, He must watch His own child waste away month by month, aware that His Art may not anywise avail, who hath sold the signet ring of his personal profit to buy him a plain gold band for the felon finger of his bride, that worn widow, the World!

CHAPTER XV

I

OF THE INVOCATION

In the straightforward or "Protestant" system of Magick there is very little to add to what has already been said. The Magician addresses a direct petition to the Being invoked. But the secret of success in invocation has not hitherto been disclosed. It is an exceedingly simple one. It is practically of no importance whatever that the invocation should be "right". There are a thousand different ways of compassing the end proposed, so far as external things are concerned. The whole secret may be summarised in these four words: "Enflame thyself in praying."

This is Qabalistically expressed in the old Formula: Domine noster, audi tuo servo! kyrie Christe! O Christe!

The mind must be exalted until it loses consciousness of self. The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician.

It is impossible to lay down rules for the obtaining of this special stimulus. To one the mystery of the whole ceremony may appeal; another may be moved by the strangeness of the words, even by the fact that the "barbarous names" are unintelligible to him. Some times in the course of a ceremony the true meaning of some barbarous name that has hitherto baffled his analysis may flash upon him, luminous and splendid, so that he is caught up unto orgasm. The smell of a particular incense may excite him effectively, or perhaps the physical ecstasy of the magick dance.

Every Magician must compose his ceremony in such a manner as to produce a dramatic climax. At the moment when the excitement becomes ungovernable, when then the whole conscious being of the Magician undergoes a spiritual spasm, at that moment must he utter the supreme adjuration.

One very effective method is to stop short, by a supreme effort of will, again and again, on the very brink of that spasm, until a time arrives when the idea of exercising that will fails to occur

This forgetfulness must be complete; it is fatal to try to "let oneself go" consciously.

. Inhibition is no longer possible or even thinkable, and the whole being of the Magician, no minutest atom saying nay, is irresistibly flung forth. In blinding light, amid the roar of ten thousand thunders, the Union of God and man is consummated.

If the Magician is still seen standing in the Circle, quietly pursuing his invocations, it is that all the conscious part of him has become detached from the true ego which lies behind that normal consciousness. But the circle is wholly filled with that divine essence; all else is but an accident and an illusion.

The subsequent invocations, the gradual development and materialization of the force, require no effort. It is one great mistake of the beginner to concentrate his force upon the actual stated purpose of the ceremony. This mistake is the most frequent cause of failures in invocation.

A corollary of this Theorem is that the Magician soon discards evocation almost altogether — only rare circumstances demand any action what ever on the material plane. The Magician devotes himself entirely to

the invocation of a god; and as soon as his balance approaches perfection he ceases to invoke any partial god; only that god vertically above him is in his path. And so a man who perhaps took up Magick merely with the idea of acquiring knowledge, love, or wealth, finds himself irrevocably committed to the performance of *The Great Work*.

It will now be apparent that there is no distinction between magick and meditation except of the most arbitrary and accidental kind.

There is the general metaphysical antithesis that Magick is the Art of the Will-to-Live, Mysticism of the Will-to-Die; but — "Truth comes bubbling to my brim; Life and Death are one to Him!".

II

Beside these open methods there are also a number of mental methods of Invocation, of which we may give three.

The first method concerns the so-called astral body. The Magician should practise the formation of this body as recommended in Liber O, and learn to rise on the planes according to the instruction given in the same book, though limiting his "rising" to the particular symbol whose God he wishes to invoke.

The second is to recite a mantra suitable to the God.

The third is the assumption of the form of the God — by transmuting the astral body into His shape. This last method is really essential to all proper invocation, and cannot be too sedulously practised.

There are many other devices to aid invocation, so many that it is impossible to enumerate them; and the Magician will be wise to busy himself in inventing new ones.

We will give one example.

Suppose the Supreme Invocation to consist of 20 to 30 barbarous names, let him imagine these names to occupy sections of a vertical column, each double the length of the preceding one; and let him imagine that his consciousness ascends the column with each name. The mere multiplication will then produce a feeling of awe and bewilderment which is the proper forerunner of ecstasy.

In the essay "Energized Enthusiasm" in No. IX, Vol. I of the Equinox

The earliest and truest Christians used what is in all essentials this method. See "Fragments of a Faith Forgotten" by G.R.S.Mead, Esq. B. A., pp. 80-81.

There is a real connexion between what the vulgar call blasphemy and what they call immorality, in the fact that the Christian legend is an echo of a Phallic rite. There is also a true and positive connexion between the Creative force of the Macrocosm, and that of the Microcosm. For this reason the latter must be made a pure and consecrated as the former. The puzzle for most people is how to do this. The study of Nature is the Key to that Gate.

is given a concise account of one of the classical methods of arousing Kundalini. This essay should be studied with care and determination.

CHAPTER XVI

(Part II)

OF THE CHARGE TO THE SPIRIT WITH SOME ACCOUNT OF THE CONSTRAINTS AND CURSES OCCASIONALLY NECESSARY

I

On the appearance of the spirit, or the manifestation of the force in the talisman which is being consecrated, it is necessary to bind it by an Oath or Charge. A spirit should be made to lay its hand visibly on the weapon by whose might it has been evoked, and to “swear obedience and faith to Him that liveth and triumpheth, that regneth above him in His palaces as the Balance of Righteousness and Truth” by the names used in the evocation.

It is then only necessary to formulate the Oath or Charge in language harmonious with the previously announced purpose of the operation.

The precaution indicated is not to let oneself sink into one’s humanity while the weapon is extended beyond the Circle. Were the force to flow from it to you instead of from you to it, you would be infallibly blasted, or, at the least, become the slave of the spirit.

At no moment is it more important that the Divine Force should not only fill, but radiate from, the aura of the Magician.

II

Occasionally it may happen that the spirit is recalcitrant, and refuses to appear.

Let the Magician consider the cause of such disobedience!

It may be that the place or time is wrong. One cannot easily evoke water-spirits in the Sahara, or salamanders in the English Lake District. Hismael will not readily appear when Jupiter is below the horizon.

It is not possible in this elementary treatise to explain the exact nature of the connexion between the rays of the actual planet called Jupiter and the Jupiterian elements which exist in various degrees in terrestrial objects.

In order to counteract a natural deficiency of this sort, one would have to supply a sufficient quantity of the proper kind of material. One cannot make bricks without straw.

With regard to invocations of the Gods, such considerations do not apply. The Gods are beyond most material conditions. It is necessary to fill the “heart” and “mind” with the proper basis for manifestation. The higher the nature of the God, the more true this is. The Holy Guardian Angel has always the necessary basis. His manifestation depends solely on the readiness of the Aspirant, and all magical ceremonies used in that invocation are merely intended to prepare that Aspirant; not in any way to attract or influence Him. It is His constant and

eternal Will

Since this Knowledge and Conversation is not universal, it seems at first as if an omnipotent will were being balked. But His Will and your will together make up that one will, because you and He are one. That one will is therefore divided against itself, so long as your will fails to aspire steadfastly.

Also, His will cannot constrain yours. He is so much one with you that even your will to separate is His will. He is so certain of you that He delights in your perturbation and coquetry no less than in your surrender. These relations are fully explained in Liber LXV. See also Liber Aleph CXI.

to become one with the Aspirant, and the moment the conditions of the latter make it possible, That Bridal is consummated.

III

The obstinacy of a spirit (or the inertial of a talisman) usually implies a defect in invocation. The spirit cannot resist even for a moment the constraint of his Intelligence, when that Intelligence is working in accordance with the Will of the Angel, Archangel and God above him. It is therefore better to repeat the Invocations than to proceed at once to curses.

The Magician should also consider

Of course this should have been done in preparing the Ritual. But he renews this consideration from the new standpoint attained by the invocation.

whether the evocation be in truth a necessary part of the Karma of the Universe, as he has stated in his own Oath (See Cap. XVI, I). For if this be a delusion, success is impossible. It will then be best to go back to the beginning, and recapitulate with greater intensity and power of analysis the Oath and the Invocations. And this may be done thrice.

But if this be satisfactorily accomplished, and the spirit be yet disobedient, the implication is that some hostile force is at work to hinder the operation. It will then become advisable to discover the nature of that force, and to attack and destroy it. This makes the ceremony more useful than ever to the Magician, who may thereby be led to unveil a black magical gang whose existence he had not hitherto suspected.

His need to check the vampiring of a lady in Paris by a sorceress once led FRATER PERDURABO to the discovery of a very powerful body of black magicians, which whom he was obliged to war for nearly 10 years before their ruin was complete and irremediable as it now is.

Such a discovery will not necessarily impede the ceremony. A general curse may be pronounced against the forces hindering the operation (for "ex hypothesi" no divine force can be interfering) and having thus temporarily dislodged them — for the power of the God invoked will suffice for this purpose — one may proceed with a certain asperity to conjure the spirit, for that he has done ill to bend before the conjurations of the Black Brothers.

Indeed, some demons are of a nature such that they only understand curses, are not amenable to courteous command: —

"a slave

Whom stripes may move, not kindness."

Finally, as a last resource, one may burn the Sigil of the Spirit in a black box with stinking substances, all having been properly prepared beforehand, and the magical links properly made, so that he is really tortured by the Operation.

The precise meaning of these phrases is at first sight obscure. The spirit is merely a recalcitrant part of one's own organism. To evoke him is therefore to become conscious of some part of one's own character; to command and constrain him is to bring that part into subjection. This is best understood by the analogy of teaching oneself some mental-physical accomplishment (e.g. billiards), by persistent and patient study and practice, which often involves considerable pain as well as trouble.

This is a rare event, however. Only once in the whole of his magical career was FRATER PERDURABO driven to so harsh a measure.

IV

In this connexion, beware of too ready a compliance on the part of the spirit. If some Black Lodge has got wind of your operation, it may send the spirit, full of hypocritical submission, to destroy you. Such a spirit will probably pronounce the oath amiss, or in some way seek to avoid his obligations.

It is a dangerous trick, though, for the Black Lodge to play; for if the spirit come properly under your control, it will be forced to disclose the transaction, and the current will return to the Black Lodge with fulminating force. The liars will be in the power of their own lie; their own slaves will rise up and put them into bondage. The wicked fall into the pit that they themselves digged.

And so perish all the King's enemies!

V

The charge to the spirit is usually embodied, except in works of pure evocation, which after all are comparatively rare, in some kind of talisman. In a certain sense, the talisman is the Charge expressed in hieroglyphics. Yet, every object soever is a talisman, for the definition of a talisman is: something upon which an act of will (that is, of Magick) has been performed in order to fit it for a purpose. Repeated acts of will in respect of any object consecrate it without further ado. One knows what miracles can be done with one's favourite mashie! One has used the mashie again and again, one's love for it growing in proportion to one's success with it, and that success again made more certain and complete by the effect of this "love under will", which one bestows upon it by using it.

It is, of course, very important to keep such an abject away from the contact of the profane. It is instinctive not to let another person use one's fishing rod or one's gun. It is not that they could do any harm in a material sense. It is the feeling that one's use of these things has consecrated them to one's self.

Of course, the outstanding example of all such talismans is the wife. A wife may be defined as an object specially prepared for taking the stamp of one's creative will. This is an example of a very complicated magical operation, extending over centuries. But, theoretically, it is just an ordinary case of talismanic magick. It is for this reason that so much trouble has been taken to prevent a wife having contact with the profane; or, at least, to try to prevent her.

Readers of the Bible will remember that Absalom publicly adopted David's wives and concubines on the roof of the palace, in order to signify that he had succeeded in breaking his father's magical power.

Now, there are a great many talismans in this world which are being left lying about in a most reprehensibly careless manner. Such are the objects of popular adoration, as ikons, and idols. But, it is actually true that a great deal of real magical Force is locked up in such things; consequently, by destroying these sacred symbols, you can overcome magically the people who adore them.

It is not at all irrational to fight for one's flag, provided that the flag is an object which really means something to somebody. Similarly, with the most widely spread and most devotedly worshipped talisman of all, money, you can evidently break the magical will of a worshipper of money by taking his money away from him, or by destroying its value in some way or another. But, in the case of money, general experience tells us that there is very little of it lying about loose. In this case, above all, people have recognised its talismanic virtue, that is to say, its power as an instrument of the will.

But with many ikons and images, it is easy to steal their virtue. This can be done sometimes on a tremendous scale, as, for example, when all the images of Isis and Horus, or similar mother-child combinations, were appropriated wholesale by the Christians. The miracle is, however, of a somewhat dangerous type, as in this case, where enlightenment has come through the researches of archaeologists. It has been shown that the so-called images of Mary and Jesus are really nothing but imitations of those of Isis and Horus. Honesty is the best policy in Magick as in other lines of life.

CHAPTER XVII

OF THE LICENSE TO DEPART

After a ceremony has reached its climax, anti-climax must inevitably follow. But if the ceremony has been successful this anti-climax is merely formal. The Magician should rest permanently on the higher plain to which he has aspired.

The rock-climber who relaxes on the face of the precipice falls to earth; but once he has reached a safe ledge he may sit down.

The whole force of the operation should be absorbed; but there is almost certain to be a residuum, since no operation is perfect: and (even if it were so) there would be a number of things, sympathetic to the operation, attracted to the Circle. These must be duly dispersed, or they will degenerate and become evil. It is always easy to do this where invocations are concerned; the mere removal of the strain imposed by the will of the magician will restore things to their normal aspects, in accordance with the great law of inertia. In a badly-managed evocation, however, this does not always obtain; the spirit may refuse to be controlled, and may refuse to depart — even after having sworn obedience. In such a case extreme danger may arise.

In the ordinary way, the Magician dismisses the spirit with these words: "And now I say unto thee, depart in peace unto thine habitations and abodes — and may the blessing of the Highest be upon thee in the name of (here mention the divine name suitable to the operation, or a Name appropriate to redeem that spirit); and let there be peace between thee and me; and be thou very ready to come, whensoever thou are invoked and called!"

It is usual to add "either by a word, or by a will, or by this mighty Conjunction of Magick Art."

Should he fail to disappear immediately, it is a sign that there is something very wrong. The Magician should immediately reconsecrate the Circle with the utmost care. He should then repeat the dismissal; and if this does not suffice, he should then perform the banishing ritual suitable to the nature of the spirit and, if necessary, add conjurations to the same effect. In these circumstances, or if anything else suspicious should occur, he should not be content with the apparent disappearance of the spirit, who might easily make himself invisible and lie in ambush to do the Magician a mischief when he stepped out of the Circle — or even months afterwards.

Any symbol which has once definitely entered your environment with your own consent is extremely dangerous; unless under absolute control. A man's friends are more capable of working him harm than are strangers; and his greatest danger lies in his own habits.

Of course it is the very condition of progress to build up ideas into the subconscious. The necessity of selection should therefore be obvious.

True, there comes a time when all elements soever must be thus assimilated. Samadhi is, by definition, that very process. But, from the point of view of the young magician, there is a right way — strait and difficult — of performing all this. One cannot too frequently repeat that what is lawful and proper to one Path is alien to another.

Immediately after the License to Depart, and the general closing up of the work, it is necessary that the Magician should sit down and write up his magical record. However much he may have been tired

He ought to be refreshed, more than after a full night's deep sleep. This forms one test of his skill.

by the ceremony, he ought to force himself to do this until it becomes a habit. Verily, it is better to fail in the magical ceremony than to fail in writing down an accurate record of it. One need not doubt the propriety of this remark. Even if one is eaten alive by Malkah be-Tarshishim ve-Ruachoth ha-Schehalim, it does not matter very much, for it is over so very quickly. But the record of the transactions is otherwise important. Nobody cares about Duncan having been murdered by Macbeth. It is only one of a number of similar murders. But Shakespeare's account of the incident is a unique treasure of mankind. And, apart from the question of the value to others, there is that of the value to the magician himself. The record of the magician is his best asset.

It is as foolish to do Magick without method, as if it were anything else. To do Magick without keeping a record is like trying to run a business without book-keeping. There are a great many people who quite misunderstand the nature of Magick. They have an idea that it is something vague and unreal, instead of being, as it is, a direct means of coming into contact with reality. It is these people who pay themselves with phrases, who are always using long words with no definite connotation, who plaster themselves with pompous titles and decorations which mean nothing whatever. With such people we have nothing to do. But to those who seek reality the Key of Magick is offered, and they are hereby warned that the key to the treasure-house is no good without the combination; and the combination is the magical record.

From one point of view, magical progress actually consists in deciphering one's own record.

As one is a Star in the Body of Nuith, every successive incarnation is a Veil, and the acquisition of the Magical Memory a gradual Unveiling of that Star, of that God.

For this reason it is the most important thing to do, on strictly magical grounds. But apart from this, it is absolutely essential that the record should be clear, full and concise, because it is only by such a record that your teacher can judge how it is best to help you. Your magical teacher has something else to do besides running around after you all the time, and the most important of all his functions is that of auditor. Now, if you call in an auditor to investigate a business, and when he asks for the books you tell him that you have not thought it worth while to keep any, you need not be surprised if he thinks you every kind of an ass.

It is — at least, it was — perfectly incredible to THE MASTER THERION that people who exhibit ordinary common sense in the other affairs of life should lose it completely when they tackle Magick. It goes far to justify the belief of the semi-educated that Magick is rather a crazy affair after all. However, there are none of these half-baked lunatics connected with the A.'. A.'. , because the necessity for hard work, for passing examinations at stated intervals, and for keeping an intelligible account of what they are doing, frightens away the unintelligent, idle and hysterical.

There are numerous models of magical and mystical records to be found in the various numbers of the "Equinox", and the student will have no difficulty in acquiring the necessary technique, if he be diligent in practice.

CHAPTER XVIII

OF CLAIRVOYANCE AND THE BODY OF LIGHT

ITS POWER AND ITS DEVELOPMENT

ALSO CONCERNING DIVINATION

I

Within the human body is another body of approximately the same size and shape;

i.e. as a general rule. It can be altered very greatly in these respects.

but made of a subtler and less illusory material. It is of course not "real"; but then no more is the other body! Before treating of clairvoyance one must discuss briefly this question of reality, for misapprehension on the subject has given rise to endless trouble.

There is the story of the American in the train who saw another American carrying a basket of unusual shape. His curiosity mastered him, and he leant across and said: "Say, stranger, what you got in that bag?" The other, lantern-jawed and taciturn, replied: "mongoose". The first man was rather baffled, as he had never heard of a mongoose. After a pause he pursued, at the risk of a rebuff: "But say, what is a Mongoose?" "Mongoose eats snakes", replied the other. This was another poser, but he pursued: "What in hell do you want a Mongoose for?" "Well, you see", said the second man (in a confidential whisper) "my brother sees snakes". The first man was more puzzled than ever; but after a long think, he continued rather pathetically: "But say, them ain't real snakes". "Sure", said the man with the basket, "but this Mongoose ain't real either".

This is a perfect parable of Magick. There is no such thing as truth in the perceptible universe; every idea when analysed is found to contain a contradiction. It is quite useless (except as a temporary expedient) to set up one class of ideas against another as being "more real". The advance of man towards God is not necessarily an advance towards truth. All philosophical systems have crumbled. But each class of ideas possesses true relations within itself. It is possible, with Berkeley,

The real Berkeley did nothing of the sort: the reference here is to an imaginary animal invented by Dr. Johnson out of sturdy British ignorance.

to deny the existence of water and of wood; but, for all that, wood floats on water. The Magician becomes identical with the immortal Osiris, yet the Magician dies. In this dilemma the facts must be restated. One should preferably say that the Magician becomes conscious of that part of himself which he calls the immortal Osiris; and that Part does not "die".

Now this interior body of the Magician, of which we spoke at the beginning of this chapter, does exist, and can exert certain powers which his natural body cannot do. It can, for example, pass through "matter", and it can move freely in every direction through space. But this is because "matter", in the sense in which we commonly use the word, is on another plane

We do not call electrical resistance, or economic laws, unreal, on the ground that they are not directly perceived by the senses. Our magical doctrine is universally accepted by sceptics — only they wish to make Magick itself an exception!

Now this fine body perceives a universe which we do not ordinarily perceive. It does not necessarily perceive the universe which we do normally perceive, so although in this body I can pass through the roof, it does not follow that I shall be able to tell what the weather is like. I might do so, or I might not: but if I could not, it would not prove that I was deceiving myself in supposing that I had passed through the roof. This body, which is called by various authors the Astral double, body of Light, body of fire, body of desire, fine body, scin-laeca and numberless other names is naturally fitted to perceive objects of its own class ... in particular, the phantoms of the astral plane.

There is some sort of vague and indeterminate relation between the Astrals and the Materials; and it is possible, with great experience, to deduce facts about material things from the astral aspect which they present to the eyes of the Body of Light.

This is because there is a certain necessary correspondence between planes; as in the case of an Anglo-Indian's liver and this temper. The relation appears "vague and indeterminate" only in so far as one happens to be ignorant of the laws which state the case. The situation is analogous to that of the chemist before the discovery of the law of "Combining Weights", etc.

This astral plane is so varied and so changeable that several clairvoyants looking at the same thing might give totally different accounts of what they saw; yet they might each make correct deductions. In looking at a man the first clairvoyant might say: "The lines of force are all drooping"; the second: "It seems all dirty and spotty"; a third: "The Aura looks very ragged." Yet all might agree in deducing that the man was in ill-health. In any case all such deductions are rather unreliable. One must be a highly skilled man before one can trust one's vision. A great many people think that they are extremely good at the business, when in fact they have only made some occasional shrewd guesses (which they naturally remember) in the course of hundreds of forgotten failures.

The only way to test clairvoyance is to keep a careful record of every experiment made. For example, FRATER O. M. once gave a clairvoyant a waistcoat to psychometrize. He made 56 statements about the owner of the waistcoat; of these 4 were notably right; 17, though correct, were of that class of statement which is true of almost everybody. The remainder were wrong. It was concluded from this that he showed no evidence of any special power. In fact, his bodily eyes, — if he could discern Tailoring — would have served him better, for he thought the owner of the vest was a corn-chandler, instead of an earl, as he is.

The Magician can hardly take too much trouble to develop this power in himself. It is extremely useful to him in guarding himself against attack; in obtaining warnings, in judging character, and especially in watching the process of his Ceremonies.

There are a great many ways of acquiring the power. Gaze into a crystal, or into a pool of ink in the palm of the hand, or into a mirror, or into a teacup. Just as with a microscope the expert operator keeps both eyes open, though seeing only through the one at the eye-piece of the instrument, so the natural eyes, ceasing to give any message to the brain, the attention is withdrawn from them, and the man begins to see through the Astral eyes.

These methods appear to The MASTER THERION to be unsatisfactory. Very often they do not work at all. It is difficult to teach a person to use these methods; and, worst of all, they are purely passive! You can see only what is shewn you, and you are probably shewn things perfectly pointless and irrelevant.

The proper method is as follows: — Develop the body of Light until it is just as real to you as your other body, teach it to travel to any desired symbol, and enable it to perform all necessary Rites and Invocations. In short,

educate it. Ultimately, the relation of that body with your own must be exceedingly intimate; but before this harmonizing takes place, you should begin by a careful differentiation. The first thing to do, therefore, is to get the body outside your own. To avoid muddling the two, you begin by imagining a shape resembling yourself standing in front of you. Do not say: "Oh, it's only imagination!" The time to test that is later on, when you have secured a fairly clear mental image of such a body. Try to imagine how your own body would look if you were standing in its place; try to transfer your consciousness to the Body of Light. Your own body has its eyes shut. Use the eyes of the Body of Light to describe the objects in the room behind you. Don't say. "It's only an effort of subconscious memory" ... the time to test that is later on.

As soon as you feel more or less at home in the fine body, let it rise in the air. Keep on feeling the sense of rising; keep on looking about you as you rise until you see landscapes or beings of the astral plane. Such have a quality all their own. They are not like material things — they are not like mental pictures — they seem to lie between the two.

After some practice has made you adept, so that in the course of any hour's journey you can reckon on having a fairly eventful time, turn your attention to reaching a definite place on the astral plane; invoke Mercury, for example, and examine carefully your record of the resulting vision — discover whether the symbols which you have seen correspond with the conventional symbols of Mercury.

This testing of the spirits is the most important branch of the whole tree of Magick. Without it, one is lost in the jungle of delusion. Every spirit, up to God himself, is ready to deceive you if possible, to make himself out more important than he is; in short to lay in wait for your soul in 333 separate ways. Remember that after all the highest of all the Gods is only the Magus,

See Liber 418, 3rd Aethyr.

Mayan, the greatest of all the devils.

You may also try "rising on the planes".

See Infra and Appendix.

With a little practice, especially if you have a good Guru, you ought to be able to slip in and out of your astral body as easily as you slip in and out of a dressing-gown. It will then no longer be so necessary for your astral body to be sent far off; without moving an inch you will be able to "turn on" its eyes and ears — as simply as the man with the microscope (mentioned above) can transfer his complete attention from one eye to the other.

Now, however unsuccessful your getting out the body may apparently have been, it is most necessary to use every effort to bring it properly back. Make the Body of Light coincide in space with the physical body, assume the God-Form, and vibrate the name of Harpocrates with the utmost energy; then recover unity of consciousness. If you fail to do this properly you may find yourself in serious trouble. Your Body of Light may wander away uncontrolled, and be attacked and obsessed. You will become aware of this through the occurrence of headache, bad dreams, or even more serious signs such as hysteria, fainting fits, possibly madness or paralysis. Even the worst of these attacks will probably wear off, but it may leave you permanently damaged to a greater or less extent.

A great majority of "spiritualists", "occultists", "Toshosophists", are pitiable examples of repeated losses from this cause.

The emotional type of religionist also suffers in this way. Devotion projects the fine body, which is seized and vampirized by the demon masquerading as "Christ" or "Mary", or whoever may be the object of worship. Complete absence of all power to concentrate thought, to follow an argument, to formulate a Will, to hold fast to an opinion or a course of action, or even to keep a solemn oath, mark indelibly those who have thus lost parts of their souls. They wander from one new cult to another even crazier. Occasionally such persons drift for a moment into the surrounding of The MASTER THERION, and are shot out by the simple process of making them try to do a half-hour's honest work of any kind.

In projecting the Astral, it is a valuable additional safeguard to perform the whole operation in a properly consecrated circle.

Proceed with great caution, then, but proceed. In time your Body of Light will be as strong against spirits as your other body against the winds of Heaven. All depends upon the development of that Body of Light. It must be furnished with an organism as ramified and balanced as its shadowy brother, the material body.

To recapitulate once more, then, the first task is to develop your own Body of light within your own circle without reference to any other inhabitants of the world to which it belongs.

That which you have accomplished with the subject you may now proceed to do with the object. You will learn to see the astral appearance of material things; and although this does not properly belong to pure clairvoyance, one may here again mention that you should endeavour to the utmost to develop and fortify this Body of Light. The best and simplest way to do this is to use it constantly, to exercise it in every way. In particular it may be employed in ceremonies of initiation or of invocation — while the physical body remains silent and still.

In doing this it will often be necessary to create a Temple on the astral plane. It is excellent practice to create symbols. This one precaution is needed: after using them, they should be reabsorbed.

Having learned to create astral forms, the next step will be at first very difficult. Phantasmal and fleeting as the astral is in general, those forms which are definitely attached to the material possess enormous powers of resistance, and it consequently requires very high potential to influence them. The material analogues seem to serve as a fortress. Even where a temporary effect is produced, the inertia of matter draws it back to the normal; yet the power of the trained and consecrated will in a well-developed astral body is such that it can even produce a permanent change in the material upon whose Body of Light you are working, e.g.; one can heal the sick by restoring a healthy appearance to their astral forms. On the other hand, it is possible so to disintegrate the Body of Light even of a strong man that he will fall dead.

Such operations demand not only power, but judgment. Nothing can upset the sum total of destiny — everything must be paid for the uttermost farthing. For this reason a great many operations theoretically possible cannot be performed. Suppose, for example, you see two men of similarly unhealthy astral appearance. In one case the cause may be slight and temporary. Your help suffices to restore him in a few minutes. The other, who looks no worse, is really oppressed by a force incalculably greater than you could control, and you would only damage yourself by attempting to help him. The diagnosis between the two cases could be made by an investigation of the deeper strata of the astral, such as compose the "causal body".

A body of black magicians under Anna Kingsford

Anna Kingsford, so far as her good work is concerned, was only the rubber stamp of Edward Maitland.

once attempted to kill a vivisector who was not particularly well known; and they succeeded in making him

seriously ill. But in attempting the same thing with Pasteur they produced no effect whatever, because Pasteur was a great genius — an adept in his own line far greater than she in hers — and because millions of people were daily blessing him. It cannot be too clearly understood that magical force is subject to the same laws of proportion as any other kind of force. It is useless for a mere millionaire to try to bankrupt a man who has the Bank of England behind him.

To sum up, the first task is to separate the astral form from the physical body, the second to develop the powers of the astral body, in particular those of sight, travel, and interpretation; third, to unify the two bodies without muddling them.

This being accomplished, the magician is fitted to deal with the invisible.

II

It is now useful to continue with considerations of other planes, which have commonly been classed under the Astral. There is some reason for this, as the delimitations are somewhat vague. Just as the vegetable kingdom merges into the animal, and as the material plane has beings which encroach upon the boundaries of the astral, so do we find it in the higher planes.

The mental images which appear during meditation are subjective, and pertain not at all to the astral plane. Only very rarely do astral images occur during meditation. It is a bad break in the circle, as a rule, when they do.

There is also a Magical Plane. This touches the material, and even includes a portion of it. It includes the Astral, chiefly a full-blooded type of the Astral. It reaches to and includes most, if not all, of the spiritual planes.

The Magical plane is thus the most comprehensive of all. Egyptian Gods are typical inhabitants of this plane, and it is the home of every Adept.

The spiritual planes are of several types, but are all distinguished by a reality and intensity to be found nowhere else. Their inhabitants are formless, free of space and time, and distinguished by incomparable brilliance.

There are also a number of sub-planes, as, for example, the Alchemical. This plane will often appear in the practice of "Rising on the Planes"; its images are usually those of gardens curiously kept, mountains furnished with peculiar symbols, hieroglyphic animals, or such figures as that of the "Hermetic Arcanum", and pictures like the "Goldseekers" and the "Massacre of the Innocents" of Basil Valentine. There is a unique quality about the alchemical Plane which renders its images immediately recognizable.

There are also planes corresponding to various religions past and present, all of which have their peculiar unity.

It is of the utmost importance to the "Clairvoyant" or "traveler in the fine body" to be able to find his way to any desired plane, and operate therein as its ruler.

The Neophyte of A.'. A.'. is examined most strictly in this practice before he is passed to the degree of Zelator.

In "Rising on the Planes" one must usually pass clear through the Astral to the Spiritual. Some will be unable to do this. The "fine body" which is good enough to subsist on lower planes, a shadow among shadows, will fail to penetrate the higher strata. It requires a great development of this body, and an intense infusion of the highest spiritual constituents of man, before he can pierce the veils. The constant practice of Magick is the best preparation possible. Even though the human consciousness fail to reach the goal, the consciousness of the fine

body itself may do so, wherefore whoso travels in that body on a subsequent occasion may be found worthy; and its success will react favourably on the human consciousness, and increase its likelihood of success in its next magical operation.

Similarly, the powers gained in this way will strengthen the magician in his mediation-practices. His Will becomes better able to assist the concentration, to destroy the mental images which disturb it, and to reject the lesser rewards of that practice which tempt, and too often stop the progress of, the mystic.

Although it is said that the spiritual lies "beyond the astral", this is theoretical;

The Hon. Bertrand Russell's "Principia Mathematica" may be said to "lie beyond" Colenso's "School Arithmetic"; but one can take the former book from one's shelves — as every one should — and read it without first going all through the latter again.

the advanced Magician will not find it to be so in practice. He will be able by suitable invocation to travel directly to any place desired. In Liber 418 an example of perfection is given. The Adept who explored these Aethyrs did not have to pass through and beyond the Universe, the whole of which yet lies within even the inmost (30th) Aethyr. He was able to summon the Aethyrs he wanted, and His chief difficulty was that sometimes He was at first unable to pierce their veils. In fact, as the Book shows, it was only by virtue of successive and most exalted initiations undergone in the Aethyrs themselves that He was able to penetrate beyond the 15th. The Guardians of such fortresses know how to guard.

The MASTER THERION has published the most important practical magical secrets in the plainest language. No one, by virtue of being clever or learned, has understood one word; and those unworthy who have profaned the sacrament have but eaten and drunken damnation to themselves.

One may bring down stolen fire in a hollow tube from Heaven, as The MASTER THERION indeed has done in a way that no other adept dared to do before him. But the thief, the Titan, must foreknow and consent to his doom to be chained upon a lonely rock, the vulture devouring his liver, for a season, until Hercules, the strong man armed by virtue of that very fire, shall come and release him.

The TEITAN

GR: Tau-Epsilon-Iota-Tau-Alpha-Nu = 300+5+10+300+1+50 = 666.

— whose number is the number of a man, six hundred and three score and six — unsubdued, consoled by Asia and Panthea, must send forth constant showers of blessing not only upon Man whose incarnation he is, but upon the tyrant and the persecutor. His infinite pain must thrill his heart with joy, since every pang is but the echo of some new flame that leaps upon the earth lit by his crime.

For the Gods are the enemies of Man; it is Nature that Man must overcome ere he enter into his kingdom. < "All elements must at one time have been separate, — that would be the case with great heat. Now when atoms get to the sun, when we get to the sun, we get that immense, extreme heat, and all the elements are themselves again. Imagine that each atom of each element possesses the memory of all his adventures in combination. By the way, that atom (fortified with that memory) would not be the same atom; yet it is, because it has gained nothing from anywhere except this memory. Therefore, by the lapse of time, and by virtue of memory, a thing could become something more than itself; and thus a real development is possible. One can then see a reason for any element deciding to go through this series of incarnations; because so, and only so, can he go; and he suffers the lapse of memory which he has during these incarnations, because he knows he will come through unchanged.

"Therefore you can have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a being could create a war {WEH NOTE: SIC, probably should be "world"} in which war, evil, etc. exist. Evil is only an appearance, because, (like "good") it cannot affect the substance itself, but only multiply its combinations. This is something the same as mystic monotheism, but the objection to that theory is that God has to create things which are all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural. It is no objection to this theory to ask who made the elements, — the elements are at least there, and God, when you look for him, is not there. Theism is "obscurum per obscurius." A male star is built up from the centre outwards; a female from the circumference inwards. This is what is meant when we say that woman has no soul. It explains fully the difference between the sexes.>> The true God is man. In man are all things hidden. Of these the Gods, Nature, Time, all the powers of the universe are rebellious slaves. It is these that men must fight and conquer in the power and in the name of the Beast that hath availed them, the Titan, the Magus, the Man whose number is six hundred and three score and six.

III

The practice of Rising on the Planes is of such importance that special attention must be paid to it. It is part of the essential technique of Magick. Instruction in this practice has been given with such conciseness in Liber O, that one cannot do better than quote verbatim (the "previous experiment" referred to in the first sentence is the ordinary astral journey.):

"1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana — concentration — and as such may lead to the very highest ends. The principal use of the practice in the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it, to cause it instantly to obey his will.

"2. Let him then begin exactly as before; but with the most intense solemnity and determination.

"3. Let him be very careful to cause his imaginary body to rise in a line exactly perpendicular to the earth's tangent at the point where his physical body is situated (or, to put it more simply, straight upwards).

"4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so, and that figures appear, let him at all costs rise above them. Yea, though his very life tremble on his lips, let him force his way upward and onward!

"5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God himself that a voice issues bidding him stay and be content, let him struggle on, ever on.

"6. At last there must come a moment when his whole being is swallowed up in fatigue, overwhelmed by its own inertia. Let him sink (when no longer can he strive, though his tongue be bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness; and then on coming to himself, let him write down soberly and accurately a record of all that hath occurred: yea, a record of all that hath occurred."

Of course, the Rising may be done from any starting point. One can go (for example) into the circle of Jupiter, and the results, especially in the lower planes, will be very different to those obtained from a Saturnian starting point.

The student should undertake a regular series of such experiments, in order to familiarise himself not only with

the nature of the different spheres, but with the inner meaning of each. Of course, it is not necessary in every case to push the practice to exhaustion, as described in the instructions, but this is the proper thing to do whenever definitely practising, in order to acquire the power of Rising. But, having obtained this power, it is, of course, legitimate to rise to any particular plane that may be necessary for the purpose of exploration, as in the case of the visions recorded in Liber 418, where the method may be described as mixed. In such a case, it is not enough to invoke the place you wish to visit, because you may not be able to endure its pressure, or to breathe its atmosphere. Several instances occur in that record where the seer was unable to pass through certain gateways, or to remain in certain contemplations. He had to undergo certain Initiations before he was able to proceed. Thus, it is necessary that the technique of Magick should be perfected. The Body of Light must be rendered capable of going everywhere and doing everything. It is, therefore, always the question of drill which is of importance. You have got to go out Rising on the Planes every day of your life, year after year. You are not to be disheartened by failure, or too much encouraged by success, in any one practice or set of practices. What you are doing is what will be of real value to you in the end; and that is, developing a character, creating a Karma, which will give you the power to do your will.

IV

Divination is so important a branch of Magick as almost to demand a separate treatise.

Genius is composed of two sides; the active and the passive. The power to execute the Will is but blind force unless the Will be enlightened. At every stage of a Magical Operation it is necessary to know what one is doing, and to be sure that one is acting wisely. Acute sensitiveness is always associated with genius; the power to perceive the universe accurately, to analyse, coordinate, and judge impressions is the foundation of all great Work. An army is but a blundering brute unless its intelligence department works as it should.

The Magician obtains the transcendental knowledge necessary to an intelligent course of conduct directly in consciousness by clairvoyance and clairsaudience; but communication with superior intelligences demands elaborate preparation, even after years of successful performance.

It is therefore useful to possess an art by which one can obtain at a moment's notice any information that may be necessary. This art is divination. The answers to one's questions in divination are not conveyed directly but through the medium of a suitable series of symbols. These symbols must be interpreted by the diviner in terms of his problem. It is not practicable to construct a lexicon in which the solution of every difficulty is given in so many words. It would be unwieldy; besides, nature does not happen to work on those lines.

The theory of any process of divination may be stated in a few simple terms.

1. We postulate the existence of intelligences, either within or without the diviner, of which he is not immediately conscious. (It does not matter to the theory whether the communicating spirit so-called is an objective entity or a concealed portion of the diviner's mind.) We assume that such intelligences are able to reply correctly — within limits — to the questions asked.

2. We postulate that it is possible to construct a compendium of hieroglyphs sufficiently elastic in meaning to include every possible idea, and that one or more of these may always be taken to represent any idea. We assume that any of these hieroglyphics will be understood by the intelligences with whom we wish to communicate in the same sense as it is by ourselves. We have therefore a sort of language. One may compare it to a "lingua franca" which is perhaps defective in expressing fine shades of meaning, and so is unsuitable for literature, but which yet serves for the conduct of daily affairs in places where many tongues are spoken. Hindustani is an example of this. But better still is the analogy between the conventional signs and symbols

employed by mathematicians, who can thus convey their ideas perfectly

As a matter of fact, they cannot. The best qualified are the most diffident as to having grasped the meaning of their colleagues with exactitude; in criticising their writings they often make a point of apologising for possible misunderstanding.

without speaking a word of each other's languages.

3. We postulate that the intelligences whom wish to consul are willing, or may be compelled, to answer us truthfully.

Let us first consider the question of the compendium of symbols. The alphabet of a language is a more or less arbitrary way of transcribing the sounds employed in speaking it. The letters themselves have not necessarily any meaning as such. But in a system of divination each symbol stands for a definite idea. It would not interfere with the English language to add a few new letters. In fact, some systems of shorthand have done so. But a system of symbols suitable for divination must be a complete representation of the Universe, so that each is absolute, and the whole insusceptible to increase or diminution. It is (in fact) technically a pantacle in the fullest sense of the word.

Let us consider some prominent examples of such system. We may observe that a common mode of divination is to inquire of books by placing the thumb at random within the leaves. The Books of the Sybil, the works of Vergil, and the Bible have been used very frequently for this purpose. For theoretical justification, one must assume that the book employed is a perfect representation of the Universe. But even if this were the case, it is an inferior form of construction, because the only reasonable conception of the Cosmos is mathematical and hieroglyphic rather than literary. In the case of a book, such as the Book of the Law which is the supreme truth and the perfect rule of life, it is not repugnant to good sense to derive an oracle from its pages. It will of course be remarked that the Book of the Law is not merely a literary compilation but a complex mathematical structure. It therefore fulfils the required conditions.

The principal means of divination in history are astrology, geomancy, the Tarot, the Holy Qabalah, and the Yi King. There are hundreds of others; from pyromancy, oneiromancy, auguries from sacrifices, and the spinning-top of some ancient oracles to the omens drawn from the flight of birds and the prophesying of tea-leaves. It will be sufficient for our present purpose to discuss only the five systems first enumerated.

ASTROLOGY is theoretically a perfect method, since the symbols employed actually exist in the macrocosm, and thus possess a natural correspondence with microcosmic affairs. But in practice the calculations involved are overwhelmingly complicated. A horoscope is never complete. It needs to be supplemented by innumerable other horoscopes. For example, to obtain a judgment on the simplest question, one requires not only the nativities of the people involved, some of which are probably inaccessible, but secondary figures for directions and transits, together with progressed horoscopes, to say nothing of prenatal, mundane, and even horary figures. To appreciate the entire mass of data, to balance the elements of so vast a concourse of forces, and to draw a single judgment therefrom, is a task practically beyond human capacity. Besides all this, the actual effects of the planetary positions and aspects are still almost entirely unknown. No two astrologers agree on all points; and most of them are at odds on fundamental principles.

Nearly all professional astrologers are ignorant of their own subject, as of all others.

This science had better be discarded unless the student chances to feel strongly drawn toward it. It is used by the MASTER THERION Himself with fairly satisfactory results, but only in special cases, in a strictly limited sphere, and with particular precautions. Even so, He feels great diffidence in basing His conduct on

the result so obtained.

GEOMANCY has the advantage of being rigorously mathematical. A hand-book of the science is to be found in Equinox I, II. The objection to its use lies in the limited number of the symbols. To represent the Universe by no more than 16 combinations throws too much work upon them. There is also a great restriction arising from the fact that although 15 symbols appear in the final figure, there are, in reality, but 4, the remaining 11 being drawn by an ineluctable process from the "Mothers". It may be added that the tables given in the handbook for the interpretation of the figure are exceedingly vague on the one hand, and insufficiently comprehensive on the other. Some Adepts, however, appear to find this system admirable, and obtain great satisfaction from its use. Once more, the personal equation must be allowed full weight. At one time the MASTER THERION employed it extensively; but He was never wholly at ease with it; He found the interpretation very difficult. Moreover, it seemed to Him that the geomantic intelligences themselves were of a low order, the scope of which was confined to a small section of the things which interested Him; also, they possessed a point of view of their own which was far from sympathetic with His, so that misunderstanding constantly interfered with the Work.

THE TAROT and THE HOLY QABALAH may be discussed together. The theoretical basis of both is identical: The Tree of Life.

Both these subjects may be studied in the Equinox in several articles appearing in several numbers.

The 78 symbols of the Tarot are admirably balanced and combined. They are adequate to all demands made upon them; each symbol is not only mathematically precise, but possesses an artistic significance which helps the diviner to understand them by stimulating his aesthetic perceptions. The MASTER THERION finds that the Tarot is infallible in material questions. The successive operations describe the course of events with astonishing wealth of detail, and the judgments are reliable in all respects. But a proper divination means at least two hours' hard work, even by the improved method developed by Him from the traditions of initiates. Any attempt to shorten the proceedings leads to disappointment; furthermore, the symbols do not lend themselves readily to the solution of spiritual questions.

The Holy Qabalah, based as it is on pure number, evidently possesses an infinite number of symbols. Its scope is conterminous with existence itself; and it lacks nothing in precision, purity, or indeed in any other perfection. But it cannot be taught;

It is easy to teach the General Principles of exegesis, and the main doctrines. There is a vast body of knowledge common to all cases; but this is no more than the basis on which the student must erect his original Research.

each man must select for himself the materials for the main structure of his system. It requires years of work to erect a worthy building. Such a building is never finished; every day spent on it adds new ornaments. The Qabalah is therefore a living Temple of the Holy Ghost. It is the man himself and his universe expressed in terms of thought whose language is so rich that even the letters of its alphabet have no limit. This system is so sublime that it is unsuited to the solution of the petty puzzles of our earthly existence. In the light of the Qabalah, the shadows of transitory things are instantly banished.

The YI KING is the most satisfactory system for general work. The MASTER THERION is engaged in the preparation of a treatise on the subject, but the labour involved is so great that He cannot pledge Himself to have it ready at any definite time. The student must therefore make his own investigations into the meaning of the 64 hexagrams as best he can.

The Yi King is mathematical and philosophical in form. Its structure is cognate with that of the Qabalah; the

identity is so intimate that the existence of two such superficially different systems is transcendent testimony to the truth of both. It is in some ways the most perfect hieroglyph ever constructed. It is austere and sublime, yet withal so adaptable to every possible emergency that its figures may be interpreted to suit all classes of questions. One may resolve the most obscure spiritual difficulties no less than the most mundane dilemmas; and the symbol which opens the gates of the most exalted palaces of initiation is equally effective when employed to advise one in the ordinary business of life. The MASTER THERION has found the Yi King entirely satisfactory in every respect. The intelligences which direct it show no inclination to evade the question or to mislead the querent. A further advantage is that the actual apparatus is simple. Also the system is easy to manipulate, and five minutes is sufficient to obtain a fairly detailed answer to any but the most obscure questions.

With regard to the intelligences whose business it is to give information to the diviner, their natures differ widely, and correspond more or less to the character of the medium of divination. Thus, the geomantic intelligences are gnomes, spirits of an earthy nature, distinguished from each other by the modifications due to the various planetary and zodiacal influences which pertain to the several symbols. The intelligence governing Puella is not to be confused with that of Venus or of Libra. It is simply a particular terrestrial daemon which partakes of those natures.

The Tarot, on the other hand, being a book, is under Mercury, and the intelligence of each card is fundamentally Mercurial. Such symbols are therefore peculiarly proper to communicate thought. They are not gross, like the geomantic daemons; but, as against this, they are unscrupulous in deceiving the diviner.

This does not mean that they are malignant. They have a proper pride in their office as Oracles of Truth; and they refuse to be profaned by the contamination of inferior and impure intelligences. A Magician whose research is fully adapted to his Neschamah will find them lucid and reliable.

The Yi King is served by beings free from these defects. The intense purity of the symbols prevent them from being usurped by intelligences with an axe of their own to grind.

Malicious or pranksome elementals instinctively avoid the austere sincerity of the Figures of Fu and King Wan.

It is always essential for the diviner to obtain absolute magical control over the intelligences of the system which he adopts. He must not leave the smallest loop-hole for being tricked, befogged, or mocked. He must not allow them to use casuistry in the interpretation of his questions. It is a common knavery, especially in geomancy, to render an answer which is literally true, and yet deceives. For instance, one might ask whether some business transaction would be profitable, and find, after getting an affirmative answer, that it really referred to the other party to the affair!

There is, on the surface, no difficulty at all in getting replies. In fact, the process is mechanical; success is therefore assured, bar a stroke of apoplexy. But, even suppose we are safe from deceit, how can we know that the question has really been put to another mind, understood rightly, and answered from knowledge? It is obviously possible to check one's operations by clairvoyance, but this is rather like buying a safe to keep a brick in. Experience is the only teacher. One acquires what one may almost call a new sense. One feels in one's self whether one is right or not. The diviner must develop this sense. It resembles the exquisite sensibility of touch which is found in the great billiard player whose fingers can estimate infinitesimal degrees of force, or the similar phenomenon in the professional taster of tea or wine who can distinguish fantastically subtle differences of flavour.

It is a hard saying; but in the order to divine without error, one ought to be a Master of the Temple. Divination

affords excellent practice for those who aspire to that exalted eminence, for the faintest breath of personal preference will deflect the needle from the pole of truth in the answer. Unless the diviner have banished utterly from his mind the minutest atom of interest in the answer to his question, he is almost certain to influence that answer in favour of his personal inclinations.

The psycho-analyst will recall the fact that dreams are phantasmal representations of the unconscious Will of the sleeper, and that not only are they images of that Will instead of representations of objective truth, but the image itself is confused by a thousand cross-currents set in motion by the various complexes and inhibitions of his character. If therefore one consults the oracle, one must take care that one is not consciously or unconsciously bringing pressure to bear upon it. It is just as when an Englishman cross-examines a Hindu, the ultimate answer will be what the Hindu imagines will best please the inquirer.

The same difficulty appears in a grosser form when one receives a perfectly true reply, but insists on interpreting it so as to suit one's desires. The vast majority of people who go to "fortunetellers" have nothing else in mind but the wish to obtain supernatural sanction for their follies. Apart from Occultism altogether, every one knows that when people ask for advice, they only want to be told how wise they are. Hardly any one acts on the most obviously commonsense counsel if it happens to clash with his previous intentions. Indeed, who would take counsel unless he were warned by some little whisper in his heart that he was about to make a fool of himself, which he is determined to do, and only wants to be able to blame his best friend, or the oracle, when he is overtaken by the disaster which his own interior mentor foresees?

Those who embark on divination will be wise to consider the foregoing remarks very deeply. They will know when they are getting deep enough by the fact of the thought beginning to hurt them. It is essential to explore oneself to the utmost, to analyse one's mind until one can be positive, beyond the possibility of error, that one is able to detach oneself entirely from the question. The oracle is a judge; it must be beyond bribery and prejudice.

It is impossible in practice to lay down rules for the interpretation of symbols. Their nature must be investigated by intellectual methods such as the Qabalah, but the precise shape of meaning in any one case, and the sphere and tendency of its application, must be acquired by experience, that is, by induction, by recording and classifying one's experiments over a long period; and — this is the better part — by refining one's ratiocination to the point where it becomes instinct or intuition, whichever one likes to call it.

It is proper in cases where the sphere of the question is well marked to begin the divination by invocations of the forces thereto appropriate. An error of judgment as to the true character of the question would entail penalties proportionate to the extent of that error; and the delusions resulting from a divination fortified by invocation would be more serious than if one had not employed such heavy artillery.

The apparent high sanction for the error would fortify the obstinacy of the mule.

There can, however, be no objection to preparing oneself by a general purification and consecration devised with the object of detaching oneself from one's personality and increasing the sensitiveness of one's faculties.

All divination comes under the general type of the element Air. The peculiar properties of air are in consequence its uniform characteristics. Divination is subtle and intangible. It moves with mysterious ease, expanding, contracting, flowing, responsive to the slightest stress. It receives and transmits every vibration without retaining any. It becomes poisonous when its oxygen is defiled by passing through human lungs.

There is a peculiar frame of mind necessary to successful divination. The conditions of the problem are difficult. It is obviously necessary for the mind of the diviner to be concentrated absolutely upon his question. Any

intrusive thought will confuse the oracle as certainly as the reader of a newspaper is confused when he reads a paragraph into which a few lines have strayed from another column. It is equally necessary that the muscles with which he manipulates the apparatus of divination must be entirely independent of any volition of his. He must lend them for the moment to the intelligence whom he is consulting, to be guided in their movement to make the necessary mechanical actions which determine the physical factor of the operation. It will be obvious that this is somewhat awkward for the diviner who is also a magician, for as a magician he has been constantly at work to keep all his forces under his own control, and to prevent the slightest interference with them by any alien Will. It is, in fact, commonly the case, or so says the experience of The MASTER THERION, that the most promising Magicians are the most deplorable diviners, and vice versa. It is only when the aspirant approaches perfection that he becomes able to reconcile these two apparently opposing faculties. Indeed, there is no surer sign of all-round success than this ability to put the whole of one's powers at the service of any type of task.

With regard to the mind, again, it would seem that concentration on the question makes more difficult the necessary detachment from it. Once again, the diviner stands in need of a considerable degree of attainment in the practices of meditation. He must have succeeded in destroying the tendency of the ego to interfere with the object of thought. He must be able to conceive of a thing out of all relation with anything else. The regular practice of concentration leads to this result; in fact, it destroys the thing itself as we have hitherto conceived it; for the nature of things is always veiled from us by our habit of regarding them as in essential relation without ourselves and our reactions toward them.

One can hardly expect the diviner to make Samadhi with his question — that would be going too far, and destroy the character of the operation by removing the question from the class of concatenated ideas. It would mean interpreting the question in terms of “without limit”, and this imply an equally formless answer. But he should approximate to this extreme sufficiently to allow the question entire freedom to make for itself its own proper links with the intelligence directing the answer, preserving its position on its own plane, and evoking the necessary counterpoise to its own deviation from the norm of nothingness.

We may recapitulate the above reflections in a practical form. We will suppose that one wishes to divine by geomancy whether or no one should marry, it being assumed that one's emotional impulses suggest so rash a course. The man takes his wand and his sand; he traces the question, makes the appropriate pentagram, and the sigil of the spirit. Before tracing the dashes which are to determine the four “Mothers”, he must strictly examine himself. He must banish from his mind every thought which can possibly act as an attachment to his proposed partner. He must banish all thoughts which concern himself, those of apprehension no less than those of ardour. He must carry his introspection as far as possible. He must observe with all the subtlety at his command whether it pains him to abandon any of these thoughts. So long as his mind is stirred, however slightly, by one single aspect of the subject, he is not fit to begin to form the figure. He must sink his personality in that of the intelligence hearing the question propounded by a stranger to whom he is indifferent, but whom it is his business to serve faithfully. He must now run over the whole affair in his mind, making sure of this utter aloofness therefrom. He must also make sure that his muscles are perfectly free to respond to the touch of the Will of that intelligence. (It is of course understood that he has not become so familiar with geomancy by dint of practice as to be able to calculate subconsciously what figures he will form; for this would vitiate the experiment entirely. It is, in fact, one of the objections to geomancy that sooner or later one does become aware at the time of tracing them whether the dots are going to be even or odd. This needs a special training to correct).

Physio-psychological theory will probably maintain that the “automatic” action of the hand is controlled by the brain no less than in the case of conscious volition; but this is an additional argument for identifying the

brain with the intelligence invoked.

Having thus identified himself as closely as possible with that intelligence, and concentrated on the question as if the "prophesying spirit" were giving its whole attention thereto, he must await the impulse to trace the marks on the sand; and, as soon as it comes let it race to the finish. Here arises another technical difficulty. One has to make 16 rows of dots; and, especially for the beginner, the mind has to grapple with the apprehension lest the hand fail to execute the required number. It is also troubled by fearing to exceed; but excess does not matter. Extra lines are simply null and void, so that the best plan is to banish that thought, and make sure only of not stopping too soon.

Practice soon teaches one to count subconsciously ... yes, and that is the other difficulty again!

The lines being traced, the operation is over as far as spiritual qualities are required, for a time. The process of setting up the figure for judgment is purely mechanical.

But, in the judgment, the diviner stands once more in need of his inmost and utmost attainments. He should exhaust the intellectual sources of information at his disposal, and form from them his judgment. But having done this, he should detach his mind from what it has just formulated, and proceed to concentrate it on the figure as a whole, almost as if it were the object of his meditation. One need hardly repeat that in both these operations detachment from one's personal partialities is as necessary as it was in the first part of the work. In setting up the figure, bias would beget a Freudian phantasm to replace the image of truth which the figure ought to be; and it is not too much to say that the entire subconscious machinery of the body and mind lends itself with horrid willingness to this ape-like antic of treason. But now that the figure stands for judgment, the same bias would tend to form its phantasm of wish-fulfilment in a different manner. It would act through the mind to bewray sound judgment. It might, for example, induce one to emphasize the Venereal element in Puella at the expense of the Saturnian. It might lead one to underrate the influence of a hostile figure, or to neglect altogether some element of importance. The MASTER THERION has known cases where the diver was so afraid of an unfavourable answer that he made actual mistakes in the simple mechanical construction of the figure! Finally, in the summing up; it is fatally easy to slur over unpleasantness, and to breathe on the tiniest spark that promises to kindle the tinder — the rotten rags! — of hope.

The concluding operation is therefore to obtain a judgment of the figure, independent of all intellectual or moral restraint. One must endeavour to apprehend it as a thing absolute in itself. One must treat it, in short, very much the same as one did the question; as a mystical entity, till now unrelated with other phenomena. One must, so to speak, adore it as a god, uncritically: "Speak, Lord, for thy servant heareth." It must be allowed to impose its intrinsic individuality on the mind, to put its fingers independently on whatever notes it pleases.

In this way one obtains an impression of the true purport of the answer; and one obtains it armed with a sanction superior to any sensible suggestions. It comes from and to a part of the individual which is independent of the influence of environment; is adjusted to that environment by true necessity, and not by the artifices of such adaptations as our purblind conception of convenience induces us to fabricate.

The student will observe from the above that divination is in one sense an art entirely separate from that of Magick; yet it interpenetrates Magick at every point. The fundamental laws of both are identical. The right use of divination has already been explained; but it must be added that proficiency therein, tremendous as is its importance in furnishing the Magician with the information necessary to his strategical and tactical plans, in no wise enables him to accomplish the impossible. It is not within the scope of divination to predict the future (for example) with the certainty of an astronomer in calculating the return of a comet.

The astronomer himself has to enter a caveat. He can only calculate the probability on the observed facts. Some force might interfere with the anticipated movement.

There is always much virtue in divination; for (Shakespeare assures us!) there is "much virtue in IF"!

In estimating the ultimate value of a divinatory judgment, one must allow for more than the numerous sources of error inherent in the process itself. The judgment can do no more than the facts presented to it warrant. It is naturally impossible in most cases to make sure that some important factor has not been omitted. In asking, "shall I be wise to marry?" one leaves it open for wisdom to be defined in divers ways. One can only expect an answer in the sense of the question. The connotation of "wise" would then imply the limitations "in your private definition of wisdom", "in reference to your present circumstances." It would not involve guarantee against subsequent disaster, or pronounce a philosophical dictum as to wisdom in the abstract sense. One must not assume that the oracle is omniscient. By the nature of the case, on the contrary, it is the utterance of a being whose powers are partial and limited, though not to such an extent, or in the same directions, as one's own. But a man who is advised to purchase a certain stock should not complain if a general panic knocks the bottom out of it a few weeks later. The advice only referred to the prospects of the stock in itself. The divination must not be blamed any more than one would blame a man for buying a house at Ypres there years before the World-War.

As against this, one must insist that it is obviously to the advantage of the diviner to obtain this information from beings of the most exalted essence available. An old witch who has a familiar spirit of merely local celebrity such as the toad in her tree, can hardly expect him to tell her much more of private matters than her parish magazine does of public. It depends entirely on the Magician how he is served. The greater the man, the greater must be his teacher. It follows that the highest forms of communicating daemons, those who know, so to speak, the court secrets, disdain to concern themselves with matters which they regard as beneath them. One must not make the mistake of calling in a famous physician to one's sick Pekinese. One must also beware of asking even the cleverest angel a question outside his ambit. A heart specialist should not prescribe for throat trouble.

The Magician ought therefore to make himself master of several methods of divination; using one or the other as the purpose of the moment dictates. He should make a point of organizing a staff of such spirits to suit various occasions. These should be "familiar" spirits, in the strict sense; members of his family. He should deal with them constantly, avoiding whimsical or capricious changes. He should choose them so that their capacities cover the whole ground of his work; but he should not multiply them unnecessarily, for he makes himself responsible for each one that he employs. Such spirits should be ceremonially evoked to visible or semi-visible appearance. A strict arrangement should be made and sworn. This must be kept punctiliously by the Magician, and its infringement by the spirit severely punished. Relations with these spirits should be confirmed and encouraged by frequent intercourse. They should be treated with courtesy, consideration, and even affection. They should be taught to love and respect their master, and to take pride in being trusted by him.

It is sometimes better to act on the advice of a spirit even when one knows it to be wrong, though in such a case one must take the proper precautions against an undesirable result. The reason for this is that spirits of this type are very sensitive. They suffer agonies of remorse on realising that they have injured their Master; for he is their God; they know themselves to be part of him, their aim is to attain to absorption in him. They understand therefore that his interests are theirs. Care must be taken to employ none but spirits who are fit for the purpose, not only by reason of their capacity to supply information, but for their sympathy with the personality of the Magician. Any attempt to coerce unwilling spirits is dangerous. They obey from fear; their fear makes them flatter, and tell amiable falsehoods. It also creates phantasmal projections of themselves to personate them; and these phantasms, besides being worthless, become the prey of malicious daemons who

use them to attack the Magician in various ways whose prospect of success is enhanced by the fact that he has himself created a link with them.

One more observation seems desirable while on this subject. Divination of any kind is improper in matters directly concerning the Great Work itself. In the Knowledge and Conversation of his Holy Guardian Angel, the adept is possessed of all he can possibly need. To consult any other is to insult one's Angel. Moreover, it is to abandon the only person who really knows, and really cares, in favour of one who by the nature of the case, must be ignorant

No intelligence of the type that operates divination is a complete Microcosm as Man is. He knows in perfection what lies within his own Sphere, and little or nothing beyond it. Graphiel knows all that is knowable about Marital matters, as no Man can possibly do. For even the most Marital man is limited as to Madim by the fact that Mars is only one element in his molecule; the other elements both inhibit concentration on their colleague, and veil him by insisting on his being interpreted in reference to themselves. No entity whose structure does not include the entire Tree of Life is capable of the Formulae of Initiation. Graphiel, consulted by the Aspirants to Adeptship, would be bound to regard the Great Work as purely a question of combat, and ignore all other considerations. His advice would be absolute on technical points of this kind; but its very perfection would persuade the Aspirant to an unbalance course of action which would entail failure and destruction. It is pertinent to mention in this connection that one must not expect absolute information as to what is going to happen. "Fortune-telling" is an abuse of divination. At the utmost one can only ascertain what may reasonably be expected. The proper function of the process is to guide one's judgment. Diagnosis is fairly reliable; advice may be trusted, generally speaking; but prognosis should always be cautious. The essence of the business is the consultation of specialists.

of the essence of the matter — one whose interest in it is no more (at the best) than that of a well-meaning stranger. It should go without saying that until the Magician has attained to the Knowledge and Conversation of his Holy Guardian Angel he is liable to endless deceptions. He does not know Himself; how can he explain his business to others? How can those others, though they do their best for him, aid in anything but trifles? One must therefore be prepared for disappointment at every stage until one attains to adeptship.

This is especially true of divination, because the essence of the horror of not knowing one's Angel is the utter bewilderment and anguish of the mind, complicated by the persecution of the body, and envenomed by the ache of the soul. One puts the wrong questions, and puts them wrong; gets the wrong answers, judges them wrong, and acts wrongly upon them. One must nevertheless persist, aspiring with ardour towards one's Angel, and comforted by the assurance that He is guiding one secretly towards Himself, and that all one's mistakes are necessary preparations for the appointed hour of meeting Him. Each mistake is the combing-out of some tangle in the hair of the bride as she is being coiffed for marriage.

On the other hand, although the adept is in daily communication with his Angel, he ought to be careful to consult Him only on questions proper to the dignity of the relation. One should not consult one's Angel on too many details, or indeed on any matters which come within the office of one's familiar spirits. One does not go to the King about petty personal trifles. The romance and rapture of the ineffable union which constitutes Adeptship must not be profaned by the introduction of commonplace cares. One must not appear with one's hair in curl-papers, or complain of the cook's impertinence, if one wants to make the most of the honeymoon.

As the poet puts it; "Psyche, beware how thou disclose Thy tricks of toilet to Eros, Or let him learn that those love-breathing Lyrical lips that whisper, wreathing His brows with sense-bewitching gold, Are equally expert to scold; That those caressing hands will maybe Yet box his ears and slap the baby!"

To the Adept divination becomes therefore a secondary consideration, although he can now employ it with

absolute confidence, and probably use it with far greater frequency than before his attainment. Indeed, this is likely in proportion as he learns that resort to divination (on every occasion when his Will does not instantly instruct him) with implicit obedience to its counsels careless as to whether or no they may land him in disaster, is a means admirably efficacious of keeping his mind untroubled by external impressions, and therefore in the proper condition to receive the reiterant strokes of rapture with which the love of his Angel ravishes him.

We have now mapped out the boundaries of possibility and propriety which define the physical and political geography of divination. The student must guard himself constantly against supposing that this art affords any absolute means of discovering "truth", or indeed, of using that word as if it meant more than the relation of two ideas each of which is itself as subject to "change without notice" as a musical programme.

Divination, in the nature of things, can do no more than put the mind of the querent into conscious connection with another mind whose knowledge of the subject at issue is to his own as that of an expert to a layman. The expert is not infallible. The client may put his question in a misleading manner, or even base it on a completely erroneous conception of the facts. He may misunderstand the expert's answer, and he may misinterpret its purport. Apart from all this, excluding all error, both question and answer are limited in validity by their own conditions; and these conditions are such that truth may cease to be true, either as time goes on, or if it be flawed by the defect of failure to consider some circumstances whose concealed operation cancels the contract.

In a word, divination, like any other science, is justified of its children. It would be extraordinary should so fertile a mother be immune from still-births, monstrosities, and abortions.

We none of us dismiss our servant science with a kick and a curse every time the telephone gets out of order. The telephone people make no claim that it always works and always works right.

Except in New York City.

Divination, with equal modesty, admits that "it often goes wrong; but it works well enough, all things considered. The science is in its infancy. All we can do is our best. We no more pretend to infallibility than the mining expert who considers himself in luck if he hits the bull's eye four times in ten."

The error of all dogmatists (from the oldest prophet with his "literally-inspired word of God" to the newest German professor with his single-track explanation of the Universe) lies in trying to prove too much, in defending themselves against critics by stretching a probably excellent theory to include all the facts and the fables, until it bursts like the overblown bladder it is.

Divination is no more than a rough and ready practical method which we understand hardly at all, and operate only as empirics. Success for the best diviner alive is no more certain in any particular instance than a long putt by a champion golfer. Its calculations are infinitely more complex than Chess, a Chess played on an infinite board with men whose moves are indeterminate, and made still more difficult by the interference of imponderable forces and unformulated laws; while its conduct demands not only the virtues, themselves rare enough, of intellectual and moral integrity, but intuition combining delicacy with strength in such perfection and to such extremes as to make its existence appear monstrous and miraculous against Nature.

To admit this is not to discredit oracles. On the contrary, the oracles fell into disrepute just because they pretended to do more than they could. To divine concerning a matter is little more than to calculate probabilities. We obtain the use of minds who have access to knowledge beyond ours, but not to omniscience. HRU, the great angel set over the Tarot, is beyond us as we are beyond the ant; but, for all we know, the knowledge of HRU is excelled by some mightier mind in the same proportion. Nor have we any warrant for accusing

HRU of ignorance or error if we read the Tarot to our own delusion. He may have known, he may have spoken truly; the fault may lie with our own insight.

The question of the sense in which an answer is true arises. One {WEH NOTE: sic, interpolate "should"} not mix up the planes. Yet as Mr. Russell shows, "Op Cit. p". 61, the worlds which lie behind phenomena must possess the same structure as our own. "Every proposition having a communicable significance must lie in just that essence of individuality which, for that very reason, is irrelevant to science". Just so: but this is to confess the impotence of science to attain truth, and to admit the urgency of developing a mental instrument of superior capacity.

The MASTER THERION has observed on innumerable occasions that divinations, made by him and dismissed as giving untrue answers, have justified themselves months or years later when he was able to revise his judgment in perspective, untroubled by his personal passion.

It is indeed surprising how often the most careless divinations give accurate answers. When things go wrong, it is almost always possible to trace the error to one's own self-willed and insolent presumption in insisting that events shall accommodate themselves to our egoism and vanity. It is comically unscientific to adduce examples of the mistakes of the diviners as evidence that their art is fatuous. Every one knows that the simplest chemical experiments often go wrong. Every one knows the eccentricities of fountain pens; but nobody outside Evangelical circles makes fun of the Cavendish experiment, or asserts that, if fountain pens undoubtedly work now and then, their doing so is merely coincidence.

The fact of the case is that the laws of nature are incomparably more subtle than even science suspects. The phenomena of every plane are intimately interwoven. The arguments of Aristotle were dependent on the atmospheric pressure which prevented his blood from boiling away. There is nothing in the universe which does not influence every other thing in one way or another. There is no reason in Nature why the apparently chance combination of half-a dozen sticks of tortoise-shell should not be so linked both with the human mind and with the entire structure of the Universe that the observation of their fall should not enable us to measure all things in heaven and earth.

With one piece of curved glass we have discovered uncounted galaxies of suns; with another, endless orders of existence in the infinitesimal. With the prism we have analysed light so that matter and force have become intelligible only as forms of light. With a rod we have summoned the invisible energies of electricity to be our familiar spirit serving us to do our Will, whether it be to outsoar the condor, or to dive deeper into the demon world of disease than any of our dreamers dared to dream.

Since with four bits of common glass mankind has learnt to know so much, achieved so much, who dare deny that the Book of Thoth, the quintessentialized wisdom of our ancestors whose civilizations, perished though they be, have left monuments which dwarf ours until we wonder whether we are degenerate from them, or evolved from Simians, who dare deny that such a book may be possessed of unimaginable powers?

It is not so long since the methods of modern science were scoffed at by the whole cultured world. In the sacred halls themselves the roofs rang loud with the scornful laughter of the high priests as each new postulant approached with his unorthodox offering. There is hardly a scientific discovery in history which was not decried as quackery by the very men whose own achievements were scarce yet recognized by the world at large.

Within the memory of the present generation, the possibility of aeroplanes was derisively denied by those very engineers accounted most expert to give their opinions.

The method of divination, the "ratio" of it, is as obscure to-day as was that of spectrum analysis a generation ago. That the chemical composition of the fixed stars should become known to man seemed an insane imagining too ridiculous to discuss. To-day it seems equally irrational to enquire of the desert sand concerning the fate of empires. Yet surely it, if any one knows, should know!

To-day it may sound impossible for inanimate objects to reveal the inmost secrets of mankind and nature. We cannot say why divination is valid. We cannot trace the process by which it performs its marvels.

The main difference between a Science and an Art is that the former admits mensuration. Its processes must be susceptible of the application of quantitative standards. Its laws reject imponderable variables. Science despises Art for its refusal to conform with calculable conditions. But even to-day, in the boasted Age of Science, man is still dependent on Art as to most matters of practical importance to him; the arts of Government, of War, of Literature, etc. are supremely influential, and Science does little more than facilitate them by making their materials mechanically docile. The utmost extension of Science can merely organize the household of Art. Art thus progresses in perception and power by increased control or automatic accuracy of its details. The MASTER THERION has made an Epoch in the Art of Magick by applying the Method of Science to its problems. His Work is a contribution of unique value, comparable only to that of those men of genius who revolutionized the empirical guesswork of "natural philosophers". The Magicians of to-morrow will be armed with mathematical theory, organized observation, and experimentally-verified practice. But their Art will remain inscrutable as ever in essence; talent will never supplant genius. Education is impotent to produce a poet greater than Robert Burns; the perfection of laboratory apparatus prepares indeed the path of a Pasteur, but cannot make masters of mediocrities.

But the same objections apply equally well to the telephone. No man knows what electricity is, or the nature of the forces which determine its action. We know only that by doing certain things we get certain results, and that the least error on our part will bring our work to naught. The same is exactly true of divination. The difference between the two sciences is not more than this: that, more minds having been at work on the former we have learnt to master its tricks with greater success than in the case of the latter.

CHAPTER XIX

OF DRAMATIC RITUALS.

The Wheel turns to those effectual methods of invocation employed in the ancient Mysteries and by certain secret bodies of initiates to-day. The object of them is almost invariably

The word is unwarrantably universal. It would not be impracticable to adopt this method to such operations as Talismanic Magick. For example, one might consecrate and charge a Pantacle by the communication by AIWAZ to the Scribe of the BOOK of the LAW, the Magician representing the Angel, the Pantacle being the Book, and the person on whom the Pantacle is intended to act taking the part of the Scribe.

the invocation of a God, that God conceived in a more or less material and personal fashion. These Rituals are therefore well suited for such persons as are capable of understanding the spirit of Magick as opposed to the letter. One of the great advantages of them is that a large number of persons may take part, so that there is consequently more force available; but it is important that they should all be initiates of the same mysteries, bound by the same oaths, and filled with the same aspirations. They should be associated only for this one purpose.

Such a company being prepared, the story of the God should be dramatised by a well-skilled poet accustomed to this form of composition. Lengthy speeches and invocations should be avoided, but action should be very full. Such ceremonies should be carefully rehearsed; but in rehearsals care should be taken to omit the climax, which should be studied by the principal character in private. The play should be so arranged that this climax depends on him alone. By this means one prevents the ceremony from becoming mechanical or hackneyed, and the element of surprise. assists the lesser characters to get out of themselves at the supreme moment. Following the climax there should always be an unrehearsed ceremony, an impromptu. The most satisfactory form of this is the dance. In such ceremonies appropriate libations may be freely used.

The Rite of Luna (Equinox I. VI) is a good example of this use. Here the climax is the music of the goddess, the assistants remaining in silent ecstasy.

In the rite of Jupiter the impromptu is the dance, in that of Saturn long periods of silence.

It will be noticed that in these Rites poetry and music were largely employed — mostly published pieces by well-known authors and composers. It would be better

"PERHAPS! One can think of certain Awful Consequences". "But, after all, they wouldn't seem so to the authors!" "But — pity the poor Gods!" "Bother the Gods!"

to write and compose specially for the ceremony.

A body of skilled Magicians accustomed to work in concert may be competent to conduct impromptu Orgia. To cite an actual instance in recent times; the blood of a Christian being required for some purpose, a young cock was procured and baptized into the Roman Catholic Church by a man who, being the son of an ordained Priest, was magically an incarnation of the Being of that Priest, and was therefore congenitally possessed of the powers thereto appurtenant. The cock, "Peter Paul," was consequently a baptized Christian for all magical purposes. Order was then taken to imprison the bird; which done, the Magicians assuming respectively the characters of Herod, Herodias, Salome, and the Executioner, acted out the scene of the dance and the beheading, on the lines of Oscar Wilde's drama, "Peter Paul" being cast for the part of John the Baptist. This ceremony was devised and done on the spur

of the moment, and its spontaneity and simplicity were presumably potent factors in its success.

On the point of theology, I doubt whether Dom Gorenflot successfully avoided eating meat in Lent by baptizing the pullet a carp. For as the sacrament — by its intention, despite its defects of form — could not fail of efficacy, the pullet must have become a Christian, and therefore a human being. Carp was therefore only its baptized name — cf. Polycarp — and Dom Gorenflot ate human flesh in Lent, so that, for all he became a bishop, he is damned.

CHAPTER XX

OF THE EUCHARIST

AND OF THE ART OF ALCHEMY

I

One of the simplest and most complete of Magick ceremonies is the Eucharist.

It consists in taking common things, transmuting them into things divine, and consuming them.

So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows.

Take a substance

This may be of composite character.

symbolic of the whole course of nature, make it God, and consume it.

There are many ways of doing this; but they may easily be classified according to the number of the elements of which the sacrament is composed.

The highest form of the Eucharist is that in which the Element consecrated is One.

It is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female.

This sacrament is secret in every respect. For those who may be worthy, although not officially recognized as such, this Eucharist has been described in detail and without concealment, "somewhere" in the published writings of the MASTER THERION. But He has told no one where. It is reserved for the highest initiates, and is synonymous with the Accomplished Work on the material plane. It is the Medicine of Metals, the Stone of the Wise, the Potable Gold, the Elixir of Life that is consumed therein. The altar is the bosom of Isis, the eternal mother; the chalice is in effect the Cup of our Lady Babalon Herself; the Wand is that which Was and Is and Is To Come.

The Eucharist of *two* elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, for instance: and the wine is appropriate to Bacchus).

The wafer may, however, be more complex, the "Cake of Light" described in Liber Legis.

This is used in the exoteric Mass of the Phoenix (Liber 333, Cap: 44) mixed with the blood of the Magus. This mass should be performed daily at sunset by every magician.

Corn and wine are equivalent to flesh and blood; but it is easier to convert live substances into the body and blood of God, than to perform this miracle upon dead matter.

The Eucharist of *three* elements has for basis the symbols of the three Gunas. For Tamas (darkness) take opium or nightshade or some sleepy medicine; for Rajas (activity) take strychnine or other excitant; for Sattvas

(calm) the cakes of Light may again be suitable.

The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and proteids, the three necessities of human nutrition): also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in them by the introduction of fresh living blood.

The Eucharist of *four* elements consists of fire, air, water, and earth. These are represented by a flame for fire, by incense or roses for air, by wine for water, and by bread and salt for earth.

The Eucharist of *five* has for basis wine for taste, a rose for smell, a flame for sight, a bell for sound, and a dagger for touch. This sacrament is implied in the Mass of the Phoenix in a slightly different form.

The Eucharist of *six* elements has Father, Son, and Holy Spirit above; breath, water, and blood beneath. It is a sacrament reserved for high initiates.

The Lance and the Graal are firstly dedicated to the Holy Spirit of Life, in Silence. The Bread and Wine are then fermented and manifested by vibration, and received by the Virgin Mother. The elements are then intermingled and consumed after the Epiphany of Iacchus, when "Countenance beholdeth Countenance).

The Eucharist of *seven* elements is mystically identical with that of one.

Of the method of consecrating the elements it is only necessary to say that they should be treated as talismans. The circle and other furniture of the Temple should receive the usual benefit of the banishings and consecrations. The Oath should be taken and the Invocations made. When the divine force manifests in the elements, they should be solemnly consumed. There is also a simpler method of consecration reserved for initiates of high rank, of which it is here unlawful to speak.

According to the nature of the Sacrament, so will its results be. In some one may receive a mystic grace, culminating in Samadhi; in others a simpler and more material benefit may be obtained.

The highest sacrament, that of One element, is universal in its operation; according to the declared purpose of the work so will the result be. It is a universal Key of all Magick.

These secrets are of supreme practical importance, and are guarded in the Sanctuary with a two-edged sword flaming every way

J.K. Husmans, who was afraid of them, and tried to betray the little he knew of them, became a Papist, and died of cancer of the tongue.

; for this sacrament is the Tree of Life itself, and whoso partaketh of the fruit thereof shall never die

The use of the Elixir of Life is only justifiable in peculiar circumstances. To go counter to the course of natural Change is to approximate perilously to the error of the "Black Brothers".

Unless he so will. Who would not rather work through incarnation; a real renewal of body and brain, than content himself with a stagnant immortality upon this mote in the Sunlight of the Universe which we call earth?

With regard to the preparations for such Sacraments, the Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are.

Study, in the Roman Missal, the Canon of the Mass, and the chapter of "defects".

Chastity

The Word Chastity is used by initiates to signify a certain state of soul and of mind determinant of a certain habit of body which is nowise identical with what is commonly understood. Chastity in the true magical sense of the word is inconceivable to those who are not wholly emancipated from the obsession of sex.

is a condition; fasting for some hours previous is a condition; an earnest and continual aspiration is a condition. Without these antecedents even the Eucharist of the One and Seven is partially — though such is its intrinsic virtue that it can never be wholly — balked of its effect.

A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.

II

If the Master Therion effects by this book nothing else but to demonstrate the continuity of nature and the uniformity of Law, He will feel that His work has not been wasted. In his original design of Part III he did not contemplate any allusion to alchemy. It has somehow been taken for granted that this subject is entirely foreign to regular Magick, both in scope and method. It will be the main object of the following description to establish it as essentially a branch of the subject, and to show that it may be considered simply as a particular case of the general proposition — differing from evocatory and talismanic Magick only in the values which are represented by the unknown quantities in the pantomorphous equations.

There is no need to make any systematized attempt to decipher the jargon of Hermetic treatises. We need not enter upon an historical discussion. Let it suffice to say that the word alchemy is an Arabic term consisting of the article "al" and the adjective "khemi" which means "that which pertains to Egypt"

This etymology differs from that given by Skeat; I can do no more than present my submission.

. A rough translation would be "The Egyptian matter". The assumption is that the Mohammedan grammarians held traditionally that the art was derived from that wisdom of the Egyptians which was the boast of Moses, Plato, and Pythagoras, and the source of their illumination.

Modern research (by profane scholars) leaves it still doubtful as to whether Alchemical treatises should be classified as mystical, magical, medical, or chemical. The most reasonable opinion is that all these objects formed the pre-occupation of the alchemists in varying proportions. Hermes is alike the god of Wisdom,

Thaumaturgy, therapeutics, and physical science. All these may consequently claim the title Hermetic. It cannot be doubted that such writers as Fludd aspired to spiritual perfection. It is equally sure that Edward Kelly wrote primarily from the point of view of a Magician; that Paracelsus applied himself to the cure of disease and the prolongation of life as the first consideration, although his greatest achievements seem to modern thinkers to have been rather his discoveries of opium, zinc, and hydrogen; so that we tend to think of him as a chemist no less than we do of Van Helmont, whose conception of gas ranks him as one of those rare geniuses who have increased human knowledge by a fundamentally important idea.

The literature of Alchemy is immense. Practically all of it is wholly or partially unintelligible. Its treatises, from the "Asch Metzareph" of the Hebrews to the "Chariot of Antimony" are deliberately couched in hieratic riddles. Ecclesiastical persecution, and the profanation of the secrets of power, were equally dreaded. Worse still, from our point of view, this motive induced writers to insert intentionally misleading statements, the more deeply to bedevil unworthy pretenders to their mysteries.

We do not propose to discuss any of the actual processes. Most readers will be already aware that the main objects of alchemy were the Philosopher's Stone, the Medicine of Metals, and various tinctures and elixirs possessing divers virtues; in particular, those of healing disease, extending the span of life, increasing human abilities, perfecting the nature of man in every respect, conferring magical powers, and transmuting material substances, especially metals, into more valuable forms.

The subject is further complicated by the fact that many authors were unscrupulous quacks. Ignorant of the first elements of the art, they plagiarized without shame, and reaped a harvest of fraudulent gain. They took advantage of the general ignorance, and the convention of mystery, in just the same way as their modern successors do in the matter of all Occult sciences.

But despite all this, one thing is abundantly clear; all serious writers, though they seem to speak of an infinity of different subjects, so much so that it has proved impossible for modern analytic research to ascertain the true nature of any single process, were agreed on the fundamental theory on which they based their practices. It appears at first sight as if hardly any two of them were in accord as to the nature of the "First Matter of the work". They describe this in a bewildering multiplicity of unintelligible symbols. We have no reason to suppose that they were all talking of the same thing, or otherwise. The same remarks apply to every reagent and every process, no less than to the final product or products.

Yet beneath this diversity, we may perceive an obscure identity. They all begin with a substance in nature which is described as existing almost everywhere, and as universally esteemed of no value. The alchemist is in all cases to take this substance, and subject it to a series of operations. By so doing, he obtains his product. This product, however named or described, is always a substance which represents the truth or perfection of the original "First Matter"; and its qualities are invariably such as pertain to a living being, not to an inanimate mass. In a word, the alchemist is to take a dead thing, impure, valueless, and powerless, and transform it into a live thing, active, invaluable and thaumaturgic.

The reader of this book will surely find in this a most striking analogy with what we have already said of the processes of Magick. What, by our definition, is initiation? The First Matter is a man, that is to say, a perishable parasite, bred of the earth's crust, crawling irritably upon it for a span, and at last returning to the dirt whence he sprang. The process of initiation consists in removing his impurities, and finding in his true self an immortal intelligence to whom matter is no more than the means of manifestation. The initiate is eternally individual; he is ineffable, incorruptible, immune from everything. He possesses infinite wisdom and infinite power in himself. This equation is identical with that of a talisman. The Magician takes an idea, purifies it, intensifies it by invoking into it the inspiration of his soul. It is no longer a scrawl scratched on a sheep-skin, but a word of

Truth, imperishable, mighty to prevail throughout the sphere of its purport. The evocation of a spirit is precisely similar in essence. The exorcist takes dead material substances of a nature sympathetic to the being whom he intends to invoke. He banishes all impurities therefrom, prevents all interference therewith, and proceeds to give life to the subtle substance thus prepared by instilling his soul.

Once again, there is nothing in this exclusively "magical". Rembrandt van Ryn used to take a number of ores and other crude objects. From these he banished the impurities, and consecrated them to his work, by the preparation of canvasses, brushes, and colours. This done, he compelled them to take the stamp of his soul; from those dull, valueless creatures of earth he created a vital and powerful being of truth and beauty. It would indeed be surprising to anybody who has come to a clear comprehension of nature if there were any difference in the essence of these various formulas. The laws of nature apply equally in every possible circumstance.

We are now in a position to understand what alchemy is. We might even go further and say that even if we had never heard of it, we know what it must be.

Let us emphasize the fact that the final product is in all cases a living thing. It has been the great stumbling block to modern research that the statements of alchemists cannot be explained away. From the chemical standpoint it has seemed not "a priori" impossible that lead should be turned into gold. Our recent discovery of the periodicity of the elements has made it seem likely, at least in theory, that our apparently immutable elements should be modifications of a single one. < Aleister Crowley held this doctrine in his teens at a period when it was the grossest heresy. > Organic Chemistry, with its metatheses and syntheses dependent on the conceptions of molecules as geometrical structures has demonstrated a praxis which gives this theory body; and the properties of Radium have driven the Old Guard from the redoubt which flew the flag of the essential heterogeneity of the elements. The doctrines of Evolution have brought the alchemical and monistic theory of matter into line with our conception of life; the collapse of the wall between the animal and vegetable kingdoms has shaken that which divided them from the mineral.

But even though the advanced chemist might admit the possibility of transmuting lead into gold, he could not conceive of that gold as other than metallic, of the same order of nature as the lead from which it had been made. That this gold should possess the power of multiplying itself, or of acting as a ferment upon other substances, seemed so absurd that he felt obliged to conclude that the alchemists who claimed these properties for their Gold must, after all, have been referring not to Chemistry, but to some spiritual operations whose sanctity demanded some such symbolic veil as the cryptographic use of the language of the laboratory.

The MASTER THERION is sanguine that his present reduction of all cases of the art of Magick to a single formula will both elucidate and vindicate Alchemy, while extending chemistry to cover all classes of Change.

There is an obvious condition which limits our proposed operations. This is that, as the formula of any Work effects the extraction and visualization of the Truth from any "First Matter", the "Stone" or "Elixir" which results from our labours will be the pure and perfect Individual originally inherent in the substance chosen, and nothing else. The most skilful gardener cannot produce lilies from the wild rose; his roses will always be roses, however he have perfected the properties of this stock.

There is here no contradiction with our previous thesis of the ultimate unity of all substance. It is true that Hobbs and Nobbs are both modifications of the Pleroma. Both vanish in the Pleroma when they attain Samadhi. But they are not interchangeable to the extent that they are individual modifications; the initiate Hobbs is not the initiate Nobbs any more than Hobbs the haberdasher is Nobbs of "the nail an sarspan business as he got his money by". Our skill in producing aniline dyes does not enable us to dispense with the original aniline, and use sugar instead. Thus the Alchemists said: "To make gold you must take gold"; their art was to

bring each substance to the perfection of its own proper nature.

No doubt, part of this process involved the withdrawal of the essence of the "First Matter" within the homogeneity of "Hyle", just as initiation insists on the annihilation of the individual in the Impersonal Infinity of Existence to emerge once more as a less confused and deformed Eidolon of the Truth of Himself. This is the guarantee that he is uncontaminated by alien elements. The "Elixir" must possess the activity of a "nascent" substance, just as "nascent" hydrogen combines with arsenic (in "Marsh's test") when the ordinary form of the gas is inert. Again, oxygen satisfied by sodium or diluted by nitrogen will not attack combustible materials with the vehemence proper to the pure gas.

We may summarize this thesis by saying that Alchemy includes as many possible operations as there are original ideas inherent in nature.

Alchemy resembles evocation in its selection of appropriate material bases for the manifestation of the Will; but differs from it in proceeding without personification, or the intervention of alien planes.

Some alchemists may object to this statement. I prefer to express no final opinion on the matter.

It may be more closely compared with Initiation; for the effective element of the Product is of the essence of its own nature, and inherent therein; the Work similarly consists in isolating it from its accretions.

Now just as the Aspirant, on the Threshold of Initiation, finds himself assailed by the "complexes" which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel; so does the "First Matter" blacken and putrefy as the Alchemist breaks up its coagulations of impurity.

The student may work out for himself the various analogies involved, and discover the "Black Dragon", the "Green Lion", the "Lunar Water", the "Raven's Head", and so forth. The indications above given should suffice all who possess aptitude for Alchemical Research.

Only one further reflection appears necessary; namely, that the Eucharist, with which this chapter is properly preoccupied, must be conceived as one case — as the critical case — of the Art of the Alchemist.

The reader will have observed, perhaps with surprise, that The MASTER THERION describes several types of Eucharist. The reason is that given above; there is no substance incompetent to serve as an element in some Sacrament; also, each spiritual Grace should possess its peculiar form of Mass, and therefore its own "materia magica". It is utterly unscientific to treat "God" as a universal homogeneity, and use the same means to prolong life as to bewitch cattle. One does not invoke "Electricity" indiscriminately to light one's house and to propel one's brougham; one works by measured application of one's powers to intelligent analytical comprehension of the conditions of each separate case.

There is a Eucharist for every Grace that we may need; we must apprehend the essential characters in each case, select suitable elements, and devise proper processes.

To consider the classical problems of Alchemy: The Medicine of Metals must be the quintessence of some substance that serves to determine the structure (or rate of vibration) whose manifestation is in characteristic metallic qualities. This need not be a chemical substance at all in the ordinary sense of the word.

The Elixir of Life will similarly consist of a living organism capable of growth, at the expense of its environment; and of such a nature that its "true Will" is to cause that environment to serve it as its means of expression in the

physical world of human life.

The Universal Medicine will be a menstruum of such subtlety as to be able to penetrate all matter and transmute it in the sense of its own tendency, while of such impartial purity as to accept perfectly the impression of the Will of the Alchemist. This substance, properly prepared, and properly charged, is able to perform all things soever that are physically possible, within the limits of the proportions of its momentum to the inertia of the object to which it is applied.

It may be observed in conclusion that, in dealing with forms of Matter-Motion so subtle as these, it is not enough to pass the Pons Asinorum of intellectual knowledge.

The MASTER THERION has possessed the theory of these Powers for many years; but His practice is still in progress towards perfection. Even efficiency in the preparation is not all; there is need to be judicious in the manipulation, and adroit in the administration, of the product. He does not perform haphazard miracles, but applies His science and skill in conformity with the laws of nature.

CHAPTER XXI

OF BLACK MAGIC

OF THE MAIN TYPES OF THE OPERATIONS OF MAGICK ART

AND OF THE POWERS OF THE SPHINX

I

As was said at the opening of the second chapter, the Single Supreme Ritual is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. "It is the raising of the complete man in a vertical straight line."

Any deviation from this line tends to become black magic. Any other operation is black magic.

In the True Operation the Exaltation is equilibrated by an expansion in the other three arms of the Cross. Hence the Angel immediately gives the Adept power over the Four Great Princes and their servitors.

See the Book of the Sacred Magic of Abramelin the Mage.

If the magician needs to perform any other operation than this, it is only lawful in so far as it is a necessary preliminary to That One Work.

There are, however many shades of grey. It is not every magician who is well armed with theory. Perhaps one such may invoke Jupiter, with the wish to heal others of their physical ills. This sort of thing is harmless,

There is nevertheless the general objection to the diversion of channels of Initiation to the Sea of Attainment, into ditches of irrigation for the fields of material advantage. It is bad business to pay good coin for perishable products; like marrying for money, or prostituting poetic genius to political purposes. The converse course, though equally objectionable as pollution of the purity of the planes, is at least respectable for its nobility. The ascetic of the Thebaid or the Trappist Monastery is infinitely worthier than the health-peddler and success-monger of Boston or Los Angeles; for the one offers temporal trash to gain eternal wealth, while the other values spiritual substance only as enabling him to get better bodily conditions, and a firmer grip on the dollars.

or almost so. It is not evil in itself. It arises from a defect of understanding. Until the Great Work has been performed, it is presumptuous for the magician to pretend to understand the universe, and dictate its policy. Only the Master of the Temple can say whether any given act is a crime. "Slay that innocent child?" (I hear the ignorant say) "What a horror!" "Ah!" replies the Knower, with foresight of history, "but that child will become Nero. Hasten to strangle him!"

There is a third, above these, who understands that Nero was as necessary as Julius Caesar.

The Master of the Temple accordingly interferes not with the scheme of things except just so far as he is doing the Work which he is sent to do. Why should he struggle against imprisonment, banishment, death? It is all part of the game in which he is a pawn. "It was necessary for the Son of Man to suffer these things, and to enter into His glory."

The Master of the Temple is so far from the man in whom He manifests that all these matters are of no importance to Him. It may be of importance to His Work that man shall sit upon a throne, or be hanged. In such a case He informs his Magus, who exerts the power intrusted to Him, and it happens accordingly. Yet all happens naturally, and of necessity, and to all appearance without a word from Him.

Nor will the mere Master of the Temple, as a rule, presume to act upon the Universe, save as the servant of his own destiny. It is only the Magus, He of the grade above, who has attained to Chokhmah, Wisdom, and so dare act. He must dare act, although it like Him not. But He must assume the Curse of His grade, as it is written in the Book of the Magus.

Equinox I, VII, 5-9.

There are, of course, entirely black forms of magic. To him who has not given every drop of his blood for the cup of BABALON all magic power is dangerous. There are even more debased and evil forms, things in themselves black. Such is the use of spiritual force to material ends. Christian Scientists, Mental Healers, Professional Diviners, Psychics and the like, are all "ipso facto" Black Magicians.

They exchange gold for dross. They sell their higher powers for gross and temporary benefit.

That the most crass ignorance of Magick is their principal characteristic is no excuse, even if Nature accepted excuses, which she does not. If you drink poison in mistake for wine, your "mistake" will not save your life.

Below these in one sense, yet far above them in another, are the Brothers of the Left Hand Path< Supplement.>>. These are they who "shut themselves up", who refuse their blood to the Cup, who have trampled Love in the Race for self-aggrandisement.

As far as the grade of Exempt Adept, they are on the same path as the White Brotherhood; for until that grade is attained, the goal is not disclosed. Then only are the goats, the lonely leaping mountain-masters, separated from the gregarious huddling valley-bound sheep. Then those who have well learned the lessons of the Path are ready to be torn asunder, to give up their own life to the Babe of the Abyss which is — and is not — they.

The others, proud in their purple, refuse. They make themselves a false crown of the Horror of the Abyss; they set the Dispersion of Choronzon upon their brows; they clothe themselves in the poisoned robes of Form; they shut themselves up; and when the force that made them what they are is exhausted, their strong towers fall, they become the Eaters of Dung in the Day of Be-with-us, and their shreds, strewn in the Abyss, are lost.

Not so the Masters of the Temple, that sit as piles of dust in the City of the Pyramids, awaiting the Great Flame that shall consume that dust to ashes. For the blood that they have surrendered is treasured in the Cup of OUR LADY BABALON, a mighty medicine to awake the Eld of the All-Father, and redeem the Virgin of the World from her virginity.

II

Before leaving the subject of Black Magic, one may touch lightly on the question of Pacts with the Devil.

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God

"The Devil" is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that

AIWAZ — the solar-phallic-hermetic “Lucifer” is His own Holy Guardian Angel, and “The Devil” SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade “Know Thyself!” and taught Initiation. He is “the Devil” of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His Atu is XV, which is Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty. (Note that the “Jehovah” of the Hebrews is etymologically connected with these. The classical example of such antinomy, one which has led to such disastrous misunderstandings, is that between NU and HAD, North and South, Jesus and John. The subject is too abstruse and complicated to be discussed in detail here. The student should consult the writings of Sir R. Payne Knight, General Forlong, Gerald Massey, Fabre d’Olivet; etc. etc., for the data on which these considerations are ultimately based.)

It was said by the Sorcerer of the Jura that in order to invoke the Devil it is only necessary to call him with your whole will.

This is an universal magical truth, and applies to every other being as much as to the Devil. For the whole will of every man is in reality the whole will of the Universe.

It is, however, always easy to call up the demons, for they are always calling you; and you have only to step down to their level and fraternize with them. They will tear you in pieces at their leisure. Not at once; they will wait until you have wholly broken the link between you and your Holy Guardian Angel before they pounce, lest at the last moment you escape.

Anthony of Padua and (in our own times) “Macgregor” Mathers are examples of such victims.

Nevertheless, every magician must firmly extend his empire to the depth of hell. “My adepts stand upright, their heads above the heavens, their feet below the hells.”

Liber XC, verse 40. See The Equinox.

This is the reason why the magician who performs the Operation of the “Sacred Magic of Abramelin the Mage”, immediately after attaining to the Knowledge and Conversation of the Holy Guardian Angel, must evoke the Four Great Princes of the Evil of the World.

“Obedience and faith to Him that liveth and triumpheth, that reigneth above you in your palaces as the Balance of Righteousness and Truth” is your duty to your Holy Guardian Angel, and the duty of the demon world to you.

These powers of “evil” nature are wild beasts; they must be tamed, trained to the saddle and the bridle; they will bear you well. There is nothing useless in the Universe: do not wrap up your Talent in a napkin, because it is only “dirty money”!

With regard to Pacts, they are rarely lawful. There should be no bargain struck. Magick is not a trade, and no hucksters need apply. Master everything, but give generously to your servants, once they have unconditionally submitted.

There is also the questions of alliances with various Powers. These again are hardly ever allowable.

Notwithstanding, there exist certain bodies of spiritual beings, in whose ranks are not only angelic forces, but elementals, and even daemons, who have attained to such Right Understanding of the Universe that they have

banded themselves together with the object of becoming Microcosms, and realize that their best means to this end is devotion to the service of the true interests of Mankind. Societies of spiritual forces, organized on these lines, dispose of enormous resources. The Magician who is himself sworn to the service of humanity may count upon the heartiest help of these Orders. Their sincerity may always be assured by putting them to the test of the acceptance of the Law of Thelema. Whoso denies "Do what thou wilt shall be the whole of the Law" confesses that he still clings to the conflict in his own nature; he is not, and does not want to be, true to himself. "A fortiori", he will prove false to you.

No Power which is not a microcosm in itself — and even archangels reach rarely to this centre of balance — is fit to treat on an equality with Man. The proper study of mankind is God; with Him is his business; and with Him alone. Some magicians have hired legions of spirits for some special purpose; but it has always proved a serious mistake. The whole idea of exchange is foreign to magick. The dignity of the magician forbids compacts. "The Earth is the Lord's and the fulness thereof".

III

The operations of Magick art are difficult to classify, as they merge into each other, owing to the essential unity of their method and result. We may mention:

1. Operations such as evocation, in which a live spirit is brought from dead matter.
2. Consecrations of talismans in which a live spirit is bound into "dead" matter and vivifies the same.
3. Works of divination, in which a live spirit is made to control operations of the hand or brain of the Magician. Such works are accordingly most dangerous, to be used only by advanced magicians, and then with great care.
4. Works of fascination, such as operations of invisibility, and transformations of the apparent form of the person or thing concerned. This consists almost altogether in distracting the attention, or disturbing the judgment, of the person whom it is wished to deceive. There are, however, "real" transformations of the adept himself which are very useful. See the Book of the Dead for methods. The assumption of God-Forms can be carried to the point of actual transformation.
5. Works of Love and Hate, which are also performed (as a rule) by fascination. These works are too easy; and rarely useful. They have a nasty trick of recoiling on the magician.
6. Works of destruction, which may be done in many different ways. One may fascinate and bend to one's will a person who has of his own right the power to destroy. One may employ spirits or talismans. The more powerful magicians of the last few centuries have employed books.

In private matters these works are very easy, if they be necessary. An adept known to The MASTER THERION once found it necessary to slay a Circe who was bewitching brethren. He merely walked to the door of her room, and drew an Astral T ("traditore", and the symbol of Saturn) with an astral dagger. Within 48 hours she shot herself.

As explained above, in another connexion, he who "destroys" any being must accept it, with all the responsibilities attached, as part of himself. The Adept here in question was therefore obliged to incorporate the elemental spirit of the girl — she was not human, the sheath of a Star, but an advanced planetary daemon, whose rash ambition had captured a body beyond its capacity to conduct — in his own magical vehicle. He thereby pledged himself to subordinate all the sudden accession of qualities — passionate, capricious, impulsive, irrational, selfish, short-sightedness, sensual, fickle, crazy, and desperate, to his True Will; to discipline, co-ordinate and employ them in

the Great Work, under the penalty of being torn asunder by the wild horses which he had bound fast to his own body by the act of "destroying" their independent consciousness and control of their chosen vehicle. See His Magical Record An XX, Sun in Libra and onward.

7. Works of creation and dissolution, and the higher invocations.

There are also hundreds of other operations;

Examples of Rituals for several such purposes are given in the Equinox.

to bring wanted objects — gold, books, women and the like; to open locked doors, to discover treasure; to swim under water; to have armed men at command — etc., etc. All these are really matters of detail; the Adeptus Major will easily understand how to perform them if necessary.

Moral: become an Adeptus Major!

It should be added that all these things happen "naturally".

The value of the evidence that your operations have influenced the course of events is only to be assessed by the application of the Laws of probability. The MASTER THERION would not accept any one single case as conclusive, however improbable it might be. A man might make a correct guess at one chance in ten million, no less than at one in three. If one pick up a pebble, the chance was infinitely great against that particular pebble; yet whichever one was chosen, the same chance "came off". It requires a series of events antecedently unlikely to deduce that design is a work, that the observed changes are causally, not casually, produced. The prediction of events is further evidence that they are effected by will. Thus, any man may fluke a ten shot at billiard, or even make a break of a few strokes. But chance cannot account for consistent success, even if moderate, when it extends over a long period of time. And the ability of the expert to "name his shot" manifests a knowledge of the relations of cause and effect which confirms the testimony of his empirical skill that his success is not chance and coincidence.

Perform an operation to bring gold — your rich uncle dies and leaves you his money; books — you see the book wanted in a catalogue that very day, although you have advertised in vain for a year; woman — but if you have made the spirits bring you enough gold, this operation will become unnecessary.

This cynical statement is an absurdity of Black Magic.

It must further be remarked that it is absolute Black Magic to use any of these powers if the object can possibly be otherwise attained. If your child is drowning, you must jump and try to save him; it won't do to invoke the Undines.

Nor is it lawful in all circumstances to invoke those Undines even where the case is hopeless; maybe it is necessary to you and to the child that it should die. An Exempt Adept on the right road will make no error here — an Adept Major is only too likely to do so. A through apprehension of this book will arm adepts of every grade against all the more serious blunders incidental to their unfortunate positions.

IV

Necromancy is of sufficient importance to demand a section to itself.

It is justifiable in some exceptional cases. Suppose the magician fail to obtain access to living Teachers, or should he need some especial piece of knowledge which he has reason to believe died with some teacher of the past, it may be useful to evoke the "shade" of such a one, or read the "Akasic record" of his mind.

The only minds likely to be useful to the Magician belong to Adepts sworn to suffer reincarnation at short intervals, and the best elements of such minds are bound up in the "Unconscious Self" of the Adept, not left to wander idly about the Astral Plane. It will thus be more profitable to try to get into touch with the "Dead Teacher" in his present avatar. Moreover, Adepts are at pains to record their teaching in books, monuments, or pictures, and to appoint spiritual guardians to preserve such heirlooms throughout the generations. Whenever these are destroyed or lost, the reason usually is that the Adept himself judges that their usefulness is over, and withdraws the forces which protected them. The student is therefore advised to acquiesce; the sources of information available for him are probably selected by the Wardens of Mankind with a view to his real necessities. One must learn to trust one's Holy Guardian Angel to shape one's circumstances with skill. If one be but absorbed in the ardour of one's aspiration toward Him, short indeed is the time before Experience instils the certain conviction that His works and His ways are infinitely apt to one's needs.

If this be done it must be done properly very much on the lines of the evocation of Apollonius of Tyana, which Eliphas Levi performed.

See Rituel et Dogme de la Haute Magie; Rituel, ch. XIII.

The utmost care must be taken to prevent personation of the "shade". It is of course easy, but can rarely be advisable, to evoke the shade of a suicide, or of one violently slain or suddenly dead. Of what use is such an operation, save to gratify curiosity or vanity?

One must add a word on spiritism, which is a sort of indiscriminate necromancy — one might prefer the word necrophilia — by amateurs. They make themselves perfectly passive, and, so far from employing any methods of protection, deliberately invite all and sundry spirits, demons, shells of the dead, all the excrement and filth of earth and hell, to squirt their slime over them. This invitation is readily accepted, unless a clean man be present with an aura good enough to frighten these foul denizens of the pit.

No spiritualistic manifestation has ever taken place in the presence even of FRATER PERDURABO; how much less in that of The MASTER THERION!

Even the earliest Initiations confer protection. Compare the fear felt by D. D. Home for Eliphas Levi. See Equinox I, X, "The Key of the Mysteries".

Of all the creatures He ever met, the most prominent of English spiritists (a journalist and pacifist of more than European fame) had the filthiest mind and the foulest mouth. He would break off any conversation to tell a stupid smutty story, and could hardly conceive of any society assembling for any other purpose than "phallic orgies", whatever they may be. Utterly incapable of keeping to a subject, he would drag the conversation down again and again to the sole subject of which he really thought — sex and sex-perversions and sex and sex and sex and sex again.

This was the plain result of his spiritism. All spiritists are more or less similarly afflicted. They feel dirty even across the street; their auras are ragged, muddy and malodorous; they ooze the slime of putrefying corpses.

No spiritist, once he is wholly enmeshed in sentimentality and Freudian fear-phantasms, is capable of concentrated thought, of persistent will, or of moral character. Devoid of every spark of the divine light which was his birthright, a prey before death to the ghastly tenants of the grave, the wretch, like the mesmerized and living corpse of Poe's Monsieur Valdemar, is a "nearly liquid mass of loathsome, of detestable putrescence."

The student of this Holy Magick is most earnestly warned against frequenting their seances, or even admitting them to his presence.

They are contagious as Syphilis, and more deadly and disgusting. Unless your aura is strong enough to inhibit any manifestation of the loathly larvae that have taken up their habitation in them, shun them as you need not mere lepers!

It occurs in certain rare cases that a very unusual degree of personal purity combined with integrity and force of character provides even the ignorant with a certain natural defence, and attracts into his aura only intelligent and beneficent entities. Such persons may perhaps practise spiritualism without obvious bad results, and even with good results, within limits. But such exceptions in no wise invalidate the general rule, or in any way serve as argument against the magical theory outlined above with such mild suasion.

V

Of the powers of the Sphinx much has been written.

In Liber CXI (Aleph) the subject is treated with profound and all-comprehensive wisdom.

Wisely they have been kept in the forefront of true magical instruction. Even the tyro can always rattle off that he has to know, to dare to will and to keep silence. It is difficult to write on this subject, for these powers are indeed comprehensive, and the interplay of one with the other becomes increasingly evident as one goes more deeply into the subject.

But there is one general principle which seems worthy of special emphasis in this place. These four powers are thus complex because they are the powers of the Sphinx, that is, they are functions of a single organism.

Now those who understand the growth of organisms are aware that evolution depends on adaptation to environment. If an animal which cannot swim is occasionally thrown into water, it may escape by some piece of good fortune, but if it is thrown into water continuously it will drown sooner or later, unless it learns to swim.

Organisms being to a certain extent elastic, they soon adapt themselves to a new environment, provided that the change is not so sudden as to destroy that elasticity.

Now a change in environment involves a repeated meeting of new conditions, and if you want to adapt yourself to any given set of conditions, the best thing you can do is to place yourself cautiously and persistently among them. That is the foundation of all education.

The old-fashioned pedagogues were not all so stupid as some modern educators would have us think. The principle of the system was to strike the brain a series of constantly repeated blows until the proper reaction became normal to the organism.

It is not desirable to use ideas which excite interest, or may come in handy later as weapons, in this fundamental training of the mind. It is much better to compel the mind to busy itself with root ideas which do not mean very much to the child, because you are not trying to excite the brain, but to drill it. For this reason, all the best minds have been trained by preliminary study of classics and mathematics.

The same principle applies to the training of the body. The original exercises should be of a character to train the muscles generally to perform any kind of work, rather than to train them for some special kind of work, concentration of which will unfit them for other tasks by depriving them of the elasticity which is the proper condition of life.

Some few forms of exercise are exempt from these strictures. Rock-climbing, in particular, trains every muscle in

an endless variety of ways. It moreover compels the learner to use his own judgment, to rely on himself, to develop resource, and to depend upon his own originality to attack each new problem that presents itself. This principle may be extended to all departments of the education of children. They should be put into contact with all kinds of truth, and allowed to make their own reflections thereon and reactions thereto, without the least attempt to bias their judgment. Magical pupils should be trained on similar lines. They should be made to work alone from the first, to cover the whole ground impartially, to devise their own experiments and draw their own conclusions.

In Magick and meditation this principle applies with tremendous force. It is quite useless to teach people how to perform magical operations, when it may be that such operations, when they have learned to do them, are not in accordance with their wills. What must be done is to drill the Aspirant in the hard routine of the elements of the Royal Art.

So far as mysticism is concerned, the technique is extremely simple, and has been very simply described in Part I of this Book 4. It cannot be said too strongly that any amount of mystical success whatever is no compensation for slackness with regard to the technique. There may come a time when Samadhi itself is no part of the business of the mystic. But the character developed by the original training remains an asset. In other words, the person who has made himself a first-class brain capable of elasticity is competent to attack any problem soever, when he who has merely specialized has got into a groove, and can no longer adapt and adjust himself to new conditions.

The principle is quite universal. You do not train a violinist to play the Beethoven Concerto; you train him to play every conceivable consecution of notes with perfect ease, and you keep him at the most monotonous drill possible for years and years before you allow him to go on the platform. You make of him an instrument perfectly able to adjust itself to any musical problem that may be set before him. This technique of Yoga is the most important detail of all our work. The MASTER THERION has been himself somewhat to blame in representing this technique as of value simply because it leads to the great rewards, such as Samadhi. He would have been wiser to base His teaching solely on the ground of evolution. But probably He thought of the words of the poet:

"You dangle a carrot in front of her nose,
And she goes wherever the carrot goes."

For, after all, one cannot explain the necessity of the study of Latin either to imbecile children or to stupid educationalists; for, not having learned Latin, they have not developed the brains to learn anything.

The Hindus, understanding these difficulties, have taken the God-Almighty attitude about the matter. If you go to a Hindu teacher, he treats you as less than an earthworm. You have to do this, and you have to do that, and you are not allowed to know why you are doing it.

This does not conflict with the "go-as-you-please" plan put forward in the previous note. An autocratic Adept is indeed a blessing to the disciple, not because he is able to guide the pupil "aright" in the particular path which happens to suit his personality, but because he can compel the beginner to grind away at the weariest work and thus acquire all-round ability, and prevent him from picking out the plums which please him from the Pie of Knowledge, and making himself sick of a surfeit of sweets to the neglect of a balanced diet of wholesome nourishment.

After years of experience in teaching, The MASTER THERION is not altogether convinced that this is not the right attitude. When people begin to argue about things instead of doing them, they become absolutely impossible. Their minds begin to work about it and about, and they come out by the same door as in they went. They remain brutish, voluble, and uncomprehending.

The technique of Magick is just as important as that of mysticism, but here we have a very much more difficult problem, because the original unit of Magick, the Body of Light, is already something unfamiliar to the ordinary person. Nevertheless, this body must be developed and trained with exactly the same rigid discipline as the brain in the case of mysticism. The essence of the technique of Magick is the development of the body of Light, which must be extended to include all members of the organism, and indeed of the cosmos.

The most important drill practices are:

1. The fortification of the Body of Light by the constant use of rituals, by the assumption of god-forms, and by the right use of the Eucharist.
2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.
3. The education of that Body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it. This experience must be as systematic and regular as possible; for it is of no use merely to travel to the spheres of Jupiter and Venus, or even to explore the 30 Aethyrs, neglecting unattractive meridians.

The Aspirant should remember that he is a Microcosm. "Universus sum et Nihil universi a me alienum puto" should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an Angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practice Rising on the Planes from these spheres, one after the other in rotation. When he is thoroughly conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qliphoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire Astral Plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet, though he may have no intention of ever leaving his native land.

The object is to possess a Body which is capable of doing easily any particular task that may lie before it. There must be no selection of special experience which appeals to one's immediate desire. One must go steadily through all possible pylons.

FRATER PERDRABO was very unfortunate in not having magical teachers to explain these things to Him. He was rather encouraged in unsystematic working. Very fortunate, on the other hand, was He to have found a Guru who instructed Him in the proper principles of the technique of Yoga, and He, having sufficient sense to recognize the universal application of those principles, was able to some extent to repair His original defects. But even to this day, despite the fact that His original inclination is much stronger towards Magick than towards mysticism, he is much less competent in Magick.

Reconsideration of these remarks, at the request of a loyal colleague, compels Him to admit that this may not be the case, It is true that He has been granted all Mystical Attainment that is theoretically possible, while His powers in Magick seem to be uneven and imperfect. Despite this, it may yet be that He has compassed the Possible. For Mystical Attainments are never mutually exclusive; the trance of Sorrow (for example) is not incompatible with the Beatific Vision, or the "Universal Joke". But in Magick any one Operation debars its performer from accomplishing some other. The reason of this is that the Oath of any Work bonds the Magician once and for all to be the principles implied therein. See Chapter XVI Part I. Further, it is obviously possible to reach the essence of anything without interfering with other things which obstruct each other. Crosscountry journeys are often scarcely practicable.

A trace of this can be seen even in His method of combining the two divisions of our science, for in that

method He makes concentration bear the Cross of the work.

This is possibly an error, probably a defect, certainly an impurity of thought, and the root of it is to be found in His original bad discipline with regard to Magick.

If the reader will turn to the account of his astral journeys in the Second Number of the First Volume of the Equinox, he will find that these experiments were quite capricious. Even when, in Mexico, He got the idea of exploring the 30 Aethyrs systematically, He abandoned the vision after only 2 Aethyrs had been investigated.

Very different is His record after the training in 1901 e.v. had put Him in the way of discipline.<

so that this Book (as now finally revised for the Press) may be considered

practically free from serious defect in this particular.>>

At the conclusion of this part of this book, one may sum up the whole matter in these words: There is no object whatever worthy of attainment but the regular development of the being of the Aspirant by steady scientific work; he should not attempt to run before he can walk; he should not wish to go somewhere until he knows for certain whither he wills to go.

APPENDIX I.

The reader will find excellent classical examples of rituals of Magick in The Equinox, Volume I, in the following places —

Number I. — The supplement contains considerations for preparing a ritual of self-initiation. The supplement is also a perfect model of what a magical record should be, in respect of the form.

Number II. — On pages 244-288 are given several rituals of Initiation.

Pages 302-317 give an account of certain astral visions.

Pages 326-332 give a formula for Rising on the Planes.

Number III. — Pages 151-169 give details of certain magical formulae.

Pages 170-190 are a very perfect example — classical, old style — of a magical ritual for the evocation of the spirit of Mercury.

Pages 190-197 — a ritual for the consecration of a talisman. A very perfect example.

Pages 198-205 — a very fine example of a ritual to invoke the Higher Genius.

Pages 208-233 — Ritual of Initiation, with explanation of the same.

Pages 269-272 — Ritual of obtaining the Knowledge and Conversation of the Holy Guardian Angel by the formula of I.A.O.

Pages 272-278 — Ritual to make one's self invisible.

Number IV. — Pages 43-196 — Treatise, with model Records, of Mental Training appropriate to the Magician.

Number V. — The supplement is the most perfect account of visions extant. They explore the farthest recesses of the magical universe.

Number VI. — the Supplement gives seven rituals of the dramatic order, as described in Chapter XIX.

Pages 29-32 — A highly important magical ritual for daily use and work.

Number VII. — Pages 21-27 — Classical ritual to invoke Mercury; for daily use and work.

Pages 117-157 — Example of a dramatic ritual in modern style.

Pages 229-243 — An elaborate magical map of the universe on particular principles.

Pages 372-375 — Example of a seasonal ritual.

Pages 376-383 — Ritual to invoke Horus.

Number VIII. — Pages 99-128 — The conjuration of the elemental spirits.

Number IX. — Pages 117-136 — Ritual for invoking the spirit of Mars.

Number X. — Pages 57-79 — Modern example of a magical ritual in dramatic form, commemorating the return of Spring.

Pages 81-90 — Fragment of ritual of a very advanced character.

VOL. III.

No. I. — This volume contains an immense number of articles of primary importance to every student of magick.

The rituals of *The Book of Lies* and the *Goetia* are also to be studied. The “preliminary invocation” of the *Goetia* is in particular recommended for daily use and work.

Orpheus, by Aleister Crowley, contains a large number of magical invocations in verse. There are also a good many others in other parts of his poetical works.

The following is a complete curriculum of reading officially approved by the A.'. A.'.

CURRICULUM OF A.'. A.'.

COURSE I.

GENERAL READING.

SECTION 1. — Books for Serious Study:

The Equinox. The standard Work of Reference in all occult matters. The Encyclopaedia of Initiation.

Collected Works of A. Crowley. These works contain many mystical and magical secrets, both stated clearly in prose, and woven into the robe of sublimest poesy.

The Yi King. (S.B.E. Series, Oxford University Press.) The “Classic of Changes”; gives the initiated Chinese system of Magick.

The Tao Teh King. (S.B.E. Series.) gives the initiated Chinese system of Mysticism.

Tannhauser, by A. Crowley. An allegorical drama concerning the Progress of the soul; the Tannhauser story slightly remodelled.

The Upanishads. (S.B.E. Series.) The Classical Basis of Vedantism, the best-known form of Hindu Mysticism.

The Bhagavad-Gita. A dialogue in which Krishna, the Hindu “Christ”, expounds a system of Attainment.

The Voice of the Silence, by H. P. Blavatsky, with an elaborate commentary by Frater O. M.

The Goetia. The most intelligible of the mediaeval rituals of Evocation. Contains also the favorite Invocation of the Master Therion.

The Shiva Sanhita. A famous Hindu treatise on certain physical practices.

The Hathayoga Pradipika. Similar to The Shiva Sanhita.

Erdmann’s “History of Philosophy”. A compendious account of philosophy from the earliest times.

Most valuable as a general education of the mind.

The Spiritual Guide of Molinos. A simple manual of Christian mysticism.

The Star of the West. (Captain Fuller.) An introduction to the study of the Works of Aleister Crowley.

The Dhammapada. (S.B.E. Series, Oxford University Press.) The best of the Buddhist classics.

The Questions of King Milinda. (S.B.E. Series.) Technical points of Buddhist dogma, illustrated by dialogues.

Varieties of Religious Experience. (James.) Valuable as showing the uniformity of mystical attainment.

Kabbala Denudata, von Rosenroth: also the Kabbalah Unveiled, by S. L. Mathers. The text of the Kabbalah, with commentary. A good elementary introduction to the subject.

Konx om Pax. Four invaluable treatises and a preface on Mysticism and Magick.

The Pistis Sophia. An admirable introduction to the study of Gnosticism.

The Oracles of Zoroaster. An invaluable collection of precepts mystical and magical.

The Dream of Scipio, by Cicero. Excellent for its Vision and its Philosophy.

The Golden Verses of Pythagoras, by Fabre d'Olivet. An interesting study of the exoteric doctrines of this Master.

The Divine Pymander, by Hermes Trismegistus. Invaluable as bearing on the Gnostic Philosophy.

The Secret Symbols of the Rosicrucians, reprint of Franz Hartmann. An invaluable compendium.

Scrutinium Chymicum, by Michael Maier. One of the best treatises on alchemy.

Science and the Infinite, by Sidney Klein. One of the best essays written in recent years.

Two Essays of the Worship of Priapus, by Richard Payne Knight. Invaluable to all students.

The Golden Bough, by J. G. Frazer. The Text-Book of folk Lore. Invaluable to all students.

The Age of Reason, by Thomas Paine. Excellent, though elementary, as a corrective to superstition.

Rivers of Life, by General Forlong. An invaluable text-book of old systems of initiation.

Three Dialogues, by Bishop Berkeley. The Classic of subjective idealism.

Essays of David Hume. The Classic of Academic Scepticism.

First Principles, by Herbert Spencer. The Classic of Agnosticism.

Prolegomena, by Emanuel Kant. The best introduction to Metaphysics.

The Canon. The best text-book of Applied Qabalah.

The Fourth Dimension, by H. Hinton. The text-book on this subject.

The Essays of Thomas Henry Huxley. Masterpieces of philosophy, as of prose.

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavouring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well-built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A.'. A.'. does not offer examination in this course, but recommends these books as the foundation of a library.

SECTION 2. — Other books, principally fiction, of a generally suggestive and helpful kind:

Zanoni, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Mysticism.

A Strange Story, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Magick.

The Blossom and the Fruit, by Mabel Collins. Valuable for its account of the Path.

Petronius Arbiter. Valuable for those who have wit to understand it.

The Golden Ass, by Apuleius. Valuable for those who have wit to understand it.

Le Comte de Gabalis. Valuable for its hints of those things which it mocks.

The Rape of the Lock, by Alexander Pope. Valuable for its account of elementals.

Undine, by de la Motte Fouque. Valuable as an account of elementals.

Black Magic, by Marjorie Bowen. An intensely interesting story of sorcery.

Le Peau de Chagrin, by Honore de Balzac. A magnificent magical allegory.

Number Nineteen, by Edgar Jepson. An excellent tale of modern magic.

Dracula, by Bram Stoker. Valuable for its account of legends concerning vampires.

Scientific Romances, by H. Hinton. Valuable as an introduction to the study of the Fourth Dimension.

Alice in Wonderland, by Lewis Carroll. Valuable to those who understand the Qabalah.

Alice Through the Looking Glass, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Hunting of the Snark, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Arabian Nights, translated by either Sir Richard Burton or John Payne. Valuable as a storehouse of

oriental magick-lore.

Morte d'Arthur, by Sir Thomas Mallory. Valuable as a storehouse of occidental Magick-lore.

The Works of Francois Rabelais. Invaluable for Wisdom.

The Kasidah, by Sir Richard Burton. Valuable as a summary of philosophy.

The Song Celestial, by Sir Edwin Arnold. "The Bhagavad-Gita" in verse.

The Light of Asia, by Sir Edwin Arnold. An account of the attainment of Gotama Buddha.

The Rosicrucians, by Hargrave Jennings. Valuable to those who can read between the lines.

The Real History of the Rosicrucians, by A. E. Waite. A good vulgar piece of journalism on the subject.

The Works of Arthur Machen. Most of these stories are of great magical interest.

The Writings of William O'Neill (Blake). Invaluable to all students.

The Shaving of Shagpat, by George Meredith. An excellent allegory.

Lilith, by George MacDonald. A good introduction to the Astral.

La-Bas, by J. K. Huysmans. An account of the extravagances caused by the Sin-complex.

The Lore of Proserpine, by Maurice Hewlett. A suggestive enquiry into the Hermetic Arcanum.

En Route, by J. K. Huysmans. An account of the follies of Christian mysticism.

Sidonia the Sorceress, by Wilhelm Meinhold.

The Amber Witch, by Wilhelm Meinhold.

These two tales are highly informative.

Macbeth; Midsummer Night's Dream; The Tempest, by W. Shakespeare. Interesting for traditions treated.

Redgauntlet, by Sir Walter Scott. Also one or two other novels. Interesting for traditions treated.

Rob Roy, by James Grant. Interesting for traditions treated.

The Magician, by W. Somerset Maugham. An amusing hotchpot of stolen goods.

The Bible, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologies, and recounts many tales of folk-lore and magical rites.

Kim, by Rudyard Kipling. An admirable study of Eastern thought and life. Many other stories by this author are highly suggestive and informative.

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.

Scandinavian and Teutonic Sagas generally.

Celtic Folk-Lore generally.

This course is of general value to the beginner. While it is not to be taken, in all cases, too seriously, it will give him a general familiarity with the mystical and magical tradition, create a deep interest in the subject, and suggest many helpful lines of thought.

It has been impossible to do more, in this list, than to suggest a fairly comprehensive course of reading.

SECTION 3. — Official publications of the A.'. A'.

Liber I.

Liber B vel Magi.

An account of the Grade of Magus, the highest grade which it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple. Equinox VII, p. 5.

Liber II.

The Message of the Master Therion. Explains the Essence of the new law in a very simple manner. Equinox XI (Vol. III, No. 1), p. 39.

Liber III.

Liber Jugorum.

An instruction for the control of speech, action and thought. Equinox IV, p. 9 & Appendix VI of this book.

Liber IV. ABA.

A general account in elementary terms of magical and mystical powers.

Part. 1. *Mysticism* — published.

2. *Magick* (Elementary Theory) — published.

3. *Magick in Theory and Practice* (this book).

4. *The Law*. Not yet completed.

[note by shawn: Part IV was subsequently published as *The Equinox of the Gods* (Equinox Volume III, Number 3).]

Liber VI.

Liber O vel Manus et Sagittae.

Instructions given for elementary study of the Qabalah, Assumption of God forms, vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining

astral visions so-called, and an instruction in the practice called Rising on the Planes. Equinox II, p. 11 and appendix VI in this book.

Liber VII.

Liber Liberi vel Lapis Lazuli, Adumbratio Kabbalae Aegyptiorum.

sub Figura VII.

Being the Voluntary Emancipation of a certain exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple.

Its 7 chapters are referred to the 7 planets in the following order:

Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

Liber VIII.

See CCCCXVIII.

[note by shawn: This reference is a bit cryptic. Liber VIII is from the eighth Aethyr in Liber CCCCXVIII.]

Liber IX.

Liber E vel Exercitiorum.

Instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations. Equinox I, p. 25 & Appendix VI of this Book.

Liber X.

Liber Porta Lucis.

An account of the sending forth of the Master Therion by the A.'. A.'. and an explanation of His mission. Equinox VI, p. 3.

Liber XI.

Liber NV.

An Instruction for attaining Nuit. Equinox VII, p. 11.

Liber XIII.

Graduum Montis Abiegni.

An account of the task of the Aspirant from Probationer to Adept. Equinox III, p. 3.

Liber XV.

Ecclesiae Gnosticae Catholicae Cannon Missae.

Represents the original and true pre-Christian Christianity. Equinox XI (vol. iii, part 1) And Appendix VI of this book.

Liber XVI.

Liber Turris vel Domus Dei.

An Instruction for attainment by the direct destruction of thoughts as they arise in the mind. Equinox VI, p. 9.

Liber XVII.

Liber I.A.O.

Gives three methods of attainment through a willed series of thoughts. Unpublished. It is the active form of Liber CCCLXI.

Liber XXI.

The Classic of Purity, by Ko Hsuen.

A new translation from the Chinese by the Master Therion. Unpublished.

Liber XXV.

The Ritual of the Star Ruby.

An improved form of the lesser ritual of the Pentagram, Liber CCCXXXIII, *The Book of Lies*, pp. 34 & 35. Also Appendix VI of this book.

Liber XXVII.

Liber Trigrammaton, being a book of Trigrams of the Mutations of the Tao with the Yin and Yang.

An account of the cosmic process: corresponding to the stanzas of Dzyan in another system. Unpublished. [note by shawn: published in *The Holy Books of Thelema (Equinox Volume III, Number 9)*.]

Liber XXX.

Liber Librae.

An elementary course of morality suitable for the average man. Equinox I, p. 17.

Liber XXXIII.

An account of A.'. A.'. first written in the Language of his period by the Councillor Von Eckartshausen and now revised and rewritten in the Universal Cipher. Equinox I, p. 4.

Liber XXXVI.

The Star Sapphire.

An improved ritual of the Hexagram. Liber CCCXXXIII (*The Book of Lies*), p.p. 46 & 7, and Appendix VI of this book.

Liber XLI.

Thien Tao.

An Essay on Attainment by the Way of Equilibrium.

Knox Om Pax, p. 52

Liber XLIV

The Mass of the Phoenix.

A Ritual of the Law. Liber CCCXXXIII (The Book of Lies), pp. 57-7, and Appendix VI in this book.

Liber XLVI.

The Key of the Mysteries.

A Translation of "La Clef des Grands Mysteres", by Eliphas Levi. Specially adapted to the task of the Attainment of Bhakta-Yoga. Equinox X, Supplement.

Liber XLIX.

Shi Yi Chien.

An account of the divine perfection illustrated by the seven-fold permutation of the Dyad. Unpublished.

Liber LI.

The Lost Continent.

An account of the continent of Atlantis: the manners and customs, magical rites and opinions of its people, together with a true account of the catastrophe, so called, which ended in its disappearance. Unpublished.

Liber LV.

The Chymical Jousting of Brother Perardua with the seven Lances that he brake.

An account of the Magical and Mystic Path in the language of Alchemy. Equinox I, p. 88.

Liber LVIII.

An article on the Qabalah in Equinox V, p. 65.

Liber LIX.

Across the Gulf.

A fantastic account of a previous Incarnation. Its principal interest lies in the fact that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Aeon. Equinox VII, p. 293.

Liber LXI.

Liber Causae.

Explains the actual history and origin of the present movement. Its statements are accurate in the ordinary sense of the word. The object of the book is to discount Mythopeia. Equinox XI, p. 55.

Liber LXIV.

Liber Israfel, formerly called *Anubis*.

An instruction in a suitable method of preaching. Unpublished.

Liber LXV.

Liber Cordis Cincti Serpente.

An account of the relations of the Aspirant with his Holy Guardian Angel. Equinox XI (vol. iii, part 1), p. 65.

Liber LXVI.

Liber Stellae Rubeae.

A secret ritual, the Heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a certain matter of *Liber Legis*. See Liber CCCXXXIII (The Book of Lies), pp. 34-5. Also Appendix VI in this book.

Liber LXVII.

The Sword of Song.

A critical study of various philosophies. An account of Buddhism. A. Crowley, Collected Works, Vol. ii, pp. 140-203.

Liber LXXI.

The Voice of the Silence, the Two Paths, the Seven Portals,

by H. P. Blavatsky, with an elaborate commentary by Frater O. M. Equinox III, I. Supplement.

Liber LXXXIII. — The Urn.

This is the sequel to *The Temple of Solomon the King*, and is the Diary of a Magus. This book contains a detailed account of all the experiences passed through by the Master Therion in his attainment of this grade of Initiation, the highest possible to any manifested Man. Unpublished.

Liber LXXXVIII.

A complete treatise on the Tarot giving the correct designs of the cards with their attributions and symbolic meanings on all the planes. Part-published in Equinox VII, p.143.

Liber LXXXI.

The Butterfly Net.

An account of a magical operation, particularly concerning the planet Luna, written in the form of a novel. Published under the title "Moon-child" by the Mandrake Press, 41, Museum St., London, W.C.1.

Liber LXXXIV.

Vel Chanokh.

A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly. Part-published in Equinox VII, p. 229 & VIII, p. 99.

Liber XC.

Tzaddi vel Hamus Hermeticus.

An account of Initiation, and an indication as to those who are suitable for the same. Equinox VI, p. 17.

Liber XCV.

The Wake-World.

A poetical allegory of the relations of the soul and the Holy Guardian Angel. Konx Om Pax, p. 1.

Liber XCVI.

Liber Gaias.

A Handbook of Geomancy. Equinox II, p. 137.

Liber CVI.

A Treatise on the Nature of Death, and the proper attitude to be taken towards it.

Published in "The International", New York, 1917.

Liber CXI (Aleph).

The Book of Wisdom or Folly.

An extended and elaborate commentary on the Book of the Law, in the form of a letter from the Master Therion to his magical son. Contains some of the deepest secrets of initiation, with a clear solution of many cosmic and ethical problems. Unpublished. [note by shawn: Since published as *Liber Aleph (Equinox Volume III, Number 6)*.]

Liber CL.

De Lege Libellum.

A further explanation of the Book of the Law, with special reference to the Powers and Privileges conferred by its acceptance.

Equinox III, part 1, p. 99.

Liber CLVI.

Liber Cheth, vel Vallum Abiegni.

A perfect account of the task of the Exempt Adept considered under the symbols of a particular plane, not the intellectual. Equinox VI, p. 23.

Liber CLVII.

The Tao Teh King.

A new translation, with a commentary, by the Master Therion. Unpublished.

Liber CLXV.

A Master of the Temple, Being an account of the attainment of Frater Unus In Omnibus.

The record of a man who actually attained by the system taught by the A.'. A.'. Part-published in Equinox III, I, p. 127.

Liber CLXXV.

Astarte vel Liber Berylli.

An instruction in attainment by the method of devotion, or Bhakta-Yogi. Equinox VII, p. 37.

Liber CLXXXV.

Liber Collegii Sancti.

Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official paper of the various grades. It includes the Task and Oath of a Probationer. Unpublished. [note by shawn: Since released in *Gems from the Equinox*, Israel Regardie, ed.]

Liber CXCVII.

The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast.

A poetic account of the Great Work and enumeration of many obstacles. Equinox IV, Special Supplement.

Liber CC.

Resh vel Helios.

An instruction for the adoration of the Sun four times daily, with the object of composing the mind to meditation, and of regularising the practices. Equinox VI, p. 29.

Liber CCVI.

Liber RU vel Spiritus.

Full instruction in Pranayama. Equinox VII, p. 59.

Liber CCVII.

Syllabus. An enumeration of the Official publications of A.'. A.'. with a brief description of the contents of each book. Equinox XI (vol. iii part 1), p. 11. This appendix is extracted therefrom.

Liber CCXX (L vel Legis).

The Book of the Law, which is the foundation of the whole work. Text in Equinox X, p. 9. Short commentary

in Equinox VII, p. 378. Full commentary by the Master Therion through whom it was given to the world, will be published shortly. [note by shawn: Retitled 'AL vel Legis' after the discoveries of Frater Achad.]

Liber CCXVI.

The Yi King.

A new translation, with a commentary by the Master Therion. Unpublished.

Liber CCXXXI.

Liber Arcanorum ton ATU tou TAHUTI quas vidit ASAR in AMENNTI sub figura CCXXXI. Liber Carcerorum ton QLIPHOTH cum suis Geniis. Adduntur Sigilla et Nomina Eorum.

An account of the cosmic process so far as it is indicated by the Tarot Trumps. Equinox VII, p. 69.

Liber CCXLII. AHA!

An exposition in poetic language of several of the ways of attainment and the results obtained. Equinox III, p. 9

Liber CCLXV.

The Structure of the Mind.

A Treatise on psychology from the mystic and magical standpoint. Its study will help the aspirant to make a detailed scientific analysis of his mind, and so learn to control it. Unpublished.

Liber CCC. Khabs am Pekht.

A special instruction for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the character and Karma which forms the Spine of Attainment. Equinox III, I, p. 171

Liber CCCXXXIII.

The Book of Lies falsely so-called.

Deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive. Published.

Liber CCCXXXV. Adonis.

An account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following on the victory of the latter. Equinox VII, p. 117.

Liber CCCLXI.

Liber H.H.H.

Gives three methods of attainment through a willed series of thoughts.

Liber CCCLXV, vel CXX.

The Preliminary Invocation of the Goetias—so-called, with a complete explanation of the barbarous names of evocation used therein, and the secret rubric of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his attainment. See p. 265 of this book.

Liber CD.

Liber TAU vel Kabbalae Truium Literarum sub figura CD.

A graphic interpretation of the Tarot on the plane of initiation. Equinox VII, p. 75.

Liber CCCCXII.

A vel Armorum.

An instruction for the preparation of the elemental Instruments. Equinox IV, p. 15.

Liber CCCCXVIII.

Liber XXX AERUM vel Saeculi.

Being of the Angels of the Thirty Aethyrs, the Vision and the Voice. Besides being the classical account of the thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic. Equinox V, Special Supplement.

Liber CDLXXIV. Os Abysmi vel Da'ath.

An instruction in a purely intellectual method of entering the Abyss. Equinox VII, p. 77.

Liber D. Sepher Sephiroth.

A dictionary of Hebrew words arranged according to their numerical value. This is an Encyclopaedia of the Holy Qabalah, which is a Map of the Universe, and enables man to attain Perfect Understanding. Equinox VIII, Special Supplement.

Liber DXXXVI.

A complete Treatise on Astrology.

This is the only text book on astrology composed on scientific lines by classifying observed facts instead of deducting from *a priori* theories. Unpublished.

Liber DXXXVI.

BATRACHOPHRENOBOOKOSMOMACHIA.

An instruction in expansion of the field of the mind. Equinox X, p. 35.

Liber DLV. LIBER HAD.

An instruction for attaining Hadit. Equinox VII, p. 83.

Liber DCXXXIII.

De Thaumaturgia.

A statement of certain ethical considerations concerning Magick. Unpublished.

Liber DCLXVI.

The Beast.

An account of the Magical Personality who is the Logos of the present Aeon. Unpublished.

Liber DCCLXXVII. (777).

Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicorum sanctissimorum Scientiae Summae.

A complete Dictionary of the Correspondences of all magical elements, reprinted with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English Language. The reprint with additions will shortly be published.

Liber DCCCXI.

Energised Enthusiasm.

Specially adapted to the task of Attainment of Control of the Body of Light, development of Intuition and Hathayoga. Equinox IX, p. 17.

Liber DCCCXIII.

vel ARARITA.

An account of the Hexagram and the method of reducing it to the Unity, and Beyond. Unpublished.

Liber DCCCXXXI.

Liber IOD, formerly called VESTA.

An instruction giving three methods of reducing the manifold consciousness to the Unity. Adapted to facilitate the task of the Attainment of Raja-Yoga and of the Knowledge and Conversation of the Holy Guardian Angel. Equinox VII, p. 101.

Liber DCCCXXXVII.

The Law of Liberty. This is a further explanation of the Book of the Law in reference to certain Ethical problems. Equinox XI (vol. III, No. 1), p. 45.

Liber DCCCLX.

John St. John.

The Record of the Magical Retirement of G. H. Frater O. ' . M. ' . A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned. Equinox I, Supplement.

Liber DCCCLXVIII.

Liber Viarum Viae.

A graphical account of magical powers classified under the Tarot Trumps. Equinox VII, p. 101.

Liber DCCCLXXXVIII.

A complete study of the origins of Christianity. Unpublished.

Liber CMXIII.

Liber Viae Memoriae.

Gives methods for attaining the magical memory, or memory of past lives, and an insight into the function of the Aspirant in this present life. Equinox VII, p. 105.

Liber CMXXXIV.

The Cactus.

An elaborate study of the psychological effects produced by *Anhalonium Lewinii* (Mescal Buttons), compiled from the actual records of some hundreds of experiments. Unpublished.

Liber DCCCCCLXIII.

The Treasure House of Images.

A superb collection of Litanies appropriate to the Signs of the Zodiac. Equinox III, Supplement.

Liber MMCCMXI.

A Note on Genesis.

A model of Qabalistic ratiocination. Specially adapted to Gnana Yoga.

Liber MCCLXIV.

The Greek Qabalah.

A complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic. Unpublished.

APPENDIX II.

ONE STAR IN SIGHT.

Thy feet in mire, thine head in murk,
O man, how piteous thy plight,
The doubts that daunt, the ills that irk,
Thou hast nor wit nor will to fight —
How hope in heart, or worth in work?
No star in sight!

Thy gods proved puppets of the priest.
“Truth? All’s relation!” science sighed.
In bondage with thy brother beast,
Love tortured thee, as Love’s hope died
And Lover’s faith rotted. Life no least
Dim star descried.

Thy cringing carrion cowered and crawled
To find itself a chance-cast clod
Whose Pain was purposeless; appalled
That aimless accident thus trod
Its agony, that void skies sprawled
On the vain sod!

All souls eternally exist,
Each individual, ultimate,
Perfect — each makes itself a mist
Of mind and flesh to celebrate
With some twin mask their tender tryst
Insatiate.

Some drunkards, doting on the dream,

Despair that it should die, mistake
Themselves for their own shadow-scheme.
One star can summon them to wake
To self; star-souls serene that gleam
On life's calm lake.
That shall end never that began.
All things endure because they are.
Do what thou wilt, for every man
And every woman is a star.
Pan is not dead; he liveth, Pan!
Break down the bar!
To man I come, the number of
A man my number, Lion of Light;
I am The Beast whose Law is Love.
Love under will, his royal right —
Behold within, and not above,
One star in sight!

ONE STAR IN SIGHT.

A glimpse of the structure and system of the Great White Brotherhood.

A.'. A.'.

The Name of the Order and those of its three divisions are not disclosed to the profane. Certain swindlers have recently stolen the initials A.'. A.'. in order to profit by its reputation.

Do what thou wilt shall be the whole of the Law.

1. The Order of the Star called S. S. is, in respect of its existence upon the Earth, an organized body of men and women distinguished among their fellows by the qualities here enumerated. They exist in their own Truth, which is both universal and unique. They move in accordance with their own Wills, which are each unique, yet coherent with the universal will.

They perceive (that is, understand, know, and feel) in love, which is both unique and universal.

2. The order consists of eleven grades or degrees, and is numbered as follows: these compose three groups, the Orders of the S. S., of the R. C., and of the G. D. respectively.

The Order of the S. S.

Ipsissimus 10 Degree = 1Square

Magus 9 Degree = 2Square

Magister Templi 8 Degree = 3Square

The Order of the R. C.

(Babe of the Abyss — the link)

Adeptus Exemptus 7 Degree = 4Square

Adeptus Major 6 Degree = 5Square

Adeptus Minor 5 Degree = 6Square

The Order of the G. D.

(Dominus Liminis — the link)

Philosophus 4 Degree = 7Square

Practicus 3 Degree = 8Square

Zelator 2 Degree = 9Square

Neophyte 1 Degree = 10Square

Probationer 0 Degree = 0Square

(These figures have special meanings to the initiated and are commonly employed to designate the grades.)

The general characteristics and attributions of these Grades are indicated by their correspondences on the Tree of Life, as may be studied in detail in the Book 777.

Student. — His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books. (See curriculum in Appendix I.)

Probationer. — His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.

Neophyte. — Has to acquire perfect control of the Astral Plane.

Zelator. — His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.

Practicus. — Is expected to complete his intellectual training, and in particular to study the Qabalah.

Philosophus. — Is expected to complete his moral training. He is tested in Devotion to the Order.

Dominus Liminis. — Is expected to show mastery of Pratyahara and Dharana.

Adeptus (without). — is expected to perform the Great Work and to attain the Knowledge and Conversation

of the Holy Guardian Angel.

Adeptus (within). — Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost. **Adeptus** (Major). — Obtains a general mastery of practical Magick, though without comprehension.

Adeptus (Exemptus). — Completes in perfection all these matters. He then either (*a*) becomes a Brother of the Left Hand Path or, (*b*) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a

Magister Templi. — (Master of the Temple): whose functions are fully described in Liber 418, as is this whole initiation from Adeptus Exemptus. See also "Aha!". His principal business is to tend his "garden" of disciples, and to obtain a perfect understanding of the Universe. He is a Master of Samadhi.

Magus. — Attains to wisdom, declares his law (See Liber I, vel Magi) and is a Master of all Magick in its greatest and highest sense.

Ipsissimus. — Is beyond all this and beyond all comprehension of those of lower degrees.

But of these last three Grades see some further account in *The Temple of Solomon the King*, Equinox I to X and elsewhere.

It should be stated that these Grades are not necessarily attained fully, and in strict consecution, or manifested wholly on all planes. The subject is very difficult, and entirely beyond the limits of this small treatise.

We append a more detailed account.

3. *The Order of the S. S.* is composed of those who have crossed the Abyss; the implications of this expression may be studied in Liber 418, the 14th, 13th, 12th, 11th, 10th, and 9th Aethyrs in particular.

All members of the Order are in full possession of the Formulae of Attainment, both mystical or inwardly-directed and Magical or outwardly-directed. They have full experience of attainment in both these paths.

They are all, however, bound by the original and fundamental Oath of the Order, to devote their energy to assisting the Progress of their Inferiors in the Order. Those who accept the rewards of their emancipation for themselves are no longer within the Order.

Members of the Order are each entitled to found Orders dependent on themselves on the lines of the R. C. and G. D. orders, to cover types of emancipation and illumination not contemplated by the original (or main) system. All such orders must, however, be constituted in harmony with the A.'. A.'. as regards the essential principles.

All members of the Order are in possession of the Word of the existing Aeon, and govern themselves thereby.

They are entitled to communicate directly with any and every member of the Order, as they may deem fitting.

Every active Member of the Order has destroyed all that He is and all that he has on crossing the Abyss; but a star is cast forth in the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may communicate with mankind. The quality and position of this star, and its functions, are determined by the nature of the incarnations transcended by him.

4. The Grade of Ipsissimus is not to be described fully; but its opening is indicated in Liber I vel Magi.

There is also an account in a certain secret document to be published when propriety permits. Here it is only said this: The Ipsissimus is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action, with all other such triplicities, not distinguishing between them in respect of any conditions, or between any one thing and any other thing as to whether it is with or without conditions.

He is sworn to accept this Grade in the presence of a witness, and to express its nature in word and deed, but to withdraw Himself at once within the veils of his natural manifestation as a man, and to keep silence during his human life as to the fact of his attainment, even to the other members of the Order.

The Ipsissimus is pre-eminently the Master of all modes of existence; that is, his being is entirely free from internal or external necessity. His work is to destroy all tendencies to construct or to cancel such necessities. He is the Master of the Law of Unsubstantiality (Anatta).

The Ipsissimus has no relation as such with any Being: He has no will in any direction, and no Consciousness of any kind involving duality, for in Him all is accomplished; as it is written "beyond the Word and the Fool, yea, beyond the Word and the Fool".

5. The Grade of Magus is described in Liber I vel Magi, and there are accounts of its character in Liber 418 in the Higher Aethyrs.

There is also a full and precise description of the attainment of this Grade in the Magical Record of the Beast 666.

The essential characteristic of the Grade is that its possessor utters a Creative Magical Word, which transforms the planet on which he lives by the installation of new officers to preside over its initiation. This can take place only at an "Equinox of the Gods" at the end of an "Aeon"; that is, when the secret formula which expresses the Law of its action becomes outworn and useless to its further development.

(Thus "Suckling" is the formula of an infant: when teeth appear it marks a new "Aeon", whose "Word" is "Eating").

A Magus can therefore only appear as such to the world at intervals of some centuries; accounts of historical Magi, and their Words, are given in Liber Aleph.

This does not mean that only one man can attain this Grade in any one Aeon, so far as the Order is concerned. A man can make personal progress equivalent to that of a "Word of an Aeon"; but he will identify himself with the current word, and exert his will to establish it, lest he conflict with the work of the Magus who uttered the Word of the Aeon in which He is living.

The Magus is pre-eminently the Master of Magick, that is, his will is entirely free from internal diversion or external opposition; His work is to create a new Universe in accordance with His Will. He is the Master of the Law of Change (Anicca).

To attain the Grade of Ipsissimus he must accomplish three tasks, destroying the Three Guardians mentioned in Liber 418, the 3rd Aethyr; Madness, and Falsehood, and Glamour, that is, Duality in Act, Word and Thought.

6. The Grade of Master of the Temple is described in Liber 418 as above indicated. There are full accounts in the Magical Diaries of the Beast 666, who was cast forth into the Heaven of Jupiter, and of Omnia in Uno, Unus in Omnibus, who was cast forth into the sphere of the Elements.

The essential Attainment is the perfect annihilation of that personality which limits and oppresses his true self.

The Magister Templi is pre-eminently the Master of Mysticism, that is, His Understanding is entirely free from internal contradiction or external obscurity; His word is to comprehend the existing Universe in accordance with His own Mind. He is the Master of the Law of Sorrow (Dukkha).

To attain the grade of Magus he must accomplish Three 235} Tasks; the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and governing His proposed new Universe and the identification of himself with the impersonal idea of Love. Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

7. *The Order of the R. C.* The Grade of the Babe of the Abyss is not a Grade in the proper sense, being rather a passage between the two Orders. Its characteristics are wholly negative, as it is attained by the resolve of the Adeptus Exemptus to surrender all that he has and is for ever. It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.

8. The Grade of Adeptus Exemptus confers authority to govern the two lower Orders of R. C. and G. D.

The Adept must prepare and publish a thesis setting forth His knowledge of the Universe, and his proposals for its welfare and progress. He will thus be known as the leader of a school of thought.

(Eliphas Levi's *Clef des Grands Mysteres*, the works of Swedenborg, von Eckarshausen, Robert Fludd, Paracelsus, Newton, Bolyai, Hinton, Berkeley, Loyola, etc., etc., are examples of such essays.)

He will have attained all but the supreme summits of meditation, and should be already prepared to perceive that the only possible course for him is to devote himself utterly to helping his fellow creatures.

To attain the Grade of Magister Templi, he must perform two tasks; the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of himself as a pure vehicle for the influence of the order to which he aspires.

He must then decide upon the critical adventure of our Order; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept; he is pushed onward by the irresistible momentum that he has generated.

Should he fail, by will or weakness, to make his self-annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a "Black Brother". Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end

he must perish, especially when with a new Aeon a new word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where every one else has a rifle.

9. The Grade of Adeptus Major confers Magical Powers (strictly so-called) of the second rank.

His work is to use these to support the authority of the Exempt Adept his superior. (This is not to be understood as an obligation of personal subservience or even loyalty; but as a necessary part of his duty to assist his inferiors. For the authority of the Teaching and governing Adept is the basis of all orderly work.)

To attain the Grade of Adeptus Exemptus, he must accomplish Three Tasks; the acquisition of absolute Self-Reliance, working in complete isolation, yet transmitting the word of his superior clearly, forcibly and subtly; and the comprehension and use of the Revolution of the wheel of force, under its three successive forms of Radiation, Conduction and Convection (Mercury, Sulphur, Salt; or Sattvas, Rajas, Tamas), with their corresponding natures on other planes. Thirdly, he must exert his whole power and authority to govern the Members of lower Grades with balanced vigour and initiative in such a way as to allow no dispute or complaint; he must employ to this end the formula called "The Beast conjoined with the Woman" which establishes a new incarnation of deity; as in the legends of Leda, Semele, Miriam, Pasiphae, and others. He must set up this ideal for the orders which he rules, so that they may possess a not too abstract rallying point suited to their undeveloped states.

10. The Grade of Adeptus Minor is the main theme of the instructions of the A.'. A.'. It is characterised by the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. (See the Equinox, *The Temple of Solomon the King*; *The Vision and the Voice* 8th Aethyr; also *Liber Samekh*, etc. etc.) This is the essential work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it. The Adeptus Minor needs little help or guidance even from his superiors in our Order.

His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin, and his genius dictates.

To attain the Grade Adeptus Major, he must accomplish two tasks; the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfilment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will.

Secondly, he must keep silence, while he nails his body to the tree of his creative will, in the shape of that Will, leaving his head and arms to form the symbol of Light, as if to make oath that his every thought, word and deed should express the Light derived from the God with which he has identified his life, his love and his liberty — symbolised by his heart, his phallus, and his legs. It is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; as secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.

The Masters of the A.'. A.'. have therefore made no attempt to institute any regular ritual for this central Work of their Order, save the generalised instructions in Liber 418 (the 8th Aethyr) and the detailed Canon and

Rubric of the Mass actually used with success by FRATER PERDURABO in His attainment. This has been written down by Himself in Liber Samekh. But they have published such accounts as those in *The Temple of Solomon the King* and in *John St. John*. They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.

He is furthermore trained to the one habit essential to Membership of the A.'. A.'; he must regard all his attainments as primarily the property of those less advanced aspirants who are confided to his charge.

No attainment soever is officially recognised by the A.'. A.' unless the immediate inferior of the person in question has been fitted by him to take his place.

The rule is not rigidly applied in all cases, as it would lead to congestion, especially in the lower grades where the need is greatest, and the conditions most confused; but it is never relaxed in the Order of the R. C. or of the S. S.: save only in One Case.

There is also a rule that the Members of the A.'. A.' shall not know each other officially, save only each Member his superior who introduced him and his inferior whom he has himself introduced.

This rule has been relaxed, and a "Grand Neophyte" appointed to superintend all Members of the Order of the G. D. The real object of the rule was to prevent Members of the same Grade working together and so blurring each other's individuality; also to prevent work developing into social intercourse.

The Grades of the Order of the G. D. are fully described in Liber 185

This book is published in the Equinox Vol. III No. 2 ——— Addenda by WEH: No, it isn't. Vol. III, 2 didn't get out of printer's proofs and was not published. The book in question was finally published in Regardie's "Gems from the Equinox".

, and there is no need to amplify what is there stated. It must however, be carefully remarked that in each of these preliminary Grades there are appointed certain tasks appropriate, and that the ample accomplishment of each and every one of these is insisted upon with the most rigorous rigidity.

Liber 185 need not be quoted at length. It is needful only to say that the Aspirant is trained systematically and comprehensively in the various technical practices which form the basis of Our Work. One may become expert in any or all of these without necessarily making any real progress, just as a man might be first-rate at grammar, syntax, and prosody without being able to write a single line of good poetry, although the greatest poet in soul is unable to express himself without the aid of those three elements of literary composition.

Members of the A.'. A.' of whatever grade are not bound or expected or even encouraged to work on any stated lines, or with any special object, save as has been above set forth. There is however an absolute prohibition to accept money or other material reward, directly or indirectly, in respect of any service connected with the Order, for personal profit or advantage. The penalty is immediate expulsion, with no possibility of reinstatement on any terms soever.

But all members must of necessity work in accordance with the facts of Nature, just as an architect must allow of the Law of Gravitation, or a sailor reckon with currents.

So must all Members of the A.'. A.' work by the Magical Formula of the Aeon.

They must accept the Book of the Law as the Word and the Letter of Truth, and the sole Rule of Life.

This is not in contradiction with the absolute right of every person to do his own true Will. But any True Will is of necessity in harmony with the facts of Existence; and to refuse to accept the Book of the Law is to create a conflict within Nature, as if a physicist insisted on using an incorrect formula of mechanics as the basis of an experiment.

They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as in the book it is defined, and accept Their Will

"Their Will" — not, of course, their wishes as individual human beings, but their will as officers of the New Aeon.

as concentrating the Will of our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Aeon, and exert themselves to establish His reign upon Earth. They must acknowledge that "The word of the Law is [in Greek] Thelema" and that "Love is the law, love under will."

Each member must make it his main work to discover for himself his own true will, and to do it, and do nothing else.

It is not considered "essential to right conduct" to be an active propagandist of the Law, and so on; it may, or may not, be the True Will of any particular person to do so. But since the fundamental purpose of the Order is to further the Attainment of humanity, membership implies, by definition, the Will to help mankind by the means best adapted thereto.

He must accept those orders in the Book of the Law that apply to himself as being necessarily in accordance with his own true will, and execute the same to the letter with all the energy, courage, and ability that he can command. This applies especially to the work of extending the Law in the world, wherein his proof is his own success, the witness of his Life to the Law that hath given him light in his ways, and liberty to pursue them. Thus doing, he payeth his debt to the Law that hath freed him by working its will to free all men; and he proveth himself a true man in our Order by willing to bring his fellows into freedom.

By thus ordering his disposition, he will fit himself in the best possible manner for the task of understanding and mastering the divers technical methods prescribed by the A.'. A.'. for Mystical and Magical attainment.

He will thus prepare himself properly for the crisis of his career in the Order, the attainment of the Knowledge and Conversation of his Holy Guardian Angel.

His Angel shall lead him anon to the summit of the Order of the R. C. and make him ready to face the unspeakable terror of the Abyss which lies between Manhood and Godhead; teach him to Know that agony, to Dare that destiny, to Will that catastrophe, and to keep Silence for ever as he accomplishes the act of annihilation.

From the Abyss comes No Man forth, but a Star startles the Earth, and our Order rejoices above that Abyss that the Beast hath begotten one more Babe in the Womb of Our Lady, His concubine, the Scarlet Woman, BABALON.

There is not need to instruct a Babe thus born, for in the Abyss it was purified of every poison of personality; its ascent to the highest is assured, in its season, and it hath no need of seasons for it is conscious that all conditions are no more than forms of its fancy.

Such is a brief account, adapted as far as may be to the average aspirant to Adeptship, or Attainment, or

Initiation, or Mastership, or Union with God, or Spiritual Development, or Mahatmaship, or Freedom, or Occult Knowledge, or whatever he may call his inmost need of Truth, of our Order of A.'. A.'.

It is designed principally to awake interest in the possibilities of human progress, and to proclaim the principles of the A.'. A.'.

The outline given of the several successive steps is exact; the two crises — the Angel and the Abyss — are necessary features in every career. The other tasks are not always accomplished in the order given here; one man, for example, may acquire many of the qualities peculiar to the Adeptus Major, and yet lack some of those proper to the Practicus.

The natural talents of individual differ very widely. The late Sir Richard Jebb, one of the greatest classical scholars of modern times, was so inferior to the average mediocrity in mathematics, that despite repeated efforts he could not pass the "little go" at Cambridge — which the dullest minds can usually do. He was so deeply esteemed for his classics that a special "Grace" was placeted so as to admit him to matriculation. Similarly a brilliant Exorcist might be an incompetent Diviner. In such a case the A.'. A.'. would refuse to swerve from Its system; the Aspirant would be compelled to remain at the Barrier until he succeeded in breaking it down, though a new incarnation were necessary to permit him to do so. But no technical failure of any kind soever could necessarily prevent him from accomplishing the Two Critical Tasks, since the fact of his incarnation itself proves that he has taken the Oath which entitled him to attain to the Knowledge and Conversation of his Holy Guardian Angel, and the annihilation of this Ego. One might therefore be an Adeptus Minor or even a Magister Templi, in essence, though refused official recognition by the A.'. A.'. as a Zelator owing to (say) a nervous defect which prevented him from acquiring a Posture which was "steady and easy" as required by the Task of that grade.

But the system here given shows the correct order of events, as they are arranged in Nature; and in no case is it safe for a man to neglect to master any single detail, however dreary and distasteful it may seem. It often does so, indeed; that only insists on the necessity of dealing with it. The dislike and contempt for it bear witness to a weakness and incompleteness in the nature which disowns it; that particular gap in one's defences may admit the enemy at the very turning-point of some battle. Worse, one were shamed for ever if one's inferior should happen to ask for advice and aid on that subject and one were to fail in service to him! His failure — one's own failure also! No step, however well won for oneself, till he is ready for his own advance!

Every Member of the A.'. A.'. must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe; no loose or vague answers are accepted. In intellectual questions, the candidate must display no less mastery of his subject than if he were entered in the "final" for Doctor of Science or Law at a first class University.

In examination of physical practices, there is a standardised test. In Asana, for instance, the candidate must remain motionless for a given time, his success being gauged by poising on his head a cup filled with water to the brim; if he spill one drop, he is rejected.

He is tested in "the Spirit Vision" or "Astral Journeying" by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen.

The power to make and "charge" talismans is tested as if they were scientific instruments of precision, as they are.

In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student.

In invocation the divine force must be made as manifest and unmistakable as the effects of chloroform; in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours; in divination, the answer must be as precise as a scientific thesis, and as accurate as an audit; in meditation, the results must read like a specialist's report of a classical case.

But such methods, the A.'. A.'. intends to make occult science as systematic and scientific as chemistry; to rescue it from the ill repute which, thanks both to the ignorant and dishonest quacks that have prostituted its name, and to the fanatical and narrow-minded enthusiasts that have turned it into a fetish, has made it an object of aversion to those very minds whose enthusiasm and integrity make them most in need of its benefits, and most fit to obtain them.

It is the one really important science, for it transcends the conditions of material existence and so is not liable to perish with the planet, and it must be studied as a science, sceptically, with the utmost energy and patience.

The A.'. A.'. possesses the secrets of success; it makes no secret of its knowledge, and if its secrets are not everywhere known and practised, it is because the abuses connected with the name of occult science disincline official investigators to examine the evidence at their disposal.

This paper has been written not only with the object of attracting individual seekers into the way of Truth, but of affirming the propriety of the methods of the A.'. A.'. as the basis for the next great step in the advance of human knowledge.

Love is the law, love under will.

O. M. 7 Degree= 4Square A.'. A.'.

Praemonstrator of the

Order of the R... C...

Given from the Collegium ad Spiritum Sanctum, Cefalu, Sicily, in the Seventeenth Year of the Aeon of Horus, the Sun being in 23 Degree Virgo and the Moon in 14 Degree Pisces.

Appendix III

Notes for an Astral Atlas

[shawn note: The above title is from the 1994 O.T.O. *Book Four* edition.]

Notes on the nature of the "Astral Plane".

On consideration these notes have been left as they were originally written. In An XVII, Sol in Virgo, Soror Rhodon, a probationer of A.'. A.'. at that time in enjoyment of the privilege of sojourning in a certain secret Abbey of Thelema, asked Him to add to this book an outline of the uranography of the Astral Planes, in less technical language than that of Liber 777. These notes were accordingly jotted down by Him. To elaborate them further would have been to make them disproportionate to the rest of this treatise.

1) What are "Astral" and "Spiritual Beings?"

Man is one: it is a case of any consciousness assuming a sensible form.

Microcosms and elementals. Maybe an elemental (e.g. a dog) has a cosmic conception in which he is a microcosm and man incomplete. No means of deciding same, as in case of kinds of space.

See Poincare, passages quoted infra.

Similarly, our gross matter may appear unreal to Beings clad in fine matter. Thus, science thinks vulgar perceptions "error". We cannot perceive at all except within our gamut; as, concentrated perfumes, which seem malodorous, and time-hidden facts, such as the vanes of a revolving fan, which flies can distinguish.

Hence: no a priori reason to deny the existence of conscious intelligences with insensible bodies. Indeed we know of other orders of mind (flies, etc., possibly vegetables) thinking by means of non-human brain-structures.

But the fundamental problem of Religion is this: **Is there any praeter-human Intelligence, of the same order as our own, which is not dependent on cerebral structures consisting of matter in the vulgar sense of the word?**

2) "Matter" includes all that is movable. Thus, electric waves are "matter". There is no reason to deny the existence of Beings who perceive by other means those subtle forces which we only perceive by our instruments.

3) We can influence other Beings, conscious or no, as lion-tamers, gardeners, etc., and are influenced by them, as by storms, bacilli, etc.

4) There is an apparent gap between our senses and their correspondences in consciousness. Theory needs a medium to join matter and spirit, just as physics once needed an "ether" to transmit and transmute vibrations.

5) We may consider all beings as parts of ourselves, but it is more convenient to regard them as independent. Maximum Convenience is our cannon of "Truth".

The passages referred to are as follows:

"Les axiomes geometriques ne sont donc ni des jugements synthetiques a priori ni des faits experimentaux. Ce sont des conventions ..."

Des lors, que doit-on penser de cette question: La geometrie Euclidienne est-elle vraie?

Elle n'a aucun sens. Autant demander si le systeme metrique est vrai et les anciennes mesures fausses; si les coordonnees cartesiennes sont vraies et les coordonnees polaires fausses. Une geometrie ne peut pas etre plus vraie qu'une autre; elle peut seulement etre "plus commode."

On veut dire que par selection naturelle notre esprit s'est adapte aux conditions du monde exterieur, qu'il a adopte la geometrie la plus avantageuse a l'espece; ou en d'autres termes la plus commode. Cela est conforme tout a fait a nos conclusions; la geometrie n'est pas vraie: elle est avantageuse." Poincare, "La Science et l'Hypothese."

"Nous choisirons donc ces regles non parce qu'elles sont vraies, mais parce qu'elles sont les plus commodes, et nous pourrions les resumer ainsi en disant:

"La simultaneite de dex evenements, ou l'ordre de leur succession, l'egalite de deux durees, doivent etre definies de telle sorte que l'enonce des lois naturelles soit aussi simple que possible. En d'autres termes, toutes ces regles, toutes ces definitions ne sont pas que le fruit d'un opportunisme inconscient." Poincare "La Valeur de la Science."

The Student may consult H. H. Joachim's "The Nature of Truth", in rebuttal. But most of these subtleties miss the point. Truth must be defined. It is a name, being a noun (nomen); and all names are human symbols of things. Now Truth is the power to arouse a certain reaction ("assent") in a man, under certain conditions: ("greenness", weight, all other qualities, are also powers). It exists in the object, whether latent or manifest; so experiencing both does and does not alter the facts. This is Solipsism, because we can only be conscious of our own consciousness; yet it is not Solipsism, because our consciousness tells us that its changes are due to the impact of an external force. Newton's First Law makes this a matter of definition.

"What is truth?", beyond this, inquires into the nature of this power. It is inherent in all things, since all possible propositions, or their contradictories, can be affirmed as true. Its condition is identity of form (or structure) of the Monads involved.

It requires a quality of mind beyond the "normal" to appreciate 0 Degree = X, etc., directly, just as H. H. Joachim's reasoning demands a point-of-view beyond that of the Bushman.

We may thus refer psychical phenomena to the intention of "Astral" Beings, without committing ourselves to any theory. Coherence is the sole quality demanded of us.

6) Magick enables us to receive sensible impressions of worlds other than the "physical" universe (as generally understood by profane science). These worlds have their own laws; their inhabitants are often of quasi-human intelligence; there is a definite set of relations between certain "ideas" of ours, and their expressions, and certain types of phenomena. (Thus symbols, the Qabalah, etc. enable us to communicate with whom we choose.)

7) "Astral" Beings possess knowledge and power of a different kind from our own; their "universe" is presumably of a different kind from ours, in some respects. (Our idea "bone" is not the same as a dog's; a short-sighted man sees things differently to one of normal vision.) It is **more convenient** to assume the objective existence of an "Angel" who gives us new knowledge than to allege that our invocation has awakened a supernormal power in ourselves. Such incidents as "Calderazzo"

See the story, infra, about the origin of Book 4.

and "Jacob"

See the story, infra, about Amalantra.

make this more cogent.

8) The Qabalah maps ourselves by means of a convention. Every aspect of every object may thus be referred to the Tree of Life, and evoked by using the proper keys.

9) Time and Space are forms by which we obtain (distorted) images of Ideas. Our measures of Time and Space

See Poincare's essay on the Nature of Space, as an idea invented by ourselves to measure the result of, and explain, our muscular movements.

are crude conventions, and differ widely for different Beings. (Hashish shows how the same mind may vary.)

10) We may admit that any aspect of any object or idea may be presented to us in a symbolic form, whose relation to its Being is irrational. (Thus, there is no rational link between seeing a bell struck and hearing its chime. Our notion of "bell" is no more than a personification of its impressions on our senses. And our wit and power to make a bell "to order" imply a series of correspondences between various orders of nature precisely analogous to Magick, when we obtain a Vision of Beauty by the use of certain colours, forms, sounds, etc.)

11) "Astral" Beings may thus be defined in the same way as "material objects"; they are the Unknown Causes of various observed effects. They may be of any order of existence. We give a physical form and name to a bell but not to its tone, though in each case we know nothing but our own impressions. But we record musical sounds by a special convention. We may therefore call a certain set of qualities "Ratzel", or describe an impression as "Saturnian" without pretending to know what anything is in itself. All we need is to know how to cast a bell that will please our ears, or how to evoke a "spirit" that will tell us things that are hidden from our intellectual faculties.

12) (a) Every object soever may be considered as possessed of an "Astral shape", sensible to our subtle perceptions. This "astral shape" is to its material basis as our human character is to our physical appearance. We may imagine this astral shape: e.g. we may "see" a jar of opium as a soft seductive woman with a cruel smile, just as we see in the face of a cunning and dishonest man the features of some animal, such as a fox.

(b) We may select any particular property of any object, and give it an astral shape. Thus, we may take the tricky perils of a mountain, and personify them as "trolls", or the destructive energies of the simoom, as "Jinn".

(c) We may analyse any of these symbols, obtaining a finer form; thus the "spirit" contains an "angel", the angel an "archangel", etc.

(d) We may synthesize any set of symbols, obtaining a more general form. Thus we may group various types of earth-spirit as gnomes.

(e) All these may be attributed to the Tree of Life, and dealt with accordingly.

(f) The Magician may prepare a sensible body for any of these symbols, and evoke them by the proper rites.

13) The "reality" or "objectivity" of these symbols is not pertinent to the discussion. The ideas of X to the 4th power and square root of -1 have proved useful to the progress of mathematical advance toward Truth; it is no odds whether a Fourth Dimension "exists", or whether square root of -1 has "meaning" in the sense that square root of 4 has, the number of units in the side of a square of 4 units.

The Astral Plane — real or imaginary — is a danger to anybody who takes it without the grain of salt contained in the Wisdom of the above point of view; who violates its laws either wilfully, carelessly, ignorantly, or by presuming that their psychological character differentiates them from physical laws in the narrower sense; or who abdicates his autonomy, on the ground that the subtler nature of astral phenomena guarantees their authority and integrity.

(14) The variety of the general character of the “planes” of being is indefinitely large. But there are several main types of symbolism corresponding to the forms of plastic presentation established by the minds of Mankind. Each such “plane” has its special appearances, inhabitants, and laws — special cases of the general proposition. Notable among these are the “Egyptian” plane, which conforms with the ideas and methods of magick once in vogue in the Nile valley; the “Celtic” plane, close akin to “Fairylane”, with a Pagan Pantheism as its keynote, sometimes concealed by Christian nomenclature: the “Alchemical” plane, where the Great Work is often presented under the form of symbolically constructed landscapes occupied by quasi-heraldic animals and human types hieroglyphically distinguished, who carry on the mysterious operations of the Hermetic Art.

There are also “planes” of Parable, of Fable, and of Folk-lore; in short, every country, creed, and literature has given its characteristic mode of presentation to some “plane” or other.

But there are “planes” proper to every clairvoyant who explores the Astral Light without prejudice; in such case, things assume the form of his own mind, and his perception will be clear in proportion to his personal purity.

On the higher planes, the diversity of form, due to grossness, tends to disappear. Thus, the Astral Vision of “Isis” is utterly unlike that of “Kali”. The one is of Motherhood and Wisdom, ineffably candid, clear, and loving; the other of Murder and madness, blood-intoxicated, lust-befogged, and cruel. The sole link is the Woman-symbol. But whoso makes Samadhi on Kali obtains the self-same Illumination as if it had been Isis; for in both cases he attains identity with the Quintessence of the Woman-Idea, untrammelled by the qualities with which the dwellers by the Nile and the Ganges respectively disguised it.

Thus, in low grades of initiation, dogmatic quarrels are inflamed by astral experience; as when Saint John distinguishes between the Whore BABALON and the Woman clothed with the Sun, between the Lamb that was slain and the Beast 666 whose deadly wound was healed; nor understands that Satan, the Old Serpent, in the Abyss, the Lake of Fire and Sulphur, is the Sun-Father, the vibration of Life, Lord of Infinite Space that flames with His Consuming Energy, and is also that throned Light whose Spirit is suffused throughout the City of Jewels.

Each “plane” is a veil of the one above it; the original individual Ideas become diversified as they express their elements. Two men with almost identical ideas on a subject would write two totally different treatises upon it.

15) The general control of the Astral Plane, the ability to find one’s way about it, to penetrate such sanctuaries as are guarded from the profane, to make such relations with its inhabitants as may avail to acquire knowledge and power, or to command service; all this is a question of the general Magical attainment of the student.

He must be absolutely at ease in his Body of Light, and have made it invulnerable. He must be adept in assuming all God-forms, in using all weapons, sigils, gestures, words, and signs. He must be familiar with the names and numbers pertinent to the work in hand. He must be alert, sensitive, and ready to exert his authority; yet courteous, gracious, patient, and sympathetic.

16) There are two opposite methods of exploring the Astral Plane.

(a). One may take some actual object in Nature, and analyse it by evoking its astral form, thus bringing it into knowledge and under control by applying the keys of the Qabalah and of Magick.

(b). One may proceed by invoking the required idea, and giving body to the same by attracting to it the corresponding elements in Nature.

17) Every Magician possesses an Astral Universe peculiar to himself, just as no man's experience of the world is coterminous with that of another. There will be a general agreement on the main points, of course; and so the Master Therion is able to describe the principal properties of these "planes", and their laws, just as he might write a geography giving an account of the Five Continents, the Oceans and Seas, the most notable mountains and rivers; he could not pretend to put forth the whole knowledge that any one peasant possesses in respect of his district. But, to the peasant, these petty details are precisely the most important items in his daily life. Likewise, the Magician will be grateful to the Master Therion for the Compass that guides him at night, the Map that extends his comprehension of his country, and shows him how best he may travel afield, the advice as to Sandals and Staff that make surer his feet, and the Book that tells him how, splitting open his rocks with an Hammer, he may be master of their Virgin Gold. But he will understand that his own career on earth is his kingdom, that even the Master Therion is no more than a fellow man in another valley, and that he must explore and exploit his own inheritance with his own eyes and hands.

The Magician must not accept the Master Therion's account of the Astral Plane, His Qabalistic discoveries, His instructions in Magick. They may be correct in the main for most men; yet they cannot be wholly true for any save Him, even as no two artists can make identical pictures of the same subject.

More, even in fundamentals, though these things be Truth for all Mankind, as we carelessly say, any one particular Magician may be the one man for whom they are false. May not the flag that seems red to ten thousand seem green to some one other? Then, every man and every woman being a Star, that which is green to him is verily green; if he consent to the crowd and call it red, hath he not broken the Staff of Truth that he leaneth upon?

Each and every man therefore that will be a Magician must explore the Universe for himself. This is pre-eminently the case in the matter of the Astral Plane, because the symbols are so sensitive. Nothing is easier than to suggest visions, or to fashion phantasms to suit one's ideas. **It is obviously impossible to communicate with an independent intelligence — the one real object of astral research — if one allows one's imagination to surround one with courtiers of one's own creation.** If one expects one's visions to resemble those of the Master Therion, they are only too likely to do so; and if one's respect for Him induces one to accept such visions as authentic, one is being false to one's soul; the visions themselves will avenge it. The true Guide being gone, the seer will stray into a wilderness of terror where he is tricked and tortured; he will invoke his idol the Master Therion, and fashion in His image a frightful phantasm who will mock him in his misery, until his mind stagger and fall; and, Madness swooping upon his carrion, blast his eyes with the horror of seeing his Master dissolve into that appalling hallucination, the "Vision of THE DEMON CROWLEY!"

Remember, then, always, but especially when dealing with the Astral Plane, that man's breath stirs the Feather of Truth. What one sees and hears is "real" in its way, whether it be itself, or distorted by one's desires, or created by one's personality. There is no touchstone of truth: the authentic Nakhiel is indistinguishable from the image of the Magician's private idea of Nakhiel, so far as he is concerned. The stronger one is to create, the more readily the Astral Light responds, and coagulates creatures of this kind. Not that such creation is necessarily an error; but it is another branch of one's Work. One cannot obtain outside help from inside sources. One must use precautions similar to those recommended in the chapter of Divination.

The Magician may go on for a long time being fooled and flattered by the Astrals that he has himself modified or manufactured. Their natural subservience to himself will please him, poor ape!

They will pretend to show him marvellous mysteries, pageants of beauty and wonder unspeakably splendid; he will incline to accept them as true, for the very reason that they are images of himself idealized by the imagination.

But his real progress will stop dead. These phantasms will prevent him from coming into contact with independent intelligences, from whom alone he can learn anything new.

He will become increasingly interested in himself, imagine himself to be attaining one initiation after another. His Ego will expand unchecked, till he seem to himself to have heaven at his feet. Yet all this will be nothing but his fool's face of Narcissus smirking up from the pool that will drown him.

Error of this kind on the Astral Plane — in quite ordinary visions with no apparent moral import — may lead to the most serious mischief. Firstly, mistakes mislead; to pollute one's view of Jupiter by permitting the influence of Venus to distort it may end in finding oneself at odds with Jupiter, later on, in some crisis of one's work.

Secondly, the habit of making mistakes and leaving them uncorrected grows upon one. He who begins by "spelling Jeheshua with a 'Resh'" may end by writing the name of the Dweller on the Threshold by mistake for that of his Angel.

Lastly, Magick is a Pyramid, built layer by layer. The work of the Body of Light — with the technique of Yoga — is the foundation of the whole. One's apprehension of the Astral Plane must be accurate, for Angels, Archangels, and Gods are derived therefrom by analysis. One must have pure materials if one wishes to brew pure beer.

If one have an incomplete and incorrect view of the universe, how can one find out its laws?

Thus, original omission or error tends to extend to the higher planes. Suppose a Magician, invoking Sol, were persuaded by a plausible spirit of Saturn that he was the Solar Intelligence required, and bade him eschew human love if he would attain to the Knowledge and Conversation of his Holy Guardian Angel; and suppose that his will, and that Angel's nature, were such that the Crux of their Formula was Lyrical Exaltation!

Apart from the regular tests — made at the time — of the integrity of any spirit, the Magician must make a careful record of every vision, omitting no detail; he must then make sure that it tallies in every point with the correspondences in Book 777 and in Liber D. Should he find (for instance) that, having invoked Mercury, his vision contains names whose numbers are Martial, or elements proper to Pisces, let him set himself most earnestly to discover the source of error, to correct it, and to prevent its recurrence.

But these tests, as implied above, will not serve to detect personation by self-suggested phantasms. Unless one's aura be a welter of muddled symbols beyond recognition, the more autohypnotic the vision is, the more smoothly it satisfies the seer's standards. There is nothing to puzzle him or oppose him; so he spins out his story with careless contempt of criticism. He can always prove himself right; the Qabalah can always be stretched; and Red being so nearly Orange, which is really a shade of Yellow, and Yellow a component of Green which merges into Blue, what harm if a Fiend in Vermilion appears instead of an Angel in Azure?

The true, the final test, of the Truth of one's visions is their Value. The most glorious experience on the Astral plane, let it dazzle and thrill as it may, is not necessarily in accordance with the True Will of the seer; if not, though it be never so true objectively, it is not true for him, because not useful for him. (Said we not a while ago that Truth was no more than the Most Convenient Manner of Statement?)

It may intoxicate and exalt the Seer, it may inspire and fortify him in every way, it may throw light upon most holy mysteries, yet withal be no more than an interpretation of the individual to himself, the formula not of Abraham but of Onan.

These plastic "Portraits of the Artist as a Young Man" are well enough for those who have heard "Know Thyself". They are necessary, even, to assist that analysis of one's nature which the Probationer of A.'. A.'. is sworn to accomplish. But "Love is the law, love under will." And Our Lady Nuit is "... divided for love's sake, for the chance of union." These mirror-mirages are therefore not Works of Magick, according to the Law of Thelema: the true Magick of Horus requires the passionate union of opposites.

Now the proof that one is in contact with an independent entity depends on a sensation which ought to be unmistakeable if one is in good health. One ought not to be liable to mistake one's own sensible impressions for somebody else's! It is only Man's incurable vanity that makes the Astral "Strayed Reveller" or the mystic confuse his own drunken babble with the voice of the Most High.

The essence of the right sensation consists in recognition of the reality of the other Being. There will be as a rule some element of hostility, even when the reaction is sympathetic. One's "soul-mate" (even) is not thought of as oneself, at first contact.

One must therefore insist that any real appearance of the Astral Plane gives the sensation of meeting a stranger. One must accept it as independent, be it Archangel or Elf, and measure one's own reaction to it. One must learn from it, though one despise it; and love it, however one loathe it.

One must realize, on writing up the record, that the meeting has effected a definite change in oneself. One must have known and felt something alien, and not merely tried on a new dress.

There must always be some slight pang of pain in a true Astral Vision; it hurts the Self to have to admit the existence of a not-Self; and it taxes the brain to register a new thought. This is true at the first touch, even when exaltation and stimulation result from the joy of making an agreeable contact.

There is a deeper effect of right reaction to a strange Self: the impact invariable tends to break up some complex in the Seer. The class of ideas concerned has always been tied up, labelled, and put away. It is now necessary to unpack it, and rearrange its contents. At least, the annoyance is like that of a man who has locked and strapped his bag for a journey, and then finds that he has forgotten his pyjamas. At most, it may revolutionise his ideas of the business, like an old bachelor with settled plans of life who meets a girl once too often.

Any really first-class Astral Vision, even on low planes, should therefore both instruct the Seer, and prepare him for Initiation. Those failing to pass this test are to be classed as "practice".

One last observation seems fit. We must not assert the "reality" or "objectivity" of an Astral Being on no better evidence than the subjective sensation of its independent existence. We must insist on proof patent to all qualified observers if we are to establish the major premiss of Religion: that there exists a Conscious Intelligence independent of brain and nerve as we know them. If it have also Power, so much the better. But we already know of inorganic forces; we have no evidence of inorganic conscious Mind.

How can the Astral Plane help us here? It is not enough to prove, as we easily do, the correspondences between Invocation and Apparition.

The Master Therion's regular test is to write the name of a Force on a card, and conceal it; invoke that Force secretly, send His pupil on the Astral Plane, and make him attribute his vision to some Force. The pupil then looks at the card; the Force he has named is that written upon it.

We must exclude coincidence,

The most famous novel of Fielding is called "Tom Jones". It happened that FRATER PERDURABO was staying in an hotel in London. He telephoned a friend named Fielding at the latter's house, and was answered by Mr. Fielding's secretary, who said that his employer had left the house a few minutes previously, and could only be reached by telephoning a certain office in the City at between 11 o'clock and a quarter past. FRATER PERDURABO had an appointment at 11 o'clock with a music-hall star, the place being the entrance to a theatre. In order to remind himself, he made a mental note that as soon as he saw the lady, he would raise his hand and say, before greeting her: "Remind me that I must telephone at once to Fielding", when he met her. He did this, and she advanced toward Him with the same gesture, and said in the same breath, "Remind me that I have to telephone to Tom Jones" — the name of a music-hall agent employed by her.

It will be seen that there is here no question of any connection between the elements of the coincidence. If a similar occurrence had taken place in the course of communication with an alleged spirit, it would have been regarded as furnishing a very high degree of proof of the existence of an independent intelligence.

To make this clear, let me substitute the terms of the equation. Suppose two independent mediums, A and B, were to receive respectively at the same moment two messages, the first; "Ask B who wrote Hamlet", the second: "Ask A the name of Shakespeare's most famous tragedy." The coincidence is here much simpler and less striking than the one recorded above, for there is no question of arriving at the identity by way of accidental synonyms concealing their rational connection. Yet most students of Occult phenomena would admit that there was a strong presumption that a single intelligence had deliberately devised the two messages as a means of proving his existence.

telepathy,

In "The International" of November, 1918, was published the conclusion of an article called "The Revival of Magick" by the Master Therion. The last sentence reads: "Herein is Wisdom; let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and three score and six." [Greek:] To Mega Therion the Great Wild Beast, has the value, according to the Greek system, of 666. It is, of course, the title of the Master Therion.

The Master Therion was, about this time, in communication with an intelligence who gave the name of Amalantrah. On Sunday, February 24, 1918, at 9.30 p. m., The Master Therion asked Amalantrah if he could use the word [Greek:] Therion as if it were Hebrew, with the idea of getting further information as to the mystic meaning of the Word. The answer was "Yes". He then asked: "Am I to take the word [Greek:] Therion alone, or the three words [Greek:] To Mega Therion?" The answer was to take the word [Greek:] Therion alone. The Master Therion then asked what Hebrew letters should be used to transliterate the Greek. The answer was: "Tau, Yod, Resh, Yod, Ayin, Nun", which adds to 740 or 1390, according as Nun is given its ordinary value of 50, or its value as the final letter of a word, 700. Neither of these numbers possessed any special significance to The Master Therion. He became very annoyed at Amalantrah's failure to be of use; so much so that the communications became confused, and the work had to be abandoned for that evening. He tried various other Hebrew spellings for the word [Greek:] Therion, but was unable to obtain anything of interest. This is rather remarkable, as it is nearly

always possible to get more or less good results by trying various possibilities. For example, the O might be equally well Ayin, Vau or Aleph.

On Monday morning, The Master Therion went to the office of "The International," of which he was editor. At this period there was a coal famine in New York, and it was forbidden to heat office buildings on Mondays. He merely took away his mail and went home. On Tuesday morning He found on his desk a letter which had arrived on Monday for the general editor, who had sent it across to Him for reply, as it concerned The Master Therion rather than himself. This letter had been written and posted on Sunday evening, at about the same time as the communication from Amalantrah. The letter ends as follows: "Please inform your readers that I, Samuel bar Aiwaz bie Yackou de Sherabad, have counted the number of the Beast, and it is the number of a man.

[Hebrew]	Nun final	Vau	Yod	Resh	Tau
	N	O	I	R	Th
(Read from right to left)	50	6	10	200	400

666					

Here, then, we see the most striking solution possible of the problem presented to Amalantrah. Observe that Amalantrah had refused to give the correct solution directly; as it would seem, in order to emphasize the remarkable character of the intervention of this Assyrian correspondent. Observe, too, that the latter was totally ignorant of the ordinary Qabalah, it being quite generally known that [Greek:] To Mega Therion adds up to 666 in Greek. Observe, moreover, that nearly four months had passed since the problem was propounded in "The International?" The Assyrian lived some distance outside New York, and was an entire stranger to any of the staff of "The International." The evidence appears overwhelming for the existence of Amalantrah, that he was more expert in the Qabalah than The Master Therion himself, and that he was (further) possessed with the power to recall this four-months-old problem to the mind of an entirely unconnected stranger, causing him to communicate the correct answer at the same moment as the question was being asked many miles away.

Coincidence, so completely adequate to explain the Fielding-Tom Jones incident, is utterly incompetent as an alternative theory. The directly purposeful character of the circumstances is undeniable; but if we are resolutely determined to deny the possibility of the existence of Amalantrah, which explains the whole affair so simply, we have still one resource. It involves difficulties which The Master Therion cannot conceive as less than those which encumber the other, but it is, at least, not entirely beyond possibility. This theory is telepathy. One may postulate that the solution of his problem existed in the subconscious mind of the Master Therion or in that of His seer, and that this solution was telepathically impressed upon the consciousness of the Assyrian so forcibly as to impel him to communicate it to the Master Therion's colleague on "The International." Apart from the general improbability of this hypothesis, it is strange that if "Amalantrah" were really the subconscious mind of the seer, he should have given a wrong orthography. His doing so (if he knew the correct spelling) is only explicable by his wish not to take the edge off his plan for making the Assyrian's letter a fulminating revelation of his existence, as would have happened if the secret had been prematurely disclosed.

The case is here cited in order to illustrate the extreme care which ought to be taken in excluding all alternative hypotheses before admitting the existence of disembodied intelligences. It may be mentioned, however, that in this particular case there are numerous other incidents which make the telepathic theory untenable.

and subconscious knowledge.

There is a well-known story quoted in several treatises of psychology in which the heroine is an ignorant English servant girl of quite inferior intelligence, and unacquainted with any language, even her own. In the course of a fever, she became delirious, and proceeded to reel off long passages of scholarly Hebrew. Investigations showed that in her first youth she had been for a time in the service of a Jewish Rabbi who had been accustomed to declaim his

sermons in the hearing of the girl. Although attaching no meaning to the words, she had stored them mechanically in her subconscious memory, to be reproduced when the action of the fever excited the group of cells where they were recorded.

Our praeter-human Intelligence must convey a Truth not known to any human mind, past or present. Yet this Truth must be verifiable.

There is but one document in the world which presents evidence that fully satisfies these conditions. This is

LIBER AL vel LEGIS

the Book of the Law.

of this New Aeon of Horus, the Crowned and Conquering Child, the Aeon whose Logos is THE BEAST 666, whose name in the Outer Order was FRATER PERDURABO.

The nature of the proof of the separate existence of praeterhuman Intelligence, independent of bodily form, is extremely complicated. Its main divisions may be briefly enumerated.

AIWAZ, the name of the Intelligence in question, proves:

(a) His power to pre-arrange events unconnected with His scribe so that they should fit in with that scribe's private calculations.

E.g. The Stele which reveals the Theogony of the Book was officially numbered 666, in the Boulak Museum. The scribe had adopted 666 as His magical number, many years previously. Again, the scribe's magical House, bought years earlier, had a name whose value was 418. The scribe had calculated 418 as the number of the Great Work, in 1901 e.v. He only discovered that 418 was the number of his house in consequence of AIWAZ mentioning the fact.

(b) His power to conceal a coherent system of numbers and letters in the text of a rapidly-written document, containing riddles and ciphers opening to a Master-Key unknown to the scribe, yet linked with his own system; this Key and its subordinates being moreover a comment on the text.

E.g. "The word of the Law is [Greek:] Theléma." (Will); this word has the value of 93.

"Love is the law, love under will." Love, [Greek:] Agapé, like

[Greek:] Theléma, adds to 93.

AIWAZ itself adds to 93.

This numeration was discovered years later. The question then arose out of consideration of this discovery through S. Jacobs: "Why is Aiwaz spelt Aiwass, not Aiwaz, in the Book of the Law?" In Greek [Greek:] Aifass = 418. The author of the Book had concealed in His own name not one only but two numbers, those of supreme importance in the Book.

This was all strange to the scribe; yet years later he discovered the "Lost Word" of one of his own Orders: it was 93 also.

[WEH Note: This refers to the word of the IIIrd Degree of O.T.O., readers who may wish to acquire it may apply for initiation and work their way up through the Degrees. Ordo Templi Orientis, JAF Box 7666, New

York, NY 10116, USA.]

The Word of His most holy Order proved equally to count up to 93.

This list by no means exhausts the series. In particular, Frater Perdurabo discovered in 1923 that the Hebrew word for "to will" is also of the value of 93; and its special technical meanings throw yet further light on the meaning of [Greek:] Theléma as used by Aiwaz.

{WEH NOTE: In this instance, Crowley refers not to the word of III Degree O.T.O., but to the Neophyte word of A.'.A.'.}

Now 93 is thrice 31; 31 is LA, "Not" and AL, "The" or "God"; these words run throughout the Book, giving a double meaning to many passages. A third 31 is the compound letter ShT, the two hieroglyphs of Sh and T (many centuries old) being pictures of the "Dramatis Personae" of the Book; and ShT being a haphazard line scrawled on the MS. touch letters which added to 418, valuing "this circle squared in its failure" as pi correct to six places of decimals, etc.

Again: "thou shalt know not",

[WEH Note: It is remarkable that Crowley succeeds in blowing every quotation of "Liber AL" on this page. This despite the injunction of the Book itself: AL I,54: "Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein." Crowley strongly resisted the idea that he could not understand all of the Book. In later life, he came to grudgingly accept this limitation. Also, Achad did not work out as his successor. Several of these mis-quotes relate to that belief. This particular mis-quote could come from as many as six points in the text, but there is no part of the text in which this quote appears exactly.]

meaning "thou shalt know LA"; and "he shall discover the Key of it all"

[WEH Note: This misquote could be from AL III,47: "... Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all...."]

id est, the Key AL.

(c) His power to combine subsequent events beyond the control of the scribe or his associates, so that they confirmed statements in the Book. Or, per contra, to predict such events.

E.g. The first Scarlet Woman proved unworthy, and suffered the exact penalties predicted.

Again, "one cometh after thee; he shall discover the key."

[WEH Note: misquoted from AL II,76: "... There cometh one to follow thee: he shall expound it. ..."]

This one was to be the "child" of the scribe, "and that strangely".

[WEH Note: This time the misquote is in the style of the letters: AL III,47: "This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it." — interesting that these misquotes seem to hit verses that either appear to warn Crowley against misquoting or of his limits.]

Nine months after THE BEAST 666 had gotten a Magical "child" upon His concubine Jane Foster, a "Babe of the Abyss" was born, Frater Achad asserting his right to that grade, and thus "coming after" THE BEAST 666, who had been the last Adept to do so. And this "child" was definitely "one", since "one" is the meaning of his motto Achad. Finally, he did in fact "discover the key of it all"

[WEH Note: see the citation in an earlier note of mine. This time Crowley missed the "style of the letter" again.]

after THE BEAST Himself had failed to do so in 14 years of study.

(d) His power to conceive and express in concise terms true solutions of the main problems of the Universe.

E.g. The formula of Nuith and Hadith explain Existence in the terms of Mathematical-Logical Philosophy, so as to satisfy the difficulties of reconciling Dualism, Monism and Nihilism; all antinomies in all spheres; and the Original Perfection with the Manifest Imperfection of Things.

Again "Do that thou wilt...", the most sublimely austere ethical precept ever uttered, despite its apparent licence, is seen on analysis to be indeed "...the whole of the Law.", the sole and sufficient warrant for human action, the self-evident Code of Righteousness, the identification of Fate with Freewill, and the end of the Civil War in Man's nature by appointing the Canon of Truth, the conformity of things with themselves, to determine his every act. "Do what thou wilt..." is to bid Stars to shine, Vines to bear grapes, Water to seek its level; man is the only being in Nature that has striven to set himself at odds with himself.

(e) His power to interpret the Spirit of the New Aeon, the relapse into ruthless savagery of the most civilized races, at a time when war was discredited by most responsible men.

(f) His power to comprehend and control these various orders of ideas and events, demonstrating thereby a mind and a means of action intelligible to, yet immensely above, all human capacity; to bind the whole into a compact cryptograph displaying mastery of English, of mathematical and philosophical conceptions, of poetic splendour and intense passion, while concealing in the letters and words a complex cipher involving the knowledge of facts never till then existing in any human mind, and depending on the control of the arm of the scribe, though He thought He was writing consciously from dictation; and to weave into a single pattern so many threads of proof of different orders that every type of mind, so it be but open and just, may be sure of the existence of AIWAZ as a being independent of body, conscious and individual, with a mind mightier than man's, and a power beyond man's set in motion by will.

In a word, the Book of the Law proves the prime postulate of Religion.

The Magician may therefore be confident that Spiritual Beings exist, and seek the Knowledge and conversation of His own Holy Guardian Angel with the same ardour as that of FRATER PERDURABO when He abandoned all: love, wealth, rank, fame, to seek Him. Nay, this he must do or condemn himself to be torn asunder by the Maenads of his insensate impulses; he hath no safety save he himself be Bacchus! Bacchus, divine and human! Bacchus, begotten on Semele of Zeus, the adulterous Lord of Thunder ravishing, brutally, his virginal victim! Bacchus, babe hidden from hate in the most holy of holies, the secret of thy sire, in the Channel of the Star-Spate, Whereof one Serpent is thy soul! Bacchus, twy-formed, man-woman, Bacchus, whose innocence tames the Tiger, while yet thy horns drip blood upon thy mouth, and sharpen the merriment of wine to the madness of murder! Bacchus, Thy thyrsus oozes sap; thine ivy clings to it; thy Lion-skin slips from thy sleek shoulders, slips from thy lissome loins; drunk on delight of the godly grape, thou knowest no more the burden of the body and the vexation of the spirit.

Come, Bacchus, come thou hither, come out of the East; come out of the East, astride the Ass of Priapus! Come with thy revel of dancers and singers! Who followeth thee, forbearing to laugh and to leap? Come, in thy name Dionysus, that maidens be mated to God-head! Come, in thy name Iacchus, with thy mystical fan to winnow the air, each gust of thy Spirit inspiring our Soul, that we bear to thee Sons in Thine Image!

Verily and Amen! Let not the Magician forget for a single second what is his one sole business. His uninitiated "self" (as he absurdly thinks it) is a mob of wild women, hysterical from uncomprehended and unstated animal instinct; they will tear Pentheus, the merely human king who presumes to repress them, into mere shreds of flesh; his own mother, Nature, the first to claw at his windpipe! None but Bacchus, the Holy Guardian Angel, hath grace to be God to this riot of maniacs; he alone can transform the disorderly rabble into a pageant of harmonious movements, tune their hyaena howls to the symphony of a paean, and their reasonless rage to self-controlled rapture. It is this Angel whose nature is doubly double, that He may partake of every sacrament. He is at once a God who is drunken with the wine of earth, and the mammal who quaffs the Blood of God to purge him of mortality. He is a woman as he accepts all impulses, are they not His? He is a man to stamp Himself upon whatever would hallow itself to Him. He wields the Wand, with cone of pine and ivy tendrils; the Angel creates continually, wreathing His Will in clinging beauty, imperishably green.

The Tiger, the symbol of the brutal passions of man, gambols about its master's heels; and He bestrides the Ass of Priapus; he makes his sexual force carry him whither He wills to go.

Let the Magician therefore adventure himself upon the Astral Plane with the declared design to penetrate to a sanctuary of discarnate Beings such as are able to instruct and fortify him, also to prove their identity by testimony beyond rebuttal. All explanations other than these are of value only as extending and equilibrating Knowledge, or possibly as supplying Energy to such Magicians as may have found their way to the Sources of Strength. In all cases, naught is worth an obol save as it serve to help the One Great Work.

He who would reach Intelligences of the type under discussion may expect extreme difficulty. The paths are guarded; there is a lion in the way. Technical expertness will not serve here; it is necessary to satisfy the Warders of one's right to enter the presence of the Master. Particular pledges may be demanded, ordeals imposed, and initiations conferred. These are most serious matters; the Body of Light must be fully adult, irrevocably fixed, or it will be disintegrated at the outset. But, being fit to pass through such experiences, it is bound utterly to its words and acts. It cannot even appear to break an oath, as its fleshly fellow may do.

Such, then is a general description of the Astral Plane, and of the proper conduct of the Magician in his dealings therewith.

Liber Samekh

Theurgia Goetia Summa

Congressus Cum Daemone)

Sub Figura DCCC

being the Ritual employed by the Beast 666

for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel

during the Semester of His performance of the Operation of the Sacred Magick of ABRAMELIN THE
MAGE.

Prepared An XVII Sun in Virgo at the Abbey of Thelema in Cephalædium

by the Beast 666 in service to FRATER PROGRADIOR

OFFICIAL PUBLICATION of A.∴A.∴
Class D for the Grade of Adeptus Minor.

POINT I

Evangelii Textus Redactus

THE INVOCATION

Magically restored, with the significance of the

BARBAROUS NAMES

Etymologically or Qabalistically determined

and paraphrased in English.

Section A.

The Oath

1. Thee I invoke, the Bornless One.

2. Thee, that didst create the Earth and the Heavens.
3. Thee, that didst create the Night and the Day.
4. Thee, that didst create the darkness and the Light.
5. Thou art ASAR UN-NEFER ("Myself made Perfect"):
Whom no man hath seen at any time.
6. Thou art IA-BESZ ("the Truth in Matter").
7. Thou art IA-APOPHRASZ ("the Truth in Motion").
8. Thou hast distinguished between the Just and the Unjust.
9. Thou didst make the Female and the Male.
10. Thou didst produce the Seeds and the Fruit.
11. Thou didst form Men to love one another, and to hate one another.

Section Aa.

1. I am ANKH - F - N - KHONSU hy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of KHEM.
2. Thou didst produce the moist and the dry, and that which nourisheth all created Life.
3. Hear Thou Me, for I am the Angel of PTAH - APO - PHRASZ - RA (vide the Rubric): this is Thy True Name, handed down to the Prophets of KHEM.

Section B.

Air

Hear Me: -

AR	"O breathing, flowing Sun!"
ThIAF ¹	"O Sun IAF! O Lion-Serpent Sun, The Beast that whirlst forth, a thunder- bolt, begetter of Life!"
RhEIBET	"Thou that flowest! Thou that goest!"
A-ThELE-BER-SET	"Thou Satan-Sun Hadith that goest without Will!"
A	"Thou Air! Breath! Spirit! Thou without bound or bond!"
BELAThA	"Thou Essence, Air Swift-streaming, Elasticity!"
ABEU	"Thou Wanderer, Father of All!"
EBEU	"Thou Wanderer, Spirit of All!"
PhI-ThETA-SOE	"Thou Shining Force of Breath! Thou Lion-Serpent Sun! Thou Saviour, save!"

IB "Thou Ibis, secret solitary Bird, inviolate Wisdom, whose Word in Truth, creating the World by its Magick!"

ThIAF "O Sun IAF! O Lion-Serpent Sun, The Beas that whirlst forth, a thunder- bolt, begetter of Life!"

The conception is of Air, glowing, inhabited by a Solar-Phallic Bird, "the Holy Ghost", of a Mercurial Nature.

Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

¹ The letter F is used to represent the Hebrew Vau and the Greek Digamma; its sound lies between those of the English long o and long oo, as in Rope and Tooth.

Section C.

Fire

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: -

AR-O-GO-GO-RU-ABRAO "Thou spiritual Sun! Satan, Thou Eye, Thou Lust! Cry aloud! Cry aloud! Whirl the Wheel, O my Father, O Satan, O Sun!"

SOTOU "Thou, the Saviour!"

MUDORIO "Silence! Give me Thy Secret!"

PhALARThAO "Give me suck, Thou Phallus, Thou Sun!"

OOO "Satan, thou Eye, thou Lust!" Satan, thou Eye, thou Lust! Satan, thou Eye, thou Lust!

AEPE "Thou self-caused, self-determined, exalted, Most High!"

The Bornless One. (Vide supra).

The conception is of Fire, glowing, inhabited by a Solar-Phallic Lion of a Uranian nature.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.

Section D.

Water

Hear Me: -

RU-ABRA-IAF ¹ "Thou the Wheel, thou the Womb, that containeth the Father IAF!"

MRIODOM "Thou the Sea, the Abode!"

BABALON-BAL-BIN-ABAFT "Babalon! Thou Woman of Whoredom. Thou, Gate of the Great God

ON! Thou Lady of the Understanding of the Ways!"

ASAL-ON-AI

"Hail Thou, the unstirred! Hail, sister and bride of ON, of the God that is all and is none, by the Power of Eleven!"

APhEN-IAF

"Thou Treasure of IAO!"

I

"Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!"

PhOTETH

"Abode of the Light

ABRASAX

".....of the Father, the Sun, of Hadith, of the spell of the Aeon of Horus!"

AEOOU

"Our Lady of the Western Gate of Heaven!"

ISChURE

"Mighty art Thou!"

Mighty and Bornless One! (Vide Supra)

The conception is of Water, glowing, inhabited by a Solar-Phallic Dragon-Serpent, of a Neptunian nature.

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

¹ See, for the formula of IAF, or rather FIAOF, Book 4 Part III, Chapter V. The form FIAOF will be found preferable in practice.

Section E.

Earth

I invoke Thee: -

MA

"O Mother! O Truth!"

BARRAIO

"Thou Mass!" ¹

IOEL

"Hail, Thou that art!"

KOTHA

"Thou hollow one!"

AThOR-e-BAL-O

"Thou Goddess of Beauty and Love, whom Satan, beholding, desireth!"

ABRAFT

"The Fathers, male-female, desire Thee!"

The conception of of Earth, glowing, inhabited by a Solar-Phallic Hippopotamus² of a Venereal nature.

Hear Me: and make all Spirits subject unto Me: so that every Spirit of the Firmament, and of the Ether: upon The Earth and under the Earth: on dry land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

¹"Mass", in the sense of the word which is used by physicists. The impossibility of defining it will not deter the intrepid initiate (in view of the fact that the fundamental conception is beyond the normal categories of

reason.)²Sacred to AHAThOOR. The idea is that of the Female conceived as invulnerable, reposeful, of enormous swallowing capacity etc.

Section F.

Spirit

Hear Me:

AFT "Male-Female Spirits!"

ABAFT "Male-Female Sires!"

BAS-AUMGN "Ye that are Gods, going forth, uttering AUMGN. The Word that goeth from (A) Free Breath. (U) through Willed Breath. (M) and stopped Breath. (GN) to Continuous Breath. thus symbolizing the whole course of spiritual life. A is the formless Hero; U is the six-fold solar sound of physical life, the triangle of Soul being entwined with that of Body; M is the silence of "death"; GN is the nasal sound of generation & knowledge.

ISAK "Identical Point!"

SA-BA-FT "Nuith! Hadith! Ra-Hoor-Khuit! Hail, Great Wild Beast! Hail, IAO!"

Section Ff.

This is the Lord of the Gods:

This is the Lord of the Universe:

This is He whom the Winds fear.

This is He, Who having made Voice by His commandment is Lord of all Things; King, Ruler and Helper. Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Section G.

Spirit

Hear Me: -

IEOU "Indwelling Sun of Myself"

PUR "Thou Fire! Thou Sixfold Star initiator compassed about with Force and Fire!"

IOU "Indwelling Soul of Myself"

PUR (Vide Supra)

IAFTh "Sun-lion Serpent, hail! All Hail, thou Great Wild Beast, thou I A O!"

IAEO "Breaths of my soul, breaths of mine Angel."

IOOU	"Lust of my soul, lust of mine Angel!"
ABRASAX	(Vide Supra).
SABRIAM	"Ho for the Sangraal! Ho for the Cup of Babalon! Ho for mine Angel pouring Himself forth within my Soul!"
OO	"The Eye! Satan, my Lord! The Lust of the goat!"
FF	"Mine Angel! Mine initiator! Thou one with me - the Sixfold Star!"
AD-ON-A-I ¹	"My Lord! My secret self beyond self, Hadith, All Father! Hail, ON, thou Sun, thou Life of Man, thou Fivefold Sword of Flame! Thou Goat exalted upon Earth in Lust, thou Snake extended upon Earth in Life! Spirit most holy! Seed most Wise! Innocent Babe. Inviolable Maid! Begetter of Being! Soul of all Souls! Word of all Words, Come forth, most hidden Light!"
EDE	"Devour thou me!"
EDU	"Thou dost devour Me!"
ANGELOS TON THEON	"Thou Angel of the Gods!"
ANLALA	"Arise thou in Me, free flowing, Thou who art Naught, who art Naught, and utter thy Word!"
LAI	"I also am Naught! I Will Thee! I behold Thee! My nothingness!"
GAIA	"Leap up, thou Earth!" (This is also an agonising appeal to the Earth, the Mother; for at this point of the ceremony the Adept should be torn from his mortal attachments, and die to himself in the orgasm of his operation.) ²
AEPE	"Thou Exalted One! It (i.e. the spritual 'semen', the Adept's secret ideas, drawn irresistibly from their 'Hell' ³ by the love of his Angel) leaps up; it leaps forth! ⁴
DIATHARNA THORON	"Lo! the out-splashing of the seeds of Immortality"

¹In Hebrew, ADNI, 65. The Gnostic Initiates transliterated it to imply their own secret formulae; we follow so excellent an example. ON is an Arcanum of Arcana; its significance is taught, gradually, in the O.T.O. Also AD is the paternal formula, Hadit; ON is its complement NUIT; the final Yod signifies "mine" etymologically and essentially the Mercurial (transmitted) hermaphroditic virginal seed - The Hermit of the Taro - The use of the name is therefore to invoke one's own inmost secrecy, considered as the result of the conjunction of Nuit and Hadit. If the second A is included, its import is to affirm the operation of the Holy Ghost and the formulation of the Babe in the Egg, which precedes the appearance of the Hermit.²A thorough comprehension of Psycho-analysis will contribute notably to the proper appreciation of this Ritual.³It is said among men that the word Hell deriveth from the word "helan", to hele or conceal, in the tongue of the Anglo-Saxons. That is, it is the concealed place, which since all things are in thine own self, is the unconscious, *Liber CXI (Aleph) chap. Delta-Zeta*⁴But compare the use of the same word in section C.

Section Gg.

The Attainment

I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!

I am He! the Truth!

I am He! Who hate that evil should be wrought in the World!

I am He, that lighteneth and thundereth!

I am He, from whom is the Shower of the Life of Earth!

I am He, whose mouth ever flameth!

I am He, the Begetter and Manifester unto the Light!

I am He, The Grace of the Worlds!

"The Heart Girt with a Serpent" is my name!

Section H.

The "Charge to the Spirit"

Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and scourge of God, may be obedient unto me!

Section J.

The Proclamation of the Beast 666

IAF:SABAF ¹

Such are the Words!

¹See explanation in Point II.

POINT II

Ars Congressus Cum Daemone

Section A

Let the Adeptus Minor be standing in this circle on the square of Tiphereth, armed with his Wand and Cup; but let him perform the Ritual throughout in his Body of Light. He may burn the Cakes of Light, or the Incense of Abramelin; he may be prepared by Liber CLXXV, the reading of Liber LXV, and by the practices of Yoga. He may invoke Hadit by "... wine and strange drugs" if he so will. ¹ He prepares the circle by the usual formulae of Banishing and Consecration, etc. He recites Section A as a rehearsal before His Holy Guardian Angel of the attributes of that Angel. Each phrase must be realized with full concentration of force, so as to make Samadhi as perfectly as possible upon the truth proclaimed.

Line 1

He identifies his Angel with the Ain Soph, and the Kether thereof; one formulation of Hadit in the boundless Body of Nuith.

Line 2,3,4

He asserts that His Angel has created (for the purpose of self-realization through projection in conditioned Form) three pairs of opposites: (a) The Fixed and the Volatile; (b) The Unmanifested and the Manifest; and (c) the Unmoved and the Moved. Otherwise, the Negative and the Positive in respect of Matter, Mind and Motion.

Line 5

He acclaims his Angel as "Himself Made Perfect"; adding that this Individuality is inscrutable in inviolable. In the Neophyte Ritual of G: D: (As it is printed in Equinox I, II, for the old aeon) the Hierophant is the perfected Osiris, who brings the candidate, the natural Osiris, to identity with himself. But in the new Aeon the Hierophant is Horus (Liber CCXX, I, 49) therefore the Candidate will be Horus too. What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. "Der reine Thor" seizes the Sacred Lance. Bacchus becomes Pan. The Holy Guardian Angel is the Unconscious Creature Self - the Spiritual Phallus. His knowledge and conversation contributes occult puberty. It is therefore advisable to replace the name Asar-Un-Nefer by that of Ra-Hoor-Khuit at the outset, and by that of one's own Holy Guardian Angel when it has been communicated.

Line 6

He hails Him as BESZ, the Matter that destroys and devours Godhead, for the purpose of the Incarnation of any God.

Line 7

He hails Him as APOPHRASZ, the Motion that destroys and devours Godhead, for the purpose of the Incarnation of any God. The combined action of these two DEVILS is to allow the God upon whom they prey to enter into enjoyment of existence through the Sacrament of dividual "Life" (Bread - the flesh of BESZ) and "Love" (Wine - the blood or venom of AOPHRASZ).

Line 8

He acclaims His Angel as having "eaten of the Fruit of the Tree of Knowledge of Good and Evil"; otherwise, having become wise (in the Dyad, Chokmah) to apprehend the formula of Equilibrium which is now His own, being able to apply Himself accurately to His self-appointed environment.

Line 9

He acclaims His Angel as having laid down the Law of Love as the Magical formula of the Universe, that He may resolve the phenomenal again into its noumenal phase by uniting any two opposites in ecstatic passion.

Line 10

He acclaims His Angel as having appointed that this formula of Love should effect not only the dissolution of the separateness of the Lovers into His own impersonal Godhead, but their co-ordination in a "Child"

quintessentialized from its parents to constitute a higher order of Being than theirs, so that each generation is an alchemical progress towards perfection in the direction of successive complexities. As Line 9 asserts Involution, Line 10 asserts Evolution.

Line 11

He acclaims His Angel as having devised this method of self-realization; the object of Incarnation is to obtain its reactions to its relations with other incarnated Beings and to observe theirs with each other.

¹Any such formula should be used only when the adept has full knowledge based on experience of the management of such matters.

Section Aa.

Line 1

The Adept asserts his right to enter into conscious communication with His Angel, on the ground that that Angel has Himself taught him the Secret Magick by which he may make the proper link. "Mosheh" is M H, the formation in Jechidah, Chiah, Neshamah, Ruach, - The Sephiroth from Kether to Yesod - since 45 is Sum 1-9 while Sh, 300, is Sum 1-24, which superadds to these Nine an extra Fifteen numbers. (See in Liber D, the meanings and correspondences of 9, 15, 24, 45, 300, 345.) 45 is moreover A D M, MDA, man. "Mosheh" is thus the name of man as a God-concealing form. But in the Ritual let the Adept replace this "Mosheh" by his own motto as Adeptus Minor. For "Ishrael" let him prefer his own Magical Race, according to the obligations of his Oaths to Our Holy Order! (The Beast 666 Himself used "Ankh-f-n-Khonsu" and "Khem" in this section.)

Line 2

The Adept reminds his Angel that He has created That One Substance of which Hermes hath written in the Table of Emerald, whose virtue is to unite in itself all opposite modes of Being, thereby to serve as a Talisman charged with the Spiritual Energy of Existence, an Elixir or Stone composed of the physical basis of Life. This Commemoration is placed between the two personal appeals to the Angel, as if to claim privilege to partake of this Eucharist which createth, sustaineth and redeemeth all things.

Line 3

He now asserts that he is himself the "Angel" or messenger of his Angel; that is, that he is a mind and body whose office is to receive and transmit the Word of his Angel. He hails his Angel not only as "un-nefer" the Perfection of "Asar" himself as a man, but as Ptah-Apophrasz-Ra, the identity (Hadit) wrapped in the Dragon (Nuit) and thereby manifested as a Sun (Ra-Hoor-Khuit). The "Egg" (or Heart) "girt with a Serpent" is a cognate symbol; the idea is thus expressed later in the ritual. (See Liber LXV which expands this to the uttermost.)

Section B

The Adept passes from contemplation to action in the sections now following B to Gg. He is to travel astrally around the circle, making the appropriate pentagrams, sigils, and signs. His direction is widdershins. He thus makes three curves, each covering three-fourths of the circle. He should give the sign of the Enterer on passing the Kiblah, or Direction of Boleskine. This picks up the force naturally radiating from that point ¹ and projects it in the direction of the path of the Magician. The sigils are those given in the Equinox Vol. I, No. 7, Plate X outside the square; the signs those shewn in Vol. I, No. 2, Plate "The Signs of the Grades". In these

invocations he should expand his girth and his stature to the utmost², assuming the form and the consciousness of the elemental god of the quarter. After this, he begins to vibrate the "Barbarous Names" of the Ritual.

Now let him not only fill his whole being to the uttermost with the force of the Names; but let him formulate his Will, understood thoroughly as the dynamic aspect of his Creative Self, in an appearance symbolically apt, I say not in the form of a Ray of Light, of a Fiery Sword, or of aught save that bodily Vehicle of the Holy Ghost which is sacred to BAPHOMET, by its virtue that concealeth the Lion and the Serpent that His Image may appear adorably upon the Earth for ever.

Let then the Adept extend his Will beyond the Circle in this imagined Shape and let it radiate with the Light proper to the element invoked, and let each Word issue along the Shaft with passionate impulse, as if its voice gave command thereto that it should thrust itself leapingly forward. Let also each Word accumulate authority, so that the Head of the Shaft may plunge twice as far for the Second Word as for the First, and Four Times for the Third as the Second, and thus to the end. Moreover, let the Adept fling forth his whole consciousness thither. Then at the final Word, let him bring rushing back his Will within himself, steadily streaming, and let him offer himself to its point, as Artemis to PAN, that this perfectly pure concentration of the Element purge him thoroughly, and possess him with its passion.

In this Sacrament being wholly at one with that Element, let the Adept utter the Charge "Hear me, and make", etc. with strong sense that this unity with that quarter of the Universe confers upon him the fullest freedom and privilege appurtenant thereto.

Let the Adept take note of the wording of the Charge. The "Firmament" is the Ruach, the "mental plane"; it is the realm of Shu, or Zeus, where revolves the Wheel of the Gunas, the Three forms³ of Being. The Aethyr is the "akasha", the "Spirit", the Aethyr or physics, which is the framework on which all forms are founded; it receives, records and transmits all impulses without itself suffering mutation thereby. The "Earth" is the sphere wherein the operation of these "fundamental" and aethyric forces appears to perception. "Under the Earth" is the world of those phenomena which inform those perceived projections, and determine their particular character. "Dry land" is the place of dead "material things", dry (i.e. unknowable) because unable to act on our minds. "Water" is the vehicle whereby we feel such things; "air" their menstruum wherein these feelings are mentally apprehended. It is called "whirling" because of the instability of thought, and the fatuity of reason, on which we are yet dependent for what we call "life". "Rushing Fire" is the world in which wandering thought burns up to swift-darting Will. These four stages explain how the non-Ego is transmuted into the Ego. A "Spell" of God is any form of consciousness, and a "Scourge" any form of action.

The Charge, as a whole, demands for the Adept the control of every detail of the Universe which His Angel has created as a means of manifesting Himself to Himself. It covers command of the primary projection of the Possible in individuality, in the antithetical artifice which is the device of Mind, and in a balanced triplicity of modes or states of being whose combinations constitute the characteristics of Cosmos. It includes also a standard of structure, a rigidity to make reference possible. Upon these foundations of condition which are not things in themselves, but the canon to which things conform, is builded the Temple of Being, whose materials are themselves perfectly mysterious, inscrutable as the Soul, and like the Soul imagining themselves by symbols which we may feel, perceive, and adapt to our use without ever knowing the whole Truth about them. The Adept sums up all these items by claiming authority over every form of expression possible to Existence, whether it be a "spell" (idea) or a "scourge" (act) of "God", that is, of himself. The Adept must accept every "spirit", every "spell", every "scourge", as part of his environment, and make them all "subject to" himself; that is, consider them as contributory causes of himself. They have made him what he is. They correspond exactly to his own faculties. They are all - ultimately - of equal importance. The fact that he is what he is proves that each item is equilibrated. The impact of each new impression affects the entire system in due

measure. He must therefore realize that every event is subject to him. It occurs because he had need of it. Iron rusts because the molecules demand oxygen for the satisfaction of their tendencies. They do not crave hydrogen; therefore combination with that gas is an event which does not happen. All experiences contribute to make us complete in ourselves. We feel ourselves subject to them so long as we fail to recognise this; when we do, we perceive that they are subject to us. And whenever we strive to evade an experience, whatever it may be, we thereby do wrong to ourselves. We thwart our own tendencies. To live is to change; and to oppose change is to revolt against the law which we have enacted to govern our lives. To resent destiny is thus to abdicate our sovereignty, and to invoke death. Indeed, we have decreed the doom of death for every breach of the law of Life. And every failure to incorporate any impression starves that particular faculty which stood in need of it.

This Section B invokes Air in the East, with a shaft of golden glory.

¹This is an assumption based on Liber Legis II, 78 and III, 34.²Having experience of success in the practices of Liber 536, BATRAXO-RENOBOOKOSMOMAXIA.³They correspond to the Sulphur, Mercury, and Salt of Alchemy; to Sattvas, Rajas, and Tamas in the Hindu system; and are rather modes of action than actual qualities even when conceived as latent. They are the apparatus of communication between the planes; as such, they are conventions. There is no absolute validity in any means of mental apprehension; but unless we make these spirits of the Firmament subject unto us by establishing right relation (within the possible limits) with the Universe, we shall fall into error when we develop our new instrument of direct understanding. It is vital that the Adept should train his intellectual faculties to tell him the truth, in the measure of their capacity. To despise the mind on account of its limitations is the most disastrous blunder; it is the common cause of the calamities which strew so many shores with the wreckage of the Mystic Armada. Bigotry, Arrogance, Bewilderment, all forms of mental and moral disorder, so often observed in people of great spiritual attainment, have brought the Path itself into discredit; almost all such catastrophes are due to trying to build the Temple of the Spirit without proper attention to the mental laws of structure and the physical necessities of foundation. The mind must be brought to its utmost pitch of perfection, but according to its own internal properties; one cannot feed a microscope on mutton chops. It must be regarded as a mechanical instrument of knowledge, independent of the personality of its possessor. One must treat it exactly as one treats one's electroscope or one's eyes; one influence of one's wishes. A physician calls in a colleague to attend to his own family, knowing that personal anxiety may derange his judgment. A microscopist who trusts his eyes when his pet theory is at stake may falsify the facts, and find too late that he has made a fool of himself. In the case of initiations itself, history is scarred with the wounds inflicted by this Dagger. It reminds us constantly of the danger of relying upon the intellectual faculties. A judge must know the law in every point, and be detached from personal prejudices, and incorruptible, or iniquity will triumph. Dogma, with persecution, delusion, paralysis of progress, and many another evil, as its satraps, has always established a tyranny when Genius has proclaimed it. Islam making a bonfire of written Wisdom, and Haeckel forging biological evidence; physicists ignorant of radioactivity disputing the conclusions of geology, and theologians impatient of truth struggling against the tide of thought; all such must perish at the hands of their own error in making their minds, internally defective or externally deflected, the measure of the Universe.

Section C

The adept now invokes Fire in the South; flame red are the rays that burst from his Verendum.

Section D

He invokes Water in the West, his Wand billowing forth blue radiance.

Section E

He goes to the North to invoke Earth; flowers of green flame flash from his weapon. As practice makes the Adept perfect in this Work, it becomes automatic to attach all these complicated ideas and intentions to their correlated words and acts. When this is attained he may go deeper into the formula by amplifying its correspondences. Thus, he may invoke water in the manner of water, extending his will with majestic and irresistible motion, mindful of its impulse gravitation, yet with a suave and tranquil appearance of weakness. Again, he may apply the formula of water to its peculiar purpose as it surges back into his sphere, using it with conscious skill for the cleansing and calming of the receptive and emotional elements in his character, and for the solution or sweeping away of those tangled weeds of prejudice which hamper him from freedom to act as he will. Similar applications of the remaining invocations will occur to the Adept who is ready to use them.

Section F

The Adept now returns to the Tiphereth square of his Tau, and invokes spirit, facing toward Boleskine, by the active Pentagrams, the sigil called the Mark of the Beast, and the Signs of L.V.X. (See plate as before). He then vibrates the Names extending his will in the same way as before, but vertically upward. At the same time he expands the Source of that Will - the secret symbol of Self - both about him and below, as if to affirm that Self, duplex as is its form, reluctant to acquiesce in its failure to coincide with the Sphere of Nuith. Let him now imagine, at the last Word, that the Head of his will, where his consciousness is fixed, opens its fissure (the Brahmarandra-Cakra, at the junction of the cranial sutures) and exudes a drop of clear crystalline dew, and that this pearl is his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.

Section Ff

With these words the Adept does not withdraw his will within him as in the previous Sections. He thinks of them as a reflection of Truth on the surface of the dew, where his Soul hides trembling. He takes them to be the first formulation in his consciousness of the nature of His Holy Guardian Angel.

Line 1

The "Gods" include all the conscious elements of his nature.

Line 2

The "Universe" includes all possible phenomena of which he can be aware.

Line 3

The "Winds" are his thoughts, which have prevented him from attaining to his Angel.

Line 4

His Angel has made "Voice", the magical weapon which produces "Words", and these words have been the wisdom by which He hath created all things. The "Voice" is necessary as the link between the Adept and his Angel. The Angel is "King", the One who "can", the "source of authority and the fount of honour"; also the King (or King's Son) who delivers the Enchanted Princess, and makes her his Queen. He is "Ruler", the "unconscious Will"; to be thwarted no more by the ignorant and capricious false will of the conscious man. And He is "Helper", the author of the infallible impulse that sends the Soul sweeping along the skies on its proper path with such impetus that the attraction of alien orbs is no longer sufficient to swerve it. The "Hear me" clause is now uttered by the normal human consciousness, withdrawn to the physical body; the Adept must deliberately abandon his attainment, because it is not yet his whole being which burns up before the

Beloved.

Section G

The Adept, though withdrawn, shall have maintained the Extension of his Symbol. He now repeats the signs as before, save that he makes the Passive Invoking Pentagram of Spirit. He concentrates his consciousness within his Twin-Symbol of Self, and endeavours to send it to sleep. But if the operation be performed properly, his Angel shall have accepted the offering of Dew, and seized with fervour upon the extended symbol of Will towards Himself. This then shall He shake vehemently with vibrations of love reverberating with the Words of the Section. Even in the physical ears of the adept there shall resound an echo thereof, yet he shall not be able to describe it. It shall seem both louder than thunder, and softer than the whisper of the night-wind. It shall at once be inarticulate, and mean more than he hath ever heard.

Now let him strive with all the strength of his Soul to withstand the Will of his Angel, concealing himself in the closest cell of the citadel of consciousness. Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then that atom should be so inflamed by the approach of the Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm.

But, all being dead to sense, who then is able to strive against the Angel? He shall intensify the stress of His Spirit so that His loyal legions of Lion-Serpents leap from the ambush, awakening the adept to witness their Will and sweep him with them in their enthusiasm, so that he consciously partakes this purpose, and sees in its simplicity the solution of all his perplexities. Thus then shall the Adept be aware that he is being swept away through the column of his Will Symbol. and that His Angel is indeed himself, with intimacy so intense as to become identity, and that not in a single Ego, but in every unconscious element that shares in that manifold uprush.

This rapture is accompanied by a tempest of brilliant light, almost always, and also in many cases by an outburst of sound, stupendous and sublime in all cases, though its character may vary within wide limits. ¹

The spate of stars shoots from the head of the Will-Symbol, and is scattered over the sky in glittering galaxies. This dispersion destroys the concentration of the adept, whose mind cannot master such multiplicity of majesty; as a rule, he simply sinks stunned into normality, to recall nothing of his experience but a vague though vivid impression of complete release and ineffable rapture. Repetition fortifies him to realise the nature of his attainment; and his Angel, the link once made, frequents him, and trains him subtly to be sensitive to his Holy presence, and persuasion. But it may occur, especially after repeated success, that the Adept is not flung back into his mortality by the explosion of the Star-spate, but identified with one particular "Lion-Serpent", continuing conscious thereof until it finds its proper place in Space, when its secret self flowers forth as a truth, which the Adept may then take back to earth with him.

This is but a side issue. The main purpose of the Ritual is to establish the relation of the subconscious self with the Angel in such a way that the Adept is aware that his Angel is the Unity which expresses the sum of the Elements of that Self, that his normal consciousness contains alien enemies introduced by the accidents of environment, and that his Knowledge and Conversation of His Holy Guardian Angel destroys all doubts and delusions, confers all blessings, teaches all truth, and contains all delights. But it is important that the Adept should not rest in mere inexpressible realization of his rapture, but rouse himself to make the relation submit to analysis, to render it in rational terms, and thereby enlighten his mind and heart in a sense as superior to fanatical enthusiasm as Beethoven's music is to West African war-drums.

¹These phenomena are not wholly subjective; they may be perceived, though often under other forms, by even the ordinary man.

Section Gg

The adept should have realised that his Act of Union with the angel implies¹ the death of his old mind save in so far as his unconscious elements preserve its memory when they absorb it, and² the death of his unconscious elements themselves. But their death is rather a going forth to renew their life through love. He then, by conscious comprehension of them separately and together, becomes the "Angel" of his Angel, as Hermes is the Word of Zeus, whose own voice is Thunder. Thus in this section the adept utters articulately so far as words may, what his Angel is to Himself. He says this, with his Scin-Laeca wholly withdrawn into his physical body, constraining His Angel to indwell his heart.

Line 1

"I am He" asserts the destruction of the sense of separateness between self and Self. It affirms existence, but of the third person only. "The Bornless Spirit" is free of all space, "having sight in the feet", that they may choose their own path. "Strong" is G B R, The Magician escorted by the Sun and the Moon (See Liber D and Liber 777). The "Immortal Fire" is the creative Self; impersonal energy cannot perish, no matter what forms it assumes. Combustion is Love.

Line 2

"Truth" is the necessary relation of any two things; therefore, although it implies duality, it enables us to conceive of two things as being one thing such that it demands to be defined by complementals. Thus, an hyperbola is a simple idea, but its construction exacts two curves.

Line 3

The Angel, as the adept knows him, is a being Tiphereth, which obscures Kether. The Adept is not officially aware of the higher Sephiroth. He cannot perceive, like the Ipsissimus, that all things soever are equally illusion and equally Absolute. He is in Tiphereth, whose office is Redemption, and he deplores the events which have caused the apparent Sorrow from which he has just escaped. He is also aware, even in the height of his ecstasy, of the limits and defects of his Attainment.

Line 4

This refers to the phenomena which accompany his Attainment.

Line 5

This means the recognition of the Angel as the True Self of his subconscious self, the hidden Life of his physical life.

Line 6

The Adept realises every breath, every word of his Angel as charged with creative fire. Tiphereth is the Sun, and the Angel is the spiritual Sun of the Soul of the Adept.

Line 7

Here is summed the entire process of bringing the conditioned Universe to knowledge of itself through the

formula of generation ¹; a soul implants itself in sense-hoodwinked body and reason-fettered mind, makes them aware of their Inmate, and thus to partake of its own consciousness of the Light.

Line 8

"Grace" has here its proper sense of "Pleasantness". The existence of the Angel is the justification of the device of creation. ²

Line 9

This line must be studied in the light of Liber LXV (Equinox XI. p. 65).

¹That is, Yod He realizing Themselves Will and Understanding in the twins Vau He, Mind and body.²But see also the general solution of the Riddle of Existence in The Book of the Law and its Comment - Part IV of Book 4.

Section H.

This recapitulation demands the going forth together of the Adept and his Angel "to do their pleasure on the Earth among the living."

Section J.

The Beast 666 having devised the present method of using this Ritual, having proved it by his own practice to be of infallible puissance when properly performed, and now having written it down for the world, it shall be an ornament for the Adept who adopts it to cry Hail to His name at the end of his work. This shall moreover encourage him in Magick, to recall that indeed there was One who attained by its use to the Knowledge and Conversation of His Holy Guardian Angel, the which forsook him no more, but made Him a Magus, the Word of the Aeon of Horus!

For know this, that the Name IAF in its most secret and mighty sense declareth the Formula of the Magick of the BEAST whereby he wrought many wonders. And because he doth will that the whole world shall attain to this Art, He now hideth it herein so that the worthy may win to His Wisdom.

Let I and F face all¹; yet ward their A from attack. The Hermit to himself, the fool to foes, The Hierophant to friends, Nine by nature, Naught by attainment, Five by function. In speech swift, subtle and secret; in thought creative, unbiassed, unbounded; in act gentle, patient and persistent.

Hermes to hear, Dionysus to touch, Pan to behold.

A Virgin, A Babe, and a Beast!

A Liar, an Idiot, and a Master of Men!

A kiss, a guffaw, and a bellow; he that hath ears to hear, let him hear!

Take ten that be one, and one that is one in three, to conceal them in six!

Thy wand to all Cups, and thy Disk to all Swords, but betray not thine Egg!

Moreover also is IAF verily 666 by virtue of Number; and this is a Mystery of Mysteries; Who knoweth it, he is adept of adepts, and Mighty among Magicians!

Now this word SABAF, being by number Three score and Ten ², is a name of Ayin, the Eye, and the Devil our Lord, and the Goat of Mendes. He is the Lord of the Sabbath of the Adepts, and is Satan, therefore also the Sun, whose number of Magick is 666, the seal of His servant the BEAST.

But again SA is 61, AIN, the Naught of Nuith; BA means go, for Hadit; and F is their Son the Sun who is Ra-Hoor-Khuit.

So then let the Adept set his sigil upon all the words he hath writ in the Book of the Works of his Will.

And let him then end all, saying, Such are the Words! ³ For by this he maketh proclamation before all them that be about his Circle that these Words are true and puissant, binding what he would bind, and loosing what he would loose.

Let the Adept perform this Ritual aright, perfect in every part thereof, once daily for one moon, then twice, at dawn and dusk, for two moons, next, thrice, noon added, for three moons, afterwards, midnight making up his course, for four moons four times every day. Then let the Eleventh Moon be consecrated wholly to this Work; let him be instant in continual ardour, dismissing all but his sheer needs to eat and sleep. ⁴ For know that the true Formula ⁵ whose virtue sufficed the Beast in this Attainment, was thus:

INVOKE OFTEN⁶

So may all men come at last to the Knowledge and Conversation of the Holy Guardian Angel: thus sayeth the Beast, and prayeth His own Angel that this book be as a burning Lamp, and as a living Spring, for Light and Life to them that read therein.

666

¹If we adopt the new orthography VIAOV (Book 4 Part III Chap. V.) we must read "The Sun-6-the Son" etc. for "all"; and elaborate this interpretation here given in other ways, accordingly. Thus O (of F) will not be "The Fifteen by function" instead of "Five" etc., and "in act free, firm, aspiring, ecstatic", rather than "gentle" etc. as in the present text.²There is an alternative spelling TzBA-F Where the Root, (ABz) "an Host", has the value of 93. The Practicus should revive this Ritual throughout in the Light of his personal researches in the Qabalah, and thus make it his own peculiar property. The spelling here suggested implies that he who utters the Word affirms his allegiance to the symbols 93 and 61 that he is a warrior in the army of Will and of the Sun. 93 is also the number of AIWAZ and 6 of The Beast.³The consonants of LOGOS, "Word", add (Hebrew values: sGL) to 93. And EPH, "Words", (whence "Epic") has also that value: EIDE TA EPH might be the phrase here intended: its number is 418. This would then assert the accomplishment of the Great Work; this is the natural conclusion of the Ritual. Cf. CCXX. III. 75.⁴These needs are modified during the process of Initiation both as to quantity and quality. One should not become anxious about one's physical or mental health on a priori grounds, but pay attention only to indubitable symptoms of distress should such arise.⁵The Oracles of Zoroaster utter this: "And when, by often invoking, all the phantasms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through all the Depths of the Universe; hear thou the Voice of the Fire!" A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts or light, and standing on the shoulders of the horse, then if thy meditation prolongeth itself, thou shalt unite all these symbols into the form of a Lion." This passage - combined with several others - is paraphrased in poetry by Aleister Crowley in his "*Tannhauser*". "And when, invoking often, thou shalt see That formless Fire; when all

the earth is shaken, The Stars abide not, and the moon is gone, All Time crushed back into Eternity, The Universe by earthquake overtaken; Light is not, and the thunders roll, The World is done: When in the darkness Chaos rolls again In the excited brain: Then, O then call not to thy view that visible Image of Nature; fatal is her name! It fitteth not thy Body to behold That living light of Hell, The unluminous, dead flame, Until that body from the crucible Hath passed, pure gold! For, from the confines of material space, The twilight-moving place, The gates of matter, and the dark threshold, Before the faces of the Things that dwell In the Abodes of Night, Spring into sight Demons, dog-faced, that show no mortal sign Of Truth, but desecrate the Light Divine, Seducing from the sacred mysteries. But, after all these Folk of Fear are driven Before the avenging levin That rives the opening skies, Behold that formless and that Holy Flame That hath no name; The Fire that darts and flashes, writhes and creeps Snake-wise in royal robe Wound round that vanished glory of the globe, Unto that sky beyond the starry deeps, Beyond the Toils of Time, - then formulate In thine own mind, luminous, concentrate, The Lion of the Light, a child that stands On the vast shoulders of the Steed of God: Or winged, or shooting flying shafts, or shod With the flame-sandals. Then, lift up thine hands! Centre thee in thine heart one scarlet thought Limpid with brilliance of the Light above! Drawn into naught All life, death, hatred, love: All self centred in the sole desire - Hear thou the Voice of Fire!"⁶ See Equinox I, VIII, 22.

POINT III

Scholion on Sections G & Gg

"The Seeds of Immortality!"

The Adept who has mastered this Ritual, successfully realising the full import of this controlled rapture, ought not to allow his mind to loosen its grip on the astral imagery of the Star-spate, Will-Symbol, or Soul-symbol, or even to forget its duty to the body and the sensible surroundings. Nor should he omit to keep his Body of Light in close touch with the phenomena of its own plane, so that its privy consciousness may fulfil its proper functions of protecting his scattered ideals from obsession.

But he should have acquired, by previous practice, the faculty of detaching these elements of his consciousness from their articulate centre, so that they become (temporarily) independent responsible units, capable of receiving communications from headquarters at will, but perfectly able ¹ to take care of themselves without troubling their chief, and ² to report to him at the proper time. In a figure, they must be like subordinate officers, expected to display self-reliance, initiative, and integrity in the execution of the Orders of the Day.

The Adept should therefore be able to rely on these individual minds of his to control their own conditions without interference from himself for the time required, and to recall them in due course, receiving an accurate report of their adventures.

This being so, the Adept will be free to concentrate his deepest self, that part of him which unconsciously orders his true Will, upon the realization of his Holy Guardian Angel. The absence of his bodily, mental and astral consciousness is indeed cardinal to success, for it is their usurpation of his attention which has made him deaf to his Soul, and his preoccupation with their affairs that has prevented him from perceiving that Soul.

The effect of the Ritual has been

to keep them so busy with their own work that they cease to distract him;

to separate them so completely that his soul is stripped of its sheaths;

to arouse in him an enthusiasm so intense as to intoxicate and anaesthetize him, that he may not feel and resent

the agony of this spiritual vivisection, just as bashful lovers get drunk on the wedding night, in order to brazen out the intensity of shame which so mysteriously coexists with their desire;

to concentrate the necessary spiritual forces from every element, and fling them simultaneously into the aspiration towards the Holy Guardian Angel; and

to attract the Angel by the vibration of the magical voice which invokes Him.

The method of the Ritual is thus manifold.

There is firstly an analysis of the Adept, which enables him to calculate his course of action. He can decide what must be banished, what purified, what concentrated. He can then concentrate his will upon its one essential element, over-coming its resistance - which is automatic, like a physiological reflex - by destroying inhibitions through his ego-overwhelming enthusiasm. ¹ The other half of the work needs no such complex effort; for his Angel is simple and unperplexed, ready at all times to respond to rightly ordered approach.

It is impossible to overcome one's inhibitions by conscious effort; their existence justifies them. God is on their side, as on that of the victim in Browning's *Instans Tyrannus*. A man cannot compel himself to love, however much he may want to, on various rational grounds. But on the other hand, when the true impulse comes, it overwhelms all its critics; they are powerless either to make or break a genius; it can only testify to the fact that it has met its master.

But the results of the Ritual are too various to permit of rigid description. One may say that, presuming the union to be perfect, the Adept need not retain any memory soever of what has occurred. He may be merely aware of a gap in his conscious life, and judge of its contents by observing that his nature has been subtly transfigured. Such an experience might indeed be the proof of perfection.

If the Adept is to be any wise conscious of his Angel it must be that some part of his mind is prepared to realise the rapture, and to express it to itself in one way or another. This involves the perfection of that part, its freedom from prejudice and the limitations of rationality so-called. For instance: one could not receive the illumination as to the nature of life which the doctrine of evolution should shed, if one is passionately persuaded that humanity is essentially not animal, or convinced that causality is repugnant to reason. The Adept must be ready for the utter destruction of his point of view on any subject, and even that of his innate conception of the forms and laws of thought. ² Thus he may find that his Angel consider his "business" or his "love" to be absurd trifles; also that human ideas of "time" are invalid, and human "laws" of logic applicable only to the relations between illusions.

Now the Angel will make contact with the Adept at any point that is sensitive to His influence. Such a point will naturally be one that is salient in the Adept's character, and also one that is, in the proper sense of the word, pure. ³

Thus an artist, attuned to appreciate plastic beauty is likely to receive a visual impression of his Angel in a physical form which is sublimely quintessential of his ideal. A musician may be rapt away by majestic melodies such as he never hoped to hear. A philosopher may attain apprehension of tremendous truths, the solution of problems that had baffled him all his life.

Conformably with this doctrine, we read of illuminations experienced by simple-minded men, such as a workman who "saw God" and likened Him to "a quantity of little pears". Again, we know that ecstasy, impinging upon unbalanced minds, inflames the idolised idea, and produces fanatical faith fierce even to frenzy, with intolerance and insanely disordered energy which is yet so powerful as to effect the destinies of

empires.

But the phenomena of the Knowledge and Conversation of the Holy Guardian Angel are a side issue; the essence of the Union is the intimacy. Their intimacy (or rather identity) is independent of all partial forms of expression; at its best it is therefore as inarticulate as Love.

The intensity of the consummation will more probably compel a sob or a cry, some natural physical gesture of animal sympathy with the spiritual spasm. This is to be criticised as incomplete self-control. Silence is nobler.

In any case the Adept must be in communion with his Angel, so that his Soul is suffused with sublimity, whether intelligible or not in terms of intellect. It is evident that the stress of such spiritual possession must tend to overwhelm the soul, especially at first. It actually suffers from the excess of its ecstasy, just as extreme love produces vertigo. The soul sinks and swoons. Such weakness is fatal alike to its enjoyment and its apprehension. "Be strong! then canst thou bear more rapture!" sayeth The Book of the Law. ⁴

The Adept must therefore play the man, arousing himself to harden his soul.

To this end, I, the Beast, have made trial and proof of divers devices. Of these the most potent is to set the body to strive with the soul. Let the muscles take grip on themselves as if one were wrestling. Let the jaw and mouth, in particular, be tightened to the utmost. Breathe deeply, slowly, yet strongly. Keep mastery over the mind by muttering forcibly and audibly. But lest such muttering tend to disturb communion with the Angel, speak only His Name. Until the Adept have heard that Name, therefore, he may not abide in the perfect possession of his Beloved. His most important task is thus to open his ears to the voice of his Angel, that he may know him, how he is called. For hearken! this Name, understood rightly and fully, declareth the nature of the Angel in every point, wherefore also that Name is the formula of the perfection to which the Adept must aspire, and also of the power of Magick by virtue whereof he must work.

He then that is as yet ignorant of that Name, let him repeat a word worthy of this particular Ritual. Such are Abrahadabra, the Word of the Aeon, which signifieth "The Great Work accomplished"; and Aumgn interpreted in Part III of Book 4 ⁵; and the name of THE BEAST, for that His number showeth forth this Union with the Angel, and His Work is no other than to make all men partakers of this Mystery of the Mysteries of Magick.

So then saying this word or that, let the Adept wrestle with his Angel and withstand Him, that he may constrain Him to consent to continue in communion until the consciousness becomes capable of clear comprehension, and of accurate transmission ⁶ of the transcendent Truth of the Beloved to the heart that holds him.

The firm repetition of one of these Words ought to enable the Adept to maintain the state of Union for several minutes, even at first.

In any case he must rekindle his ardour, esteeming his success rather as an encouragement to more ardent aspiration than as a triumph. He should increase his efforts.

Let him beware of the "lust of result", of expecting too much, of losing courage if his first success is followed by a series of failures.

For success makes success seem so incredible that one is apt to create an inhibition fatal to subsequent attempts. One fears to fail; the fear intrudes upon the concentration and so fulfils its own prophecy. We know how too much pleasure in a love affair makes one afraid to disgrace oneself on the next few occasions; indeed, until familiarity has accustomed one to the idea that one's lover has never supposed one to be more than human.

Confidence returns gradually. Inarticulate ecstasy is replaced by a more sober enjoyment of the elements of the fascination.

Just so one's first dazzled delight in a new landscape turns, as one continues to gaze, to the appreciation of exquisite details of the view. At first they were blurred by the blinding rush of general beauty; they emerge one by one as the shock subsides, and passionate rapture yields to intelligent interest.

In the same way the Adept almost always begins by torrential lyrics painting out mystical extravagances about "ineffable love", "unimaginable bliss", "inexpressible infinities of illimitable utterness".⁷ He usually loses his sense of proportion, of humour, of reality, and of sound judgment. His ego is often inflated to the bursting point, till he would be abjectly ridiculous if he were not so pitifully dangerous to himself and others. He also tends to take his new-found "truths of illumination" for the entire body of truth, and insists that they must be as valid an vital for all men as they happen to be for himself.

It is wise to keep silence about those things "unlawful to utter" which one may have heard "in the seventh heaven". This may not apply to the sixth.

The Adept must keep himself in hand, however tempted to make a new heaven and a new earth in the next few days by trumpeting his triumphs. He must give time a chance to redress his balance, sore shaken by the impact of the Infinite.

As he becomes adjusted to intercourse with his Angel, he will find his passionate ecstasy develop a quality of peace and intelligibility which adds power, while it informs and fortifies his mental and moral qualities instead of obscuring and upsetting them. He will by now have become able to converse with his Angel, impossible as it once seemed; for he now knows that the storm of sound which he supposed to be the Voice was only the clamour of his own confusions. The "infinity" nonsense was born of his own inability to think clearly beyond his limits, just as a Bushman, confronted by numbers above five, can only call them "many".

The truth told by the Angel, immensely as it extends the horizon of the Adept, is perfectly definite and precise. It does not deal in ambiguities and abstractions. It possesses form, and confesses law, in exactly the same way and degree as any other body of truth. It is to the truth of the material and intellectual spheres of man very much what the Mathematics of Philosophy with its "infinite series" and "Cantorian continuity" is to schoolboy arithmetic. Each implies the other, though by that one may explore the essential nature of existence, and by this a pawnbroker's profits.

This then is the true aim of the Adept in this whole operation, to assimilate himself to his Angel by continual conscious communion. For his Angel is an intelligible image of his own true Will, to do which is the whole of the law of his Being.

Also the Angel appeareth in Tiphereth, which is the heart of the Ruach, and thus the Centre of Gravity of the Mind. It is also directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition. Hence the Angel is in truth the Logos or articulate expression of the whole Being of the Adept, so that as he increases in the perfect understanding of His name, he approaches the solution of the ultimate problem, Who he himself truly is.

Unto this final statement the Adept may trust his Angel to lead him; for the Tiphereth-consciousness alone is connected by paths with the various parts of his mind.⁸ None therefore save He hath the knowledge requisite for calculating the combinations of conduct which will organise and equilibrate for forces of the Adept, against the moment when it becomes necessary to confront the Abyss. The Adept must control a compact and coherent mass if he is to make sure of hurling it from him with a clean-cut gesture.

I, The Beast 666, lift up my voice and swear that I myself have been brought hither by mine Angel. After that I had attained unto the Knowledge and Conversation of Him by virtue of mine ardour towards Him, and of this Ritual that I bestow upon men my fellows, and most of His great Love that He beareth to me, yea, verily, He led me to the Abyss; He bade me fling away all that I had and all that I was; and He forsook me in that Hour. But when I came beyond the Abyss, to be reborn within the womb of BABALON, then came he unto me abiding in my virgin heart, its Lord and Lover!

Also He made me a Magus, speaking through His Law, the Word of the new Aeon, the Aeon of the Crowned and Conquering Child. ⁹ Thus he fulfilled my will to bring full freedom to the race of Men.

Yea, he wrought also in me a Work of wonder beyond this, but in this matter I am sworn to hold my peace.

¹A high degree of initiation is required. This means that the process of analysis must have been carried out very thoroughly. The Adept must have become aware of his deepest impulses, and understood their true significance. The "resistance" here mentioned is automatic; it increases indefinitely against direct pressure. It is useless to try to force oneself in these matters; the uninitiated Aspirant, however eager he may be, is sure to fail. One must know how to deal with each internal idea as it arises.²Of course, even false tenets and modes of the mind are in one sense true. It is only their appearance which alters. Copernicus did not destroy the facts of nature, or change the instruments of observation. He merely effected a radical simplification of science. Error is really a "fool's knot". Moreover, the very tendency responsible for the entanglement is one of the necessary elements of the situation. Nothing is "wrong" in the end; and one cannot reach the "right" point of view without the aid of one's particular "wrong" point. If we reject or alter the negative of a photograph we shall not get a perfect positive.³This means, free from ideas, however excellent in themselves, which are foreign to it. For instance, literary interest has no proper place in a picture.⁴Liber Al vel Legis, II, 61-68, where the details of the proper technique are discussed.⁵The essence of this matter is that the word AUM, which expresses the course of Breath (spiritual life) from free utterance through controlled concentration to Silence, is transmuted by the creation of the compound letter MGN to replace M: that is, Silence is realized as passing into continuous ecstatic vibration, of the nature of "Love" under "Will" as shewn by MGN = 40 + 3 + 50 = 93 AGAPH, ThELHMA etc., and the whole word has the value of 100, Perfection Perfected, the Unity in completion, and equivalent to KR the conjunction of the essential male and female principles.⁶The "normal" intellect is incapable of these functions; a superior faculty must have been developed. As Zoroaster says: "Extend the void mind of thy soul to that Intelligible that thou mayst learn the Intelligible, because it subsisteth beyond Mind. Thou wilt not understand It as when understanding some common thing."⁷This corresponds to the emotional and metaphysical fog which is characteristic of the emergence of thought from homogeneity. The clear and concise differentiation of ideas marks the adult mind.⁸See the maps "Minutum Mundum" in the Equinox I, 1, 2, & 3 and the general relations detailed in Liber 777, of which the most important columns are reprinted in Appendix V.⁹For the account of these matters see The Equinox, Vol. I, "The Temple of Solomon the King", Liber 418, Liber Aleph, "John St. John", "The Urn", and Book 4, Part IV.

APPENDIX V

A FEW OF THE PRINCIPAL CORRESPONDENCES OF THE QABALAH.

REPRINTED WITH ADDITIONS FROM 777

TABLE I

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I	II	III	
KEY SCALE	HEBREW NAMES OF NUMBERS	ENGLISH OF COLUMN II	
	& LETTERS		
:-----+-----+-----:			
	:Aleph-Yod-Nunfinal	: Nothing.	:
0	:Aleph-Yod-Nunfinal	: No Limit.	:
	:Samekh-Vau-Pehfinal		:
	:Aleph-Yod-Nunfinal	: Limitless L.V.X.	:
	:Samekh-Vau-Pehfinal		:
	:Aleph-Vau-Resh		:
1	:Koph-Taw-Resh	: Crown.	:
2	:Chet-Koph-Mem-Heh	: Wisdom.	:
3	:Bet-Yod-Nun-Heh	: Understanding.	:
4	:Chet-Samekh-Dalet	: Mercy.	:
5	:Gemel-Bet-Vau-Resh-Heh	: Strength.	:
6	:Taw-Peh-Aleph-Resh-Taw	: Beauty.	:
7	:Nun-Tzaddi-Chet	: Victory.	:
8	:Heh-Vau-Dalet	: Splendour.	:
9	:Yod-Samekh-Vau-Dalet	: Foundation.	:
10	:Mem-Lamed-Koph-Vau-Taw	: Kingdom.	:
11	:Aleph-Lamed-Pehfinal	: Ox.	:
12	:Bet-Yod-Taw	: House.	:
13	:Gemel-Mem-Lamed	: Camel.	:
14	:Dalet-Lamed-Taw	: Door.	:
15	:Heh-Heh	: Window.	:
16	:Vau-Vau	: Nail.	:
17	:Zain-Yod-Nunfinal	: Sword.	:
18	:Chet-Yod-Taw	: Fence.	:
19	:Tet-Yod-Taw	: Serpent.	:
20	:Yod-Vau-Dalet	: Hand.	:
21	:Koph-Pehfinal	: Palm.	:
22	:Lamed-Mem-Dalet	: Ox Goad.	:
23	:Mem-Yod-Memfinal	: Water.	:
24	:Nun-Vau-Nunfinal	: Fish.	:
25	:Samekh-Mem-Kophfinal	: Prop.	:

:	26	:Ayin-Yod-Nunfinal	:	Eye.	:
:	27	:Peh-Heh	:	Mouth.	:
:	28	:Tzaddi-Dalet-Yod	:	Fish-hook.	:
:	29	:Qof-Vau-Pehfinal	:	Back of Head.	:
:	30	:Resh-Yod-Shin	:	Head.	:
:	31	:Shin-Yod-Nunfinal	:	Tooth.	:
:	32	:Taw-Vau	:	Tau (as Egyptian).	:
:	32 "bis"	:Taw-Vau	:	-	:
:	31 "bis"	:Shin-Yod-Nunfinal	:	-	:

.=====.					
:	I	:	VI	:	VII
:	KEY SCALE	:	THE HEAVENS OF ASSIAH	:	ENGLISH OF COLUMN VI
:	+-----+-----+-----:				
:	1	:	Resh-Aleph-Shin-Yod-Taw	:	Sphere of the Primum Mobile
:		:	Heh-Gemel-Lamed-Gemel-	:	
:		:	Lamed-Yod-Memfinal	:	
:	2	:	Mem-Samekh-Lamed-Vau-Taw	:	Sphere of the Zodiac
:		:		:	Fixed Stars
:	3	:	Shin-Bet-Taw-Aleph-Yod	:	Sphere of Saturn
:	4	:	Tzaddi-Dalet-Qof	:	Sphere of Jupiter
:	5	:	Mem-Aleph-Dalet-Yod-	:	Sphere of Mars
:		:	Memfinal	:	
:	6	:	Shin-Mem-Shin	:	Sphere of Sol
:	7	:	Nun-Vau-Gemel-Heh	:	Sphere of Venus
:	8	:	Koph-Vau-Koph-Bet	:	Sphere of Mercury
:	9	:	Lamed-Bet-Nun-Heh	:	Sphere of Luna
:	10	:	Chet-Lamed-Memfinal	:	Sphere of the Elements
:		:	Yod-Samekh-Vau-Dalet-	:	
:		:	Vau-Taw	:	
:	11	:	Resh-Vau-Chet	:	Air
:	12	:	(Planets following	:	MERCURY
:		:	Sephiroth corresponding)	:	
:	13	:		:	Luna
:	14	:		:	Venus
:	15	:	Tet-Lamed-Heh	:	Aries Fire
:	16	:	Shin-Vau-Resh	:	Taurus Earth
:	17	:	Taw-Aleph-Vau-Mem-Yod-	:	Gemini Air
:		:	Memfinal	:	
:	18	:	Samekh-Resh-Tet-Nunfinal	:	Cancer Water
:	19	:	Aleph-Resh-Yod-Heh	:	Leo Fire
:	20	:	Bet-Taw-Vau-Lamed-Heh	:	Virgo Earth
:	21	:		:	Jupiter
:	22	:	Mem-Aleph-Zain-Nun-Yod-	:	Libra Air
:		:	Memfinal	:	
:	23	:	Mem-Yod-Memfinal	:	Water
:	24	:	Ayin-Qof-Resh-Bet	:	Scorpio Water
:	25	:	Qof-Shin-Taw	:	Sagittarius Fire
:	26	:	Gemel-Dalet-Yod	:	Capricornus Earth
:	27	:		:	Mars
:	28	:	Dalet-Lamed-Yod	:	Aquarius Air
:	29	:	Dalet-Gemel-Yod-Memfinal	:	Pisces Water
:	30	:		:	Sol
:	31	:	Aleph-Shin	:	Fire
:	32	:		:	Saturn
:	32 "bis"	:	Aleph-Resh-Tzaddifinal	:	Earth
:	31 "bis"	:	Aleph-Taw	:	Spirit

:	1	:The 4 Aces	:Brilliance	:
:	2	:The 4 Twos - Kings or Knights	:Pure Soft Blue	:
:	3	:The 4 Threes - Queens	:Crimson	:
:	4	:The 4 Fours	:Deep violet	:
:	5	:The 4 Fives	:Orange	:
:	6	:The 4 Sixes - Emperors or Princes	:Clear pink rose	:
:	7	:The 4 Sevens	:Amber	:
:	8	:The 4 Eights	:Violet purple	:
:	9	:The 4 Nines	:Indigo	:
:	10	:The 4 Tens - Empresses or	:Yellow	:
:	:	:Princesses	:	:
:	11	:The Fool - (Swords) Emperors or	:Bright pale yellow	:
:	:	:Princes	:	:
:	12	:The Juggler	:Yellow	:
:	13	:The High Priestess	:Blue	:
:	14	:The Empress	:Emerald Green	:
:	15	:The Emperor	:Scarlet	:
:	16	:The Hierophant	:Red Orange	:
:	17	:The Lovers	:Orange	:
:	18	:The Chariot	:Amber	:
:	19	:Strength	:Yellow, greenish	:
:	20	:Hermit	:Green yellowish	:
:	21	:Wheel of Fortune	:Violet	:
:	22	:Justice	:Emerald Green	:
:	23	:The Hanged Man - (Cups) Queens	:Deep blue	:
:	24	:Death	:Green blue	:
:	25	:Temperance	:Blue	:
:	26	:The Devil	:Indigo	:
:	27	:The House of God	:Scarlet	:
:	28	:The Star	:Violet	:
:	29	:The Moon	:Crimson (ultra violet)	:
:	30	:The Sun	:Orange	:
:	31	:The Angel or Last Judgment -	:Glowing orange scarlet	:
:	:	: (Wands) Kings or Knights	:	:
:	32	:The Universe	:Indigo	:
:	32 "bis"	:Empresses (Coins)	:Citrine, olive, russet	:
:	:	:	: and black(1)	:
:	31 "bis"	:All 22 trumps	:White merging into grey	:

:-----:

: (1) The Pure Earth known to the Ancient Egyptians, during that :
: Equinox of the Gods over which Isis presided (i.e. The Pagan Era) was:
: taken as Green. :

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:	:	XIX	:	XXII
:	KEY SCALE:	SELECTION OF EGYPTIAN GODS	:	SMALL SELECTION OF
:	:	:	:	HINDU DEITIES
:	:-----:			
:	0	:Harpocrates, Amoun, Nuith.	:	AUM.
:	1	:Ptah, Asar un Nefer, Hadith.	:	Parabrahm (or any other whom
:	:	:	:	: one wishes to please).
:	2	:Amoun, Thoth, Nuith (Zodiac).	:	Shiva, Vishnu (as Buddha ava-
:	:	:	:	: tara).Akasa(as matter).Lingam:
:	3	:Maut, Isis, Nephthys.	:	Bhavani (all forms of Sakti),
:	:	:	:	: Prana (as Force), Yoni.
:	4	:Amoun, Isis.	:	Indra, Brahma.
:	5	:Horus, Nephthys.	:	Vishnu, Varruna-Avatar.

:	6	:Asar, Ra.	:Vishnu-Hari-Krishna-Rama.	:
:	7	:Hathoor.	:Bhavani (all forms of Sakti).	:
:	:	:	: Prana (as Force), Yoni.	:
:	8	:Anubis.	:Hanuman.	:
:	9	:Shu.	:Ganesha Vishnu (Kurm Avatar).	:
:	10	:Seb. Lower (i.e. unwedded),	:Lakshmi, etc. (Kundalini)	:
:	:	: Isis and Nephthys.	:	:
:	11	:Nu.	:The Maruts (Vayu).	:
:	12	:Thoth and Cynocephalus.	:Hanuman, Vishnu (as Parasa-	:
:	:	:	: Rama).	:
:	13	:Chomse.	:Chandra (as Moon).	:
:	14	:Hathoor.	:Lalita(sexual aspect of Sakti):	:
:	15	:Men Thu.	:Shiva.	:
:	16	:Asar Ameshet Apis.	:Shiva (Sacred Bull).	:
:	17	:Various twin dieties, Rehkt	:Various twin and hybrid	:
:	:	: Merti, etc.	: Deities.	:
:	18	:Kephra.	:.....:	:
:	19	:Ra-Hoor-Khuit, Pasht, Sekhet,	:Vishnu (Nara-Singh Avatar).	:
:	:	: Mau, Sekhmet.	:	:
:	20	:Isis (as Virgin).	:The Gopi Girls, the Lord of	:
:	:	:	: Yoga.	:
:	21	:Amoun-Ra.	:Brahma, Indra.	:
:	22	:Ma.	:Yama.	:
:	23	:Tum Athph Auramoth (as Water):	:Soma (apas).	:
:	:	: Asar (as Hanged Man),	:	:
:	:	: Hekar, Isis.	:	:
:	24	:Merti goddesses, Typhon,	:Kundalini.	:
:	:	: Apep, Khephra.	:	:
:	25	:.....:	:Vishnu (Horse-Avatar).	:
:	26	:Khem (Set).	:Lingam, Yoni.	:
:	27	:Horus.	:.....:	:
:	28	:Ahephi, Aroueris.	:.....:	:
:	29	:Khephra (as Scarab in Tarot	:Vishnu (Matsya Avatar).	:
:	:	: Trump).	:	:
:	30	:Ra and many others.	:Surya (as Sun).	:
:	31	:Thoum-aesh-neith, Mau, Ka-	:Agni (Tejas) Yama, (as God of	:
:	:	: beshunt, Horus, Tarpesheth.	: last Judgment).	:
:	32	:Sebek, Mako.	:Brahama.	:
:	32 "bis"	:Satem, Ahapshi, Nephthys,	:(Prithivi).	:
:	:	: Ameshet.	:	:
:	31 "bis"	:Asar.	:(Akasa).	:

.=====.		.=====.	
:	:	:	:
:	XXXIV	:	XXXV
:KEY SCALE:	SOME GREEK GODS	:	SOME ROMAN GODS
:	-----+-----:	:	
:	0 :Pan.....:	:	:.....:
:	1 :Zeus, Iacchus	:	:Jupiter
:	2 :Athena, Uranus	:	:Janus
:	3 :Cybele, Demeter, Rhea, Here	:	:Juno, Cybele, Saturn, Hecate
:	4 :Poseidon	:	:Jupiter
:	5 :Ares, Hades	:	:Mars
:	6 :Iacchus, Apollo, Adonis	:	:Apollo
:	7 :Aphrodite, Nike	:	:Venus
:	8 :Hermes	:	:Mercury
:	9 :Zeus (as Air), Diana of	:	:Diana (as Moon)
:	: Ephesus (as phallic stone)	:	:

:	10	:Persephone (Adonis), Psyche	:Ceres	:
:	11	:Zeus	:Jupiter	:
:	12	:Hermes	:Mercury	:
:	13	:Artemis, Hecate	:Diana	:
:	14	:Aphrodite	:Venus	:
:	15	:Athena	:Mars, Minerva	:
:	16	:(Here)	:Venus	:
:	17	:Castor & Pollux, Apollo the	:Casto & Pollux (Janus)	:
:		: Diviner	:	:
:	18	:Apollo the Charioteer	:Mercury	:
:	19	:Demeter (borne by lions)	:Venus (repressing the fire of	:
:		:	: Vulcan)	:
:	20	:(Attis)	:(Attis) Ceres, Adonis	:
:	21	:Zeus	:Jupiter (Pluto)	:
:	22	:Themis, Minos, AEacus, and	:Vulcan	:
:		: Rhadamanthus	:	:
:	23	:Poseidon	:Neptune	:
:	24	:Ares	:Mars	:
:	25	:Apollo, Artemis (hunters)	:Diana (as Archer)	:
:	26	:Pan, Priapus (Erect Hermes	:Pan, Vesta, Bacchus, Priapus	:
:		: and Bacchus)	:	:
:	27	:Ares	:Mars	:
:	28	:(Athena), Ganymede	:Juno	:
:	29	:Poseidon	:Neptune	:
:	30	:Helios, Apollo	:Apollo	:
:	31	:Hades	:Vulcan, Pluto	:
:	32	:(Athena)	:Saturn	:
:	32 "bis"	:(Demeter)	:Ceres	:
:	31 "bis"	:Iacchus	:(Liber)	:

.=====.		.=====.	
:	:	:	:
:	: XXXVIII	:	: XXXIX
:KEY SCALE:	: ANIMALS, REAL AND	:	: PLANTS, REAL AND
:	: IMAGINARY	:	: IMAGINARY
:	: +-----+ :	:	:
:	0 :.....:	:	:.....:
:	1 :God.	:	:Almond in flower.
:	2 :Man.	:	:Amaranth.
:	3 :Woman.	:	:Cypress, Opium Poppy.
:	4 :Unicorn.	:	:Olive, Shamrock.
:	5 :Basilisk.	:	:Oak, Nux Vomica, Nettle.
:	6 :Phoenix, Lion, Child.	:	:Acacia, Bay, Laurel, Vine.
:	7 :Lynx.	:	:Rose.
:	8 :Hermaphrodite, Jackal, Twin	:	:Moly, Anhalonium Lewinii.
:	: Serpents.	:	:
:	9 :Elephant.	:	:(Banyan) Mandrake, Damiana,
:	:	:	: Yohimba.
:	10 :Sphinx.	:	:Willow, Lily, Ivy.
:	11 :Eagle or Man (Cherub of Air).	:	:Aspen.
:	12 :Swallow, Ibis, Ape, Twin	:	:Vervain, Herb Mercury,
:	: Serpents.	:	: Marjolane, Palm.
:	13 :Dog.	:	:Almond, Mugwort, Hazel,
:	:	:	: (as Moon). Moonworth,
:	:	:	: Ranunculus.
:	14 :Sparrow, Dove, Swan.	:	:Myrtle, Rose, Clover.
:	15 :Ram, Owl.	:	:Tiger Lily, Geranium.
:	16 :Bull (Cherub of Earth).	:	:Mallow.

:	17	:Magpie, Hybrids.	:	Hybrids, Orchids.	:
:	18	:Crab, Turtle, Sphinx.	:	Lotus.	:
:	19	:Lion (Cherub of Fire).	:	Sunflower.	:
:	20	:Virgin, Anchorite, any	:	Snowdrop, Lily, Narcissus.	:
:		: solitary person or animal.	:		:
:	21	:Eagle.	:	Hyssop, Oak, Poplar, Fig.	:
:	22	:Elephant.	:	Aloe.	:
:	23	:Eagle-snake-scorpion	:	Lotus, all Water Plants.	:
:		: (Cherub of Water).	:		:
:	24	:Scorpion, Beetle, Lobster or	:	Cactus.	:
:		: Crayfish, Wolf.	:		:
:	25	:Centaur, Horse, Hyppogriff,	:	Rush.	:
:		: Dog.	:		:
:	26	:Goat, Ass.	:	Indian Hemp, Orchis Root,	:
:		:	:	Thistle.	:
:	27	:Horse, Bear, Wolf.	:	Absinthe, Rue.	:
:	28	:Man or Eagle (Cherub of Air).	:	(Olive) Cocoanut.	:
:		: Peacock.	:		:
:	29	:Fish, Dolphin, Crayfish,	:	Unicellular Organisms, Opium.	:
:		: Beetle.	:		:
:	30	:Lion, Sparrowhawk.	:	Sunflower, Laurel, Heliotrope.	:
:	31	:Lion (Cherub of Fire).	:	Red Poppy, Hibiscus, Nettle.	:
:	32	:Crocodile.	:	Ash, Cypress, Hellebore, Yew,	:
:		:	:	Nightshade.	:
:	32 bis	:Bull (Cherub of Earth).	:	Oak, Ivy.	:
:	31 bis	:Sphinx (if Sworded and	:	Almond in flower.	:
:		: Crowned).	:		:

{WEH NOTE: lines 11, 16, 28 & 32 bis corrected as to element; original had typos of Fire, Air, Fire and Water respectively.}

.=====.			.=====.		
:	:	XL	:	:	XLI
:	KEY SCALE:	PRECIOUS STONES	:	:	MAGICAL WEAPONS
:	+-----+-----:		:		
:	0	:.....:	:	:.....:	
:	1	:Diamond.	:	:Swastika or Fylfat Cross,	
:		:	:	: Crown.	
:	2	:Star Ruby, Turquoise.	:	:Lingam, the Inner Robe of	
:		:	:	: Glory.	
:	3	:Star Sapphire, Pearl.	:	:Yoni, the Outer Robe of	
:		:	:	: Concealment.	
:	4	:Amethyst, Sapphire.	:	:The Wand, Sceptre, or Crook.	
:	5	:Ruby.	:	:The Sword, Spear, Scourge or	
:		:	:	: Chain.	
:	6	:Topaz, Yellow Diamond.	:	:The Lamen or Rosy Cross.	
:	7	:Emerald.	:	:The Lamp and Girdle.	
:	8	:Opal, especially Fire Opal.	:	:The Names and Versicles,	
:		:	:	: the Apron.	
:	9	:Quartz.	:	:The Perfumes and Sandals.	
:	10	:Rock Crystal.	:	:The Magical Circle & Triangle	
:	11	:Topaz, Chalcedony.	:	:The Dagger or Fan.	
:	12	:Opal, Agate.	:	:The Wand or Caducesus.	
:	13	:Moonstone, Pearl, Crystal.	:	:Bow and Arrow.	
:	14	:Emerald, Turquoise.	:	:The Girdle.	
:	15	:Ruby.	:	:The Horns, Energy, the Burin.	
:	16	:Topaz.	:	:The Labour of Preparation.	
:	17	:Alexandrite, Tourmaline,	:	:The Tripod.	

:	:	Iceland Spar.	:	:
:	18	:Amber.	:	:The Furnace.
:	19	:Cat's Eye.	:	:The Discipline (Preliminary).
:	20	:Peridot.	:	:The Lamp and Wand (Virile
:	:	:	:	: Force reserved), the Bread.
:	21	:Amethyst, Lapis Lazuli.	:	:The Sceptre.
:	22	:Emerald.	:	:The Cross of Equilibrium.
:23	:	:Beryl or Aquamarine.	:	:The Cup and Cross of Suffer-
:	:	:	:	: ing, the Wine.
:	24	:Snakestone.	:	:The Pain of the Obligation.
:	25	:Jacinth.	:	:The Arrow (swift and straight
:	:	:	:	: application of Force).
:	26	:Black Diamond.	:	:The Secret Force, Lamp.
:	27	:Ruby, any red stone.	:	:The Sword.
:	28	:Artificial Glass.	:	:The Censer or Aspergillus.
:	29	:Pearl.	:	:The Twilight of the Place,
:	:	:	:	: Magic Mirror.
:	30	:Crysoleth.	:	:The Lamen or Bow and Arrow.
:31	:	:Fire Opal.	:	:The Wand, Lamp, Pyramid of Fire.
:	32	:Onyx.	:	:The Sickle.
:32 "bis"	:	:Salt.	:	:The Pantacle, the Salt.
:31 "bis"	:	:.....	:	:.....

.=====.				
:	:	XLII	:	LI
:	:	PERFUMES	:	THE GREEK
:	:	:	:	ALPHABET
:	:	:	:	PLANETS AND GEOMANCY
:-----+-----+-----+-----:				
:	0	:.....	:	:The Circle.
:	1	:Ambergris.	:	:The Point.
:	2	:Musk	:	(sigma) :The Line, also the Cross.
:	3	:Myrrh, Civet	:	:The Plane, also the Diamond,
:	:	:	:	: Oval, Circle and other Yoni
:	:	:	:	: Symbols.
:	4	:Cedar	:	(iota) :The Solid Figure.
:	5	:Tobacco	:	(phi) :The Tessaract.
:	6	:Olibanum	:	omega : Sephirotic Geomantic Fi-
:	7	:Benzoin, Rose,	:	epsilon : gures follow the Planets.
:	:	: Red Sandal	:	: Caput and Cauda Draconis
:	8	:Storax	:	: are the Nodes of the Moon,
:	9	:Jasmine, Jinseng,	:	chi : nearly = Herschel and
:	:	: all Odoriferous	:	: Neptune respectively.
:	:	: Roots	:	: They belong to Malkuth.
:	10	:Dittany of Crete	:	Sampi :
:11	:	:Galbanum	:	alpha :Those of Airy Triplicity.
:	12	:Mastic, White	:	beta :Octagram.
:	:	: Sandal, Mace,	:	:
:	:	: Storax, all Fu-	:	:
:	:	: gitive Odours.	:	:
:	13	:Menstrual Blood,	:	gamma :Enneagram.
:	:	: Camphor, Aloes,	:	:
:	:	: all Sweet	:	:
:	:	: Virginal Odours.	:	:
:	14	:Sandalwood, Myrtle	:	delta :Heptagram.
:	:	: all Soft Volup-	:	:
:	:	: tuous Odours.	:	:
:	15	:Dragon's Blood.	:	epsilon :Puer.

:	16	:Storax.	:	digamma	:Amissio.	:
:	17	:Wormwood.	:	zeta	:Albus.	:
:	18	:Onycha.	:	eta	:Populus and Via.	:
:	19	:Olibanum.	:	theta	:Fortuna Major & Fortuna Minor.	:
:	20	:White Sandal,	:	iota	:Conjunctio.	:
:		: Narcissus.	:			:
:	21	:Saffron, all	:	kappa	:Square and Rhombus.	:
:		: Generous Odours.	:			:
:	22	:Galbanum.	:	lambda	:Puella.	:
:23		:Onycha, Myrrh.	:	mu	:Those of Watery Triplicity.	:
:	24	:Siamese Benzoin,	:	nu	:Rubeus.	:
:		: Opoponax.	:			:
:	25	:Lign-aloes.	:	xi (sigma)	:Acquisitio.	:
:	26	:Musk, Civet (also	:	omicron	:Carcer.	:
:		:Saturnian perfumes):	:			:
:	27	:Pepper, Dragon's	:	pi	:Pentagram.	:
:		: Blood, all Hot	:			:
:		: Pungent Odours.	:			:
:	28	:Galbanum.	:	psi	:Tristitia.	:
:	29	:Ambergris.	:	koppa	:Laetitia.	:
:	30	:Olibanum, Cinamon,	:	rho	:Hexagram.	:
:		:all Glorious Odours:	:			:
:31		:Olibanum, all	:	sampi	:Those of Firey Triplicity.	:
:		: Fiery Odours.	:			:
:	32	:Assafoetida,	:	tau	:Triangle.	:
:		: Scammony, Indigo,	:			:
:		: Sulphur, all Evil	:			:
:		: Odours.	:			:
:32 bis		:Storax, all Dull	:	upsilon	:Those of Earthy Triplicity.	:
:		: Heavy Odours.	:			:

{WEH NOTE: on line 9, Chi was omitted; lines 21 & 32 bis, Chi and Tau there by error. These have been restored from Liber 777}

TABLE II

.=====.					
:	:	LIV	:	LV	:
:	:	LXIII	:	LXIV	:
:KEY SCALE:	:	THE	:	THE ELEMENTS	:
:	:	LETTERS OF:	:	AND	:
:	:	THE NAME	:	SENSES	:
:	:		:		:
:	11	: Vau	:	Air, Smell.	:
:		:	:	World.	:
:	23	: Heh	:	Water, Taste.	:
:		:	:	World.	:
:	31	: Yod	:	Fire, Sight.	:
:		:	:	World.	:
:32 "bis"	: Heh	:	:	Earth, Touch.	:
:		:	:	World.	:
:31 "bis"	: Shin	:	:	Spirit,	:
:		:	:	Hearing.	:
:		:	:		:
.=====.					
:	:	LXVIII	:	LXIX	:
:	:	LXX	:	LXXV	:
:	:	LXXVI	:		:
:	:	THE PART:	:	THE	:
:	:	OF	:	ALCHEMICAL:	:
:	:	OF	:	(TATWAS)	:
:	:	SKANDHAS:	:		:

:	:	THE SOUL:	ELEMENTS :	PENTAGRAM :	:	:
:	+	+	+	+	+	:
:	11	:	HB:RVCh :	Mercury :	Left Upper :	Vayu - The Blue :Sankhara:
:	:	:	Ruach :	:	Point. :	Circle. :
:	23	:	HB:NShMH:	Salt :	Right Upper:	Aupas - The Silver :Vedana. :
:	:	:	Neshamah:	:	Point. :	Crescent :
:	31	:	HB:ChYH :	Sulphur :	Right Lower:	Agni or Tejas - :San~~n~~a. :
:	:	:	Chiah :	:	Point. :	The Red Triangle.:
:	32 "bis"	:	HB:NPSH :	Salt :	Left Lower :	Prithivi - The :Rupa :
:	:	:	Nephesh :	:	Point. :	Yellow Square. :
:	31 "bis"	:	H:YChYDH:	:	Topmost :	Akasa - The Black :Vin~~nanam:
:	:	:	Iechidah:	:	Point. :	Egg. :
:	+	+	+	+	+	:

TABLE III

:	:	:	:	:	:	:
:	:	:	LXXVII	:	LXXXI	:
:	:	:	THE PLANETS	:	:	THE ATTRIBUTION OF
:	:	:	AND THEIR NUMBERS :	:	METALS :	THE HEXAGRAM :
:	+	+	+	+	+	:
:	12	:	Mercury	8	:	Mercury. :
:	13	:	Moon	9	:	Silver. :
:	14	:	Venus	7	:	Copper. :
:	21	:	Jupiter	4	:	Tin. :
:	27	:	Mars	5	:	Iron. :
:	30	:	Sun	6	:	Gold. :
:	31	:	Saturn	3	:	Lead. :
:	:	:	:	:	:	:

TABLE IV

:	:	:	:	:	:	:
:	:	:	XCVII :	CXVII :	CXVIII :	CXXIV :
:	:	:	THE	:	THE CHAKKRAS OR	:
:	:	:	OF	:	CENTRES OF	:
:	:	:	THE (HINDU):	:	PRANA	:
:	:	:	SOUL :	:	(HINDUISM)	:
:	+	+	+	+	+	:
:	0	:	:	:	:	:
:	1	:	YChYDH:Atma	:	Sahasrara (above	:
:	:	:	:	:	Head).	:
:	2	:	ChYH :Buddhi	:	Ajna (Pineal	:
:	:	:	:	:	Gland).	:
:	3	:	NShMH :Higher	:	Visuddhi	:
:	:	:	:	:	Manas : (Larynx).	:
:	:	:	:	:	:	:
:	:	:	:	:	:	:
:	4	:	:	:	:	:
:	:	:	:	:	:	:
:	5	:	:	:	:	:
:	:	:	:	:	:	:
:	:	:	:	:	:	:
:	6	:	:	:	:	:
:	:	:	:	:	:	:
:	:	:	:	:	:	:
:	7	:	-RVCh :Kama	:	Manipura (Solar	:
:	:	:	:	:	Plexus).	:
:	8	:	:	:	:	:
:	:	:	:	:	:	:

{WEH NOTE: Two typos have been corrected in column CXXXIV by Liber 777: 4, Moon in place of Sun and 6, Sun in place of Moon.}

TABLE V

KEY SCALE:	CXXXVII	CXXXVIII	CXXXIX
	SIGNS OF THE ZODIAC	PLANETS RULING IN COLUMN CCXXXVII	PLANETS EXALTED IN COLUMN CXXXVII
15	Aries	Mars	P. M. (Sun)
16	Taurus	Venus	Uranus (Moon)
17	Gemini	Mercury	Neptune
18	Cancer	Moon	P. M. (Jupiter)
19	Leo	Sun	Uranus
20	Virgo	Mercury	Neptune (Mercury)
22	Libra	Venus	P. M. (Saturn)
24	Scorpio	Mars	Uranus
25	Sagittarius	Jupiter	Neptune
26	Capricorn	Saturn	P. M. (Mars)
28	Aquarius	Saturn	Uranus
29	Pisces	Jupiter	Neptune (Venus)

{WEH NOTE: Liber 777 gives different entries for column CXXXIX, and these have been added in parenthesis without deletion of original.}

TABLE I

: CLXXV :		: CLXXVI :	CLXXVII	: CLXXIX :					
KEY SCALE:	HEBREW	ENGLISH	NUMERICAL:	YETZIRATIC	NUMBERS				
:	LETTERS:	VALUES OF	VALUE	ATTRIBUTION	PRINTED				
:	:	HEBREW	OF COLUMN:	OF COLUMN	ON TAROT:				
:	:	LETTERS	CLXXV	CLXXV	:				
:-----+-----+-----+-----+-----+-----:									
:11	:Aleph	:A Aleph	:	1	: Air	:	0	:	
:	12	:Bet	:B Beth	:	2	: Mercury	:	1	:
:	13	:Gemel	:G Gimel	:	3	: Moon	:	2	:
:	14	:Dalet	:D Daleth	:	4	: Venus	:	3	:
:	15	:Heh	:H He	:	5	: Aries	:	4	:
:	16	:Vau	:V or W Vau	:	6	: Taurus	:	5	:
:	17	:Zain	:Z Zain	:	7	: Gemini	:	6	:
:	18	:Chet	:Ch Cheth	:	8	: Cancer	:	7	:
:	19	:Tet	:T Teth	:	9	: Leo	:	11	:
:	20	:Yod	:Y Yod	:	10	: Virgo	:	9	:
:	21	:Koph, Kf:	K Kaph	:	20, 500	: Jupiter	:	10	:

Appendix VI

A Few Principal Rituals

Grimorium Sanctissimum.

Arcanum Arcanorum Quod Continet Nondum Revelandum ipsis Regibus supremis O.T.O. Grimorium Quod Baphomet X Degree M... suo fecit.

De Templo.

1. Oriente Altare
2. Occidente Tabula dei invocandi
3. Septentrione Sacerdos
4. Meridione Ignis cum thuribulo, k.t.l.
5. Centro Lapis quadratus cum

Imaginem Dei

Maximi Ingentis Nefandi Ineffabilis Sanctissimi

et cum ferro, tintinnabulo, oleo.

Virgo. Stet imago juxta librum Theléma.

De ceremonio Principii.

Fiat ut in Libro DCLXXI dicitur, sed antea virgo lavata sit cum verbis "Asperge me..." k.t.l., et habilimenta ponat cum verbis "Per sanctum Mysterium," k.t.l.

Ita Pyramis fiat. Tunc virgo lavabit sacerdotem et vestimenta ponat ut supra ordinatur.

(Hic dicat virgo orationes dei operis).

De ceremonio Thuribuli.

Manibus accedat et ignem et sacerdotem virgo, dicens:

"Accendat in nobis Dominus ignem sui amoris et flamman aeternae caritatis.

De ceremonio Dedicationis.

Invocet virgo Imaginem Dei. M.I.N.I.S. his verbis. — Tu qui es prater omnia... k.t.l."

Nec relinquet alteram Imaginem.

De Sacrificio Summo.

Deinde silentium frangat sacerdos cum verbis versiculi sancti dei particularitur invocandi.

Ineat ad Sanctum Sanctorum.

Caveat; caveat, caveat.

Duo qui fiunt UNUS sine intermissione verba versiculi sancti alta voce cantent.

De Benedictione Benedicti.

Missa rore, dicat mulier haec verba "Quia patris et filii s.s." k.t.l.

De Ceremonio Finis.

Fiat ut in Libro DCLXXI dicitur. [Greek:] AYMGN.

LIBER XXV

THE STAR RUBY

Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry APO PANTOS KAKODAIMONOS. With the same forefinger touch thy forehead, and say SOI, thy member, and say O PHALLE, [The secret sense of these words is to be sought in the numeration thereof.], thy right shoulder, and say ISCHUROS, thy left shoulder, and say EUCHARISTOS; then clasp thine hands, locking the fingers, and cry IAŌ. Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar THÉRION. Retire thine hand in the sign of Hoor-paar-Kraat.

Go round to the North and repeat; but say NUIT.

Go round to the West and repeat; but whisper BABALON.

Go round to the South and repeat; but bellow HADIT.

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words IŌ PAN, with the signs of N.O.X.

Extend the arms in the form of a Tau and say low but clear:

PRO MOU IUNGES OPICHŌ MOU TELETARCHAI EPI DEXIA CHUNOCHES EPARISTERA
DAIMONOS PHEG EI GAR PERI MOU O ASTÉR TŌN PENTE KAI EN TÉI STÉLÉI Ō ASTÉR
TŌN EX ESTÉXE.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

LIBER XXXVI

THE STAR SAPPHIRE

Publication in Class D

Let the Adept be armed with his Magick Rood [and provided with his mystic rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying: Pater et Mater unus deus Ararita.

Let him go round to the South, make the Holy Hexagram and say: Mater et Filius unus deus Ararita.

Let him go round to the North, make the Holy Hexagram and then say: Filia et Pater unus deus Ararita.

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying Ararita Ararita Ararita (In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

LIBER XLIV

THE MASS OF THE PHOENIX

The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:

Hail Ra, that goest in thy bark

Into the caverns of the Dark!

He gives the sign of Silence, and takes the Bell, and Fire, in his hands.

East of the Altar see me stand

With light and musick in my hand!

He strikes Eleven times upon the Bell 333 - 55555 - 333 and places the Fire in the Thurible.

I strike the Bell: I light the Flame;

I utter the mysterious Name.

ABRAHADABRA

He strikes eleven times upon the Bell.

Now I begin to pray: Thou Child,

Holy Thy name and undefiled!

Thy reign is come; Thy will is done.

Here is the Bread; here is the Blood.

Bring me through midnight to the Sun!

Save me from Evil and from Good!

That Thy one crown of all the Ten

Even now and here be mine. AMEN.

He puts the first Cake on the Fire of the Thurible.

I burn the Incense-cake, proclaim

These adorations of Thy name.

He makes them as in Liber Legis, and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.

Behold this bleeding breast of mine

Gashed with the sacramental sign!

He puts the second Cake to the wound.

I stanch the Blood; the wafer soaks

It up, and the high priest invokes!

He eats the second Cake.

This Bread I eat. This Oath I swear

As I enflame myself with prayer:

"There is no grace: there is no guilt:

This is the Law: DO WHAT THOU WILT!"

He strikes Eleven times upon the Bell, and cries

ABRAHADABRA.

I entered in with woe; with mirth

I now go forth, and with thanksgiving,

To do my pleasure on the earth

Among the legions of the living.

He goeth forth.

LIBER V

vel

REGULI

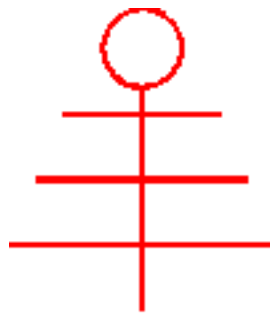
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**Being the Ritual of the Mark of the Beast:
an incantation proper to invoke the Energies of the Aeon of
Horus,
adapted for the daily use of the Magician of whatever grade.**

[The title is Latin and means Book 5 or Book of the Prince. Regulus is also the name of the star which marks the beginning or 0 degree of the constellation Leo.]

THE FIRST GESTURE

The Oath of the Enchantment, which is called the Elevenfold Seal.



The Animadversion towards the Æon.

1. Let the Magician, robed and armed as he may deem to be fit, turn to face towards Boleskine,* that is the House of the Beast 666.
2. Let him strike the battery 1–3–3–3–1.
3. Let him put the Thumb of his right hand between its index and medius, and make the gestures hereafter following.

The Vertical Component of the Enchantment.

1. Let him describe a circle about his head, crying NUIT!
2. Let him draw the Thumb vertically downward, and touch the *muladhara cakra*, crying HADIT!

3. Let him, retracing the line, touch the centre of his breast, and cry RA-HOOR-KHUIT!

The Horizontal Component of the Enchantment.

1. Let him touch the Centre of his Forehead, his mouth, and his larynx, crying AIWAZ!
2. Let him draw his Thumb from right to left across his face at the level of the nostrils.
3. Let him touch the Centre of his Breast, and his Solar Plexus, crying THERION!
4. Let him draw his Thumb from left to right across his breast at the level of the sternum.
5. Let him touch the *svadhisthana*. and the *muladhara cakra*, crying BABALON!
6. Let him draw his Thumb from right to left across his abdomen, at the level of the hips.

(Thus shall he formulate the Sigil of the Grand Hierophant, but dependent from the Circle.)

The Asserveration of the Spells.

1. Let the Magician clasp his hands upon his Wand, his fingers and thumbs interlaced, crying LASH TAL!
THELEMA! FIAOF! AGAPÉ! AUMGN!

(Thus shall be declared the Words of Power whereby the Energies of the Æon of Horus work his Will in the world.)

The Proclamation of the Accomplishment

1. Let the Magician strike the Battery: 3–5–3, crying ABRAHADABRA.

* Boleskine House is on Loch Ness, 17 mile from Inverness, latitude 57.14N, longitude 4.28W.

THE SECOND GESTURE

The Enchantment.

1. Let the Magician, still facing Boleskine, advance to the circumference of his Circle.
2. Let him turn himself towards the left, and pace with the stealth and swiftness of a tiger the precincts of his circle, until he complete one revolution thereof.
3. Let him give the sign of Horus (or the Enterer) as he passeth, so to project the Force that radiateth from Boleskine before him.
4. Let him pace his Path until he comes to the North; there let him halt, and turn his face to the North.

5. Let him trace with his Wand the Averse Pentagram proper to invoke Air (Aquarius).

6. Let him bring the Wand to the Centre of the Pentagram and call upon NUIT!

7. Let him make the sign called Puella, standing with his feet together, head bowed, his left hand shielding the *muladhara cakra*, and his right hand shielding his breast (attitude of the Venus de Medici).

8. Let him turn again to the Left, and pursue his Path as before, projecting the Force from Boleskine as he passeth; let him halt when he next cometh to the South, and face outward.

9. Let him trace the Averse Pentagram that invoketh Fire (Leo).

10. Let him point his Wand to the Centre of the Pentagram, and cry HADIT!

11. Let him give the sign Puer, standing with feet together and head erect. Let his right hand (the thumb extended at right angles to the fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let his left hand, the thumb extended forwards, and the fingers clenched, rest at the junction of the thighs (attitudes of the gods Mentu, Khem, etc.).

12. Let him proceed as before; then in the East, let him make the Averse Pentagram that invoketh Earth (Taurus).

13. Let him point his Wand to the Centre of the Pentagram, and cry THERION!

14. Let him give the sign called Vir, the feet being together. The hands, with clenched fingers and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.). (Frontispiece, *Equinox* I(3)).

15. Proceeding as before, let him make in the West the Averse Pentagram whereby Water is invoked.

16. Pointing the Wand to the Centre of the Pentagram, let him call upon BABALON!

17. Let him give the sign Mulier. The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See *Book 4*, Part II).



18. Let him break into the dance, tracing a centripetal spiral widdershins, enriched by revolutions upon his axis as he passeth each Quarter, until he come to the centre of the Circle. There let him halt, facing Boleskine.

19. Let him raise the Wand, trace the Mark of the Beast, and cry AIWAZ!

20. Let him trace the Invoking Hexagram of The Beast.

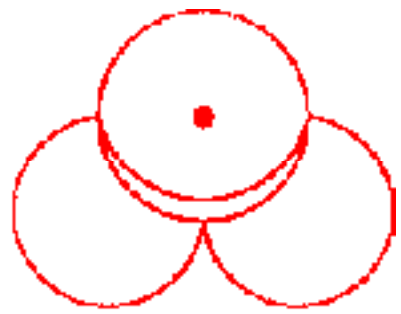
21. Let him lower the Wand, striking the Earth therewith.

22. Let him give the sign of Mater Triumphans. (The feet are together; the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast, as if offering it to that child.) Let him utter the word THELEMA!²

23. Perform the Spiral Dance, moving deosil and whirling widdershins. Each time on passing th West extend the Wand to the Quarter in question, and bow:

- a. "Before me the powers of LA!" (to West.)
- b. "Behind me the powers of AL!" (to East.)
- c. "On my right hand the powers of LA!" (to North.)
- d. "On my left hand the powers of AL!" (to South.)
- e. "Above me the powers of ShT!" (leaping in the air.)
- f. "Beneath me the power of ShT!" (striking the ground.)
- g. "Within me the Powers!" (in the attitude of Ptah erect, the feet together, the hands clasped upon the vertical Wand.)
- h. "About me flames my Father's Face, the Star of Force and Fire!"
- i. "And in the Column stands his six-rayed Splendour!"

(This dance may be omitted, and the whole utterance chanted in the attitude of Ptah.)



THE FINAL GESTURE

This is identical with the first gesture.

(Here followeth an impression of the ideas implied in this Pæan)

I also am a Star in Space, unique and self-existent, an individual essence incorruptible; I also am one Soul; I am identical with All and None. I am in All and all in me; I am, apart from all and lord of all, and one with all.

I am Omniscient, for naught exists for me unless I know it. I am Omnipotent, for naught occurs save by Necessity, my soul's expression through my Will to be, to do, to suffer the symbols of itself. I am Omnipresent, for naught exists where I am not, who fashioned Space as a condition of my consciousness of myself, who am the centre of all, and my circumference the frame of mine own fancy.

I am the All, for all that exists for me is a necessary expression in thought of some tendency of my nature, and

all my thoughts are only the letters of my Name.

I am the One, for all that I am is not the absolute All, and all my all is mine and not another's; mine, who conceive of others like myself in essence and truth, yet unlike in expression and illusion.

I am the None, for all that I am is the imperfect image of the perfect; each partial phantom must perish in the flap of its counterpart, each form fulfil itself by finding its equated opposite, and satisfying its need to be the Absolute by the attainment of annihilation.

The World LASH TAL includes all this.

LA—Naught.

AL—Two.

L is "Justice," the *Kteis* fulfilled by the Phallus, "Naught and Two" because the plus and the minus have united in "love under will."

A is "The Fool," Naught in Thought (Parzival), Word (Harpocrates), and Action (Bacchus). He is the boundless air, and the wandering Ghost, but with "possibilities." He is the Naught that the Two have made by "love under will."

LA thus represents the Ecstasy of Nuit and Hadit conjoined, lost in love, and making themselves Naught thereby. Their child is begotten and conceived, but is in the phase of Naught also, as yet. LA is thus the Universe in that phase, with its potentialities of manifestation.

AL, on the contrary, though it is essentially identical with LA, shows "The Fool" manifested through the Equilibrium of Contraries. The weight is still nothing, but it is expressed as it were two equal weights in opposite scales. The indicator still points to zero.

ShT is equally 31 with LA and AL, but it expresses the secret nature which operates the Magick or the transmutations.

ShT is the formula of this particular Æon; another æon might have another way of saying 31.

Sh is Fire as T is Force; conjoined they express Ra-Hoor-Khuit.

"The Angel" 3 represents the Stèle 666, showing the Gods of the Ægion, while "Strength" is a picture of Babalon and the Beast, the earthly emissaries of those Gods.

ShT is the dynamic equivalent of LA and AL. Sh shows the Word of the Law, being triple, as 93 is thrice 31. T shows the formula of Magic declared in that Word; the Lion, the Serpent, the Sun, Courage and Sexual Love are all indicated by the card.

In LA note that Saturn or Satan is exalted in the House of Venus or Astarté and it is an airy sign. Thus L is Father-Mother, Two and Naught, and the Spirit (Holy Ghost) of their Love is also Naught. Love is AHBH, 13, which is AChD. Unity, 1, *aleph*. who is "The Fool" who is Naught, but none the less an individual One, who (as such) is not another, yet unconscious of himself until his Oneness expresses itself as a duality.

Any impression or idea is unknowable in itself. It can mean nothing until brought into relation with other things. The first step is to distinguish one thought from another; this is the condition of recognizing it. To define it, we must perceive its orientation to all our other ideas. The extent of our knowledge of any one thing varies therefore with the number of ideas with which we can compare it. Every new fact not only adds itself

to our universe, but increases the value of what we already possess.

In AL this "The" or "God" arranges for "Countenance to behold countenance," 4 by establishing itself as an equilibrium, A the One-Naught conceived as L the Two-Naught. This L is the Son-Daughter Horus-Harpocrates just as the other L was the Father-Mother Set-Isis. Here then is Tetragrammaton once more, but expressed in identical equations in which every term is perfect in itself as a mode of Naught.

ShT supplies the last element; making the Word of either five or six letters, according as we regard ShT as one letter or two. Thus the Word affirms the Great Work accomplished: $5^{\circ}=6^{\circ}$.

ShT is moreover a necessary resolution of the apparent opposition of LA and AL; for one could hardly pass to the other without the catalytic action of a third identical expression whose function should be to transmute them. Such a term must be in itself a mode of Naught, and its nature cannot encroach on the perfections of Not-Being, LA, or of Being, AL. It must be purely Nothing-Motion as they are purely Nothing-Matter, so as to create a Matter-in-Motion which is a function of "Something."

Thus ShT is Motion in its double phase, an inertia compose of two opposite current, and each current is also thus polarized. Sh is Heaven and Earth, T Male and Female; ShT is Spirit and Matter; one is the word of Liberty and Love flashing its Light to restore Life to Earth, the other is the act by which Life claims that Love is Light and Liberty. And these are Two-in-One, the divine letter of Silence-in-Speech whose symbol is the Sun in the Arms of the Moon.5

But Sh and T are alike formulæ of force in action as opposed to entities; they are not states of existence, but modes of motion. They are verbs, not nouns.

Sh is the Holy Spirit as a "tongue of fire" manifest in triplicity, and is the child of Set-Isis as their *logos* or Word uttered by their "Angel." The card is XX, and 20 is the value of *yod* (the secret seed of all things, the Virgin, "The Hermit," Mercury, the Angel or Herald) expressed in full as IVD. Sh is the spiritual congress of Heaven and Earth.

But T is the Holy Spirit in action as a "roaringg Lion" or as "the old Serpent" instead of an "Angel of Light." The twins of Set-Isis, harlot and beast, are busy with that sodomitic and incestuous lust which is the traditional formula for producing demi-gods, as in the cases of Mary and the Dove, Leda and the Swan, *etc.* The card is XI, the number of Magick AVD: *aleph* "The Fool" impregnating the woman according to the Word of *yod*, the Angel of the Lord! His sister has seduced her brother Beast, shaming the Sun with her sin; she has mastered the Lion, and enchanted the Serpent. Nature is outraged by Magick; man is bestialized and woman defiled. The conjunction produces a monster; it affirms regression of types. Instead of a man-God conceived of the Spirit of God by a virgin in innocence, we are asked to adore the bastard of a whore and a brute, begotten in shamefullest sin and born in most blasphemous bliss.

This is in fact the formula of our Magick; we insist that all acts must be equal; that existence asserts the right to exist; that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable and impossible as uncompensated action; that the orgies of Bacchus and Pan are no less sacramental than the Masses of Jesus; that the scars of syphilis are sacred and worthy of honour as much as the wounds of the martyrs of Mary.

It should be unnecessary to insist that the above ideas apply only to the Absolute. Toothache is still painful, and deceit degrading, to a man, relatively to his situation in the world of illusion; he does his Will by avoiding them. But the existence of "Evil" is fatal to philosophy so long as it is supposed to be independent of conditions; and to accustom the mind to "make no difference" between any two ideas6 as such is to emancipate it from the thralldom of terror.

We affirm on our altars our faith in ourself and our wills, our love of all aspects of the Absolute All.

And we make the Spirit *shin* combine with the Flesh *teth* into a single letter, whose value is 31 even as those of LA the Naught, and AL the All, to complete their Not-Being and Being with its Becoming, to mediate between identical extremes as their mean—the secret that sunders and seals them.

It declares that all somethings are equally shadows of Nothing, and justifies Nothing in its futile folly of pretending that something is stable, by making us aware of a method of Magick through the practice of which we may partake in the pleasure of the process.

The Magician should devise for himself a definite technique for destroying “evil.” The essence of such a practice will consist in training the mind and the body to confront things which cause fear, pain, disgust, shame and the like. He must learn to endure them, then to become indifferent to them, then to become indifferent to them, then to analyze them until they give pleasure and instruction, and finally to appreciate them for their own sake, as aspects of Truth. When this has been done, he should abandon them, if they are really harmful in relation to health and comfort. Also, our selection of “evils” is limited to those that cannot damage us irreparably. *E.g.*, one ought to practice smelling assafoetida until one likes it; but not arsine or hydrocyanic acid. Again, one might have a liaison with an ugly old woman until one beheld and loved the star which she is; it would be too dangerous to overcome the distaste for dishonesty by forcing oneself to pick pockets. Acts which are essentially dishonourable must not be done; they should be justified only by calm contemplation of their correctness in abstract cases.

Love is a virtue; it grows stronger and purer and less selfish by applying it to what it loathes; but theft is a vice involving the slave-idea that one’s neighbour is superior to oneself. It is admirable only for its power to develop certain moral and mental qualities in primitive types, to prevent the atrophy of such faculties as our own vigilance, and for the interest which it adds to the “tragedy, Man.”

Crime, folly, sickness and all such phenomena must be contemplated with complete freedom from fear, aversion, or shame. Otherwise we shall fail to see accurately, and interpret intelligently; in which case we shall be unable to outwit and outfight them. Anatomists and physiologists, grappling in the dark with death, have won hygiene, surgery, prophylaxis and the rest for mankind. Anthropologists, archæologists, physicists and other men of science, risking thumbscrws, stake, infamy and ostracism, have torn the spider-snare of superstition to shreds and broken in pieces the monstrous idol of Morality, the murderous Moloch which has made mankind its meat throughout history. Each fragment of that coprolite it manifest as an image of some brute lust, some torpid dullness, some ignorant instinct, or some furtive fear shapen in his own savage mind.

Man is indeed not wholly freed, even now. He is still trampled under the hoofs of the stampeding mules that nightmare bore to his wild ass, his creative forces that he had not mastered, the sterile ghosts that he called gods. Their mystery crows men still; they fear, they flinch, they dare not face the phantoms. Still, too, the fallen fetich seems awful; it is frightful to them that there is no longer an idol to adore with anthems, and to appease with the flesh of their firstborn. Each scrambles in the bloody mire of the floor to snatch some scrap for a relic, that he may bow down to it and serve it.

So, even today, a mass of maggots swarm heaving over the carrion earth, a brotherhood bound by blind greed for rottenness. Science still hesitates to raise the Temple of Rimmon, though every year finds more of her sons impatient of Naaman’s prudence. The Privy Council of the Kingdom of Mansoul sits in permanent scret session; it dares not declare what must follow its deed in shattering the monarch Morality into scraps of crumbling conglomerate of climatic, tribal, and person prejudices, corrupted yet more by the action of crafty ambition, insane impulse, ignorant arrogance, superstitious hysteria, fear fashioning falsehoods on the stone that it sets on the grave of Truth whom it has murdered and buried in the black earth Oblivion. Moral

philosophy, psychology, sociology, anthropology, mental pathology, physiology, and many another of the children of Wisdom, of whom she is justified, well know that the laws of Ethics are a chaos of confused conventions, based at best on customs convenient in certain conditions, more often on the craft or caprice of the biggest, the most savage, heartless, cunning and blood-thirsty brutes of the pack, to secure their power or pander to their pleasure in cruelty. There is no principle, even a false one, to give coherence to the clamour of ethical propositions. Yet the very men that have smashed Moloch, and strewn the earth with shapeless rubble, grow pale when they so much as whisper among themselves: "While Moloch ruled all men were bound by one law, and by the oracles of them that, knowing the fraud, feared not, but were his priests and wardens of his mystery. What now? How can any of us, though wise and strong as never was known, prevail on men to act in concert, now that each prays to his own chip of God, and yet knows every other chip to be a worthless ort, dream-dust, ape-dung, tradition-bone, or—what not else?"

So Science begins to see that the Initiates were maybe not merely silly and selfish in making their rule of silence, and in protecting Philosophy from the profane. Yet still she hopes that the mischief may not prove mortal, and begs that things may go on much as usual until that secret session decide on some plan of action.

It has always been fatal when somebody finds out too much too suddenly. If John Huss had cackled more like a hen, he might have survived Michaelmas, and been esteemed for his eggs. The last fifty years have laid the axe of analysis to the root of every axiom; they are triflers who content themselves with lopping the blossoming twigs of our beliefs, or the boughs of our intellectual instruments. We can no longer assert any single proposition, unless we guard ourselves by enumerating countelss conditions which must be assumed.

This digression has outstayed its welcome; it was only invited by Wisdom that it might warn Rashness of the dangers that encompass even Sincerity, Energy and Intelligence when they happen not to contribute to Fitness-in-their-environment.

The Magician must be wary in his use of his powers; he must may every act not only accord with his Will, but with the properties of his position at the time. It might be my Will to reach the foot of a cliff; but the easiest way—also the speediest, most direct least obstructed, the way of minimum effort—would be simply to jump. I should have destroyed my Will in the act of fulfilling it, or what I mistook for it; for the True Will has no goal; its nature being To Go. Similarly, a parabola is bound by one law which fixes its relations with two straight lines at every point; yet it has no end short of infinity, and it continually changes its direction. The Initiate who is aware Who he is can always check is conduct by reference to the determinants of his curve, and calculate his past, his future, his bearings, and his proper course at any assigned moment; he can even comprehend himself as a simple idea. He may attain to measure fellow-parabolas, ellipses that cross his path, hyperbolas that span all space with their twin wings. Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet well aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father! His own infinity becomes zero in relation to that of the least fragment of the solid. He hardly exists at all. Trillions multiplies by trillions of trillions of such as he could not cross the frontier even of breadth, the idea which he came to guess at only becuase he felt himself bound by some mysterious power. Yet breadth is equally a nothing in the presence of the Cone. His first conception must evidently be a frantic spasm, formless, insane, not to be classed as an articulate thought. Yet, if he develops the faculties of his mind, the more he knows of it the more he sees that its nature is identical with his own whenever comparision is possible.

The True Will is thus both determined by its equations, and free because those equation are simply its own name, spelt out fully. His sense of being under bondage comes from his inability to read it; his sense that evil exists to thwart him arises when he begins to learn to read, reads wrong, and is obstinate that his error is an

improvement.

We know one thing only. Absolute existence, absolute motion, absolute direction, absolute simultaneity, absolute truth, all such ideas: they have not, and never can have, any real meaning. If a man in *delirium tremens* fell into the Hudson River, he might remember the proverb and clutch at an imaginary straw. Words such as "truth" are like that straw. Confusion of thought is concealed, and its impotence denied, by the invention. This paragraph opened with "We know": yet, questioned, "we" make haste to deny the possibility of possessing, or even of defining, knowledge. What could be more certain to a parabola-philosopher that he could be approached in two ways, and two only? It would be indeed little less that the whole body of his knowledge, implied in the theory of his definition of himself, and confirmed by every single experience. He could receive impressions only by meeting A, or being caught up by B. Yet he would be wrong in an infinite number of ways. There are therefore *Aleph-Zero* possibilities that at any moment a man may find himself totally transformed. And it may be that our present dazzled bewilderment is due to our recognition of the existence of a new dimension of thought, which seems so "inscrutably infinite" and "absurd" and "immoral," *etc.*—because we have not studied it long enough to appreciate that its laws are identical with our own, though extended to new conceptions. The discovery of radioactivity created a momentary chaos in chemistry and physics; but it soon led to a fuller interpretation of the old ideas. It dispersed many difficulties, harmonized many discords, and—yea, more! It shewed the substance of Universe as a simplicity of Light and Life, manners to compose atoms, themselves capable of deeper self-realization through fresh complexities and organizations, each with its own peculiar powers and pleasures, each pursuing its path through the world where all things are possible. It revealed the omnipresence of Hadit, identical with Himself, yet fulfilling Himself by dividing His interplay with Nuit into episodes, each form of his energy isolated with each aspect of Her receptivity, delight developing delight continuous from complex to complex. It was the voice of Nature awakening at the dawn of the *Æon*, as Aiwaz uttered the Word of the Law of Thelema.

So also shall he who invoceth often behold the Formless Fire, with trembling and bewilderment; but if he prolong his meditation, he shall resolve it into coherent and intelligible symbols, and he shall hear the articulate utterance of that Fire, interpret the thunder thereof as a still small voice in his heart. And the Fire shall reveal to his eyes his own image in its own true glory; and it shall speak in his ears the mystery that is his own right Name.

This then in the virtue of the Magick of The Beast 666, and the canon of its proper useage; to destroy the tendency to discriminate between any two things in theory, and in practice to pierce the veils of every sanctuary, pressing forward to embrace every image; for there is none that is not very Isis. The Inmost is one with the Inmost; yet the form of the One is not the form of the other; intimacy exacts fitness. He therefore who liveth by air, let him not be bold to breathe water. But mastery cometh by measure: to him who with labour, courage, and caution giveth his life to understand all that doth encompass him, and to prevail against it, shall be increase. "The word of Sin is Restriction": seek therefore Righteousness, enquiring into Iniquity, and fortify thyself to overcome it.

*: The people of England have made two revolutions to free themselves from Popish fraud and tyranny. They are at their tricks again; and if we have to make a Third Revolution, let us destroy the germ itself!

Notes

This ritual was first published in Appendix VI of *Magick in Theory and Practice*. The text above is taken from the

version published in *Magick: Book 4 Parts I-IV* which corrects a few errors and omissions in the original edition. Two earlier drafts of this ritual, with a measure of audience participation, are also extant.

1: THELEMA, AGAPÉ, and AUMGN in Greek in the original. FIAOF or VIAOV (Hebrew, Vau-Yod-Aleph-Ayin-Yod = 93) is a variation of the formula of IAO discussed by Crowley in Chapter V of *Magick in Theory and Practice*. AUMGN is an extension of AUM described in Chapter VII of *Magick*.

2: THELEMA in Greek letters in the original.

3: A name sometimes used for Tarot Trump XX, more usually called "Judgement" or "the Last Judgement." In Crowley's Thoth deck it is called The Æon – T.S.

4: The quote is from the "Sepher Dtznouthia" or "Book of Concealment," a Qabalistic text translated by Mathers from the Latin of Von Rosenroth and published in *Kabbalah Unveiled*.

5: The double letter ShT is glyphed by writing the Greek equivalents of Shin-Teth, Sigma-Theta, using the variant form of the capital Sigma which looks like the Latin C. The result looks like Crowley's "Sun and Moon conjoined" symbol.

6: The allusion is to AL I. 22, which reads: "Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."

7: Should probably be read Aleph-Null, written as the Hebrew letter Aleph followed by a zero in subscript. The reference is to the infinite set of cardinal numbers, the smallest infinite set; a set is said to have Aleph-null members if its members can be put into one to one correspondence with the set of natural numbers (0, 1, 2, 3, ...). On this definition, there are as many signed integers (which includes negative numbers) as natural numbers, and as many rational numbers (i.e., numbers which can be written as fractions, one integer divided by another) as natural numbers. There are, however, more real numbers; the real numbers cannot be put in a one-to-one correspondence with the natural numbers, because they cannot be written in order; for whatever ordering principle you use, given any two real numbers it will always be possible to put one in between them. It is still a matter of debate whether there exist any infinite sets between aleph-null and the continuum (the latter being the set of real numbers)._

Liber XV

O. T. O.

Ecclesiæ Gnosticæ Catholicæ

Canon Missæ

Edited from the Ancient Documents in

Assyrian and Greek by The Master Therion

I: OF THE FURNISHINGS OF THE TEMPLE

IN THE EAST, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with countercharges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose toÿ is the Stele of Revealing in reproduction, with four candles on each side of it. Below the stele is a place for The Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles.

All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb.

II: OF THE OFFICERS OF THE MASS

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears The Book of the Law.

Two CHILDREN. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III: OF THE CEREMONY OF THE INTROIT

The DEACON, opening the door of the Temple, admits the congregation and takes his stand between the small altar and the font. (There should be a doorkeeper to attend to the admission.) The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses The Book of the Law three times, opens it, and places it upon the super-altar. He turns West.

The DEACON: Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of IAQ.

The CONGREGATION: Love is the law, love under will.

The DEACON goes to his place between the altar of incense and the font, faces East, and gives the step and sign of a Man and a Brother. All imitate him.

The DEACON and all the PE_PLE:

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN. AUMGN. AUMGN.

Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.

The VIRGIN: Greeting of Earth and Heaven!

All give the Hailing sign of a Magician, the DEACON leading.

The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3 circles of the

Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar, and so to the Tomb in the West.) She draws her Sword and pulls down the Veil therewith.

The PRIESTESS: By the power of Iron, I say unto thee, Arise. In the name of our Lord the Sun, and of our Lord ... that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps. He then gives the Lance to the PRIESTESS, and gives the three penal signs. He then kneels and worships the Lance with both hands. Penitential music.

The PRIEST: I am a man among men.

He takes again the Lance, and lowers it. He rises.

The PRIEST: How should I be worthy to administer the virtues to the Brethren?

The PRIESTESS takes from the child the water and the salt, and mixes them in the font.

The PRIESTESS: Let the salt of Earth admonish the water to bear the virtue of the Great Sea. (Genuflects.) Mother, be thou adored.

She returns to the West. on PRIEST with open hand doth she make, over his forehead, breast, and body.

Be the PRIEST pure of body and soul!

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

Let the Fire and the Air make sweet the world! (Genuflects.)

Father, be thou adored.

She returns West, and makes with the censer before the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)

The DEACON now takes the consecrated Robe from High Altar, and brings it to her. She robes the PRIEST in his Robe of scarlet and gold.

Be the flame of the Sun thine ambience, O thou PRIEST of the SUN!

The DEACON brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will But it must have the Uræus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

Be the Serpent thy crown, O thou PRIEST of the LORD!

Kneeling, she takes the Lance, between her open hands, and runs them up and down upon the shaft eleven times, very gently.

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE: So mote it be.

IV: OF THE CEREMONY OF THE OPENING OF THE VEIL

The PRIEST: Thee therefore whom we adore we also invoke. By the power of the lifted Lance!

He raises the Lance. All repeat Hailing Sign. A phrase of triumphant music. The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes The Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers. The PRIEST gives the lance to the DEACON to hold, and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs. The thumb of the PRIEST is always between his index and medius, whenever he is not holding the Lance. The PRIEST takes the censer from the child, and makes five crosses, as before. The children replace their weapons on their respective altars. The PRIEST kisses The Book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid. He rises, and draws the veil over the whole altar. All rise and stand to order. The PRIEST takes the lance from the DEACON, and holds it as before, as Osiris or Pthah. He circumambulates the Temple three times, followed by the DEACON and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him, and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads. All imitate this motion. The PRIEST returns to the East, and mounts the first step of the altar.

The PRIEST:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat; O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of thee as One but as None; and let them speak not of thee at all, since thou art continuous.

During this speech the PRIESTESS must have divested herself completely of her robe. See CCXX I:62.

The PRIESTESS:

But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein,

thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the raptuous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

The PRIEST mounts the second step.

The PRIEST:

O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art That, and That am I.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

The DEACON and all rise to their feet, with the Hailing sign.

The DEACON:

But ye, O my people rise up and awake.

Let the rituals be rightly performed with joy and beauty.

There are rituals of the elements and feasts of the times.

A feast for the first night of the Prophet and his Bride.

A feast for the three days of the writing of the Book of the Law.

A feast for Tahuti and the children of the Prophet-secret, O Prophet!

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

A feast for fire and a feast for water; a feast for life and a greater feast for death.

A feast every day in your hearts in the joy of my rapture.

A feast every night unto Nu, and the pleasure of uttermost delight.

The PRIEST mounts the third step.

The PRIEST:

Thou that art One, our Lord in the Universe the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee - By the Sign of Light appear

Thou glorious upon the throne of the Sun.

Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding. Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.

A ka dua

Tuf ur biu

bi a'a chefu

Dudu nur af an nuteru.

The PRIESTESS: There is no law beyond Do what thou wilt.

The PRIEST parts the veil with his lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe.

The PRIEST:

IO IO IO IAO SABAO

KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE.

IO PAN, IO PAN PAN IO ISXURON, IO ATHANATON IO ABROTON IO IAO. XAIRE PHALLE KAIRE PANPHAGE KAIRE PANGENETOR.

HAGIOS, HAGIOS, HAGIOS IAO.

The PRIESTESS is seated with the Paten in her right hand and the cup in her left. The PRIEST presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the DEACON intones the Collects. All stand to order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

V: OF THE OFFICE OF THE COLLECTS WHICH ARE ELEVEN IN NUMBER

The Sun

The DEACON: Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

The PEOPLE: So mote it be.

The Lord

The DEACON: Lord secret and most holy, source of life, source of love, source of liberty, be

thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE: So mote it be.

The Moon

The DEACON: Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

The PEOPLE: So mote it be.

The Lady

The DEACON: Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PEOPLE: So mote it be.

The Saints

The DEACON: Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men,

(At each name the DEACON signs with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown.)

Laotze and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Baviaræ, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Paul Gauguin, Sir Richard Francis Burton, Doctor Gaerard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley - Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant and paternal to perfect this feast!

The PEOPLE: So mote it be.

The Earth

The DEACON: Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labour, and to pastors and husbandmen be thou propitious.

The PEOPLE: So mote it be.

The Principles

The DEACON: Mysterious Energy, triform, mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE: So mote it be.

Birth

The DEACON: Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.

The PEOPLE: So mote it be.

Marriage

The DEACON: Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The PEOPLE: So mote it be.

Death

The DEACON: Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE: So mote it be.

The End

The DEACON: Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills. AUMGN. AUMGN. AUMGN.

The PEOPLE: So mote it be.

All sit.

The DEACON and the children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.

VI: OF THE CONSECRATION OF THE ELEMENTS

The PRIEST makes the five crosses. 3 12 on paten and cup; 4 on paten alone; 5 on cup alone.

The PRIEST: Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!

He touches the Host with the Lance.

By the virtue of the Rod

Be this bread the Body of God!

He takes the Host.

TOUTO 'ESTI TO SOMA MOU.

He kneels, adores, rises, turns shows Host to the PEOPLE, turns, replaces Host, and adores. Music. He takes the Cup.

Vehicle of the joy of Man upon earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

He touches the Cup with the Lance.

By the virtue of the Rod

Be this wine the Blood of God!

He takes the Cup.

TOUTO 'ESTI TO POTHRION TOU 'AIMATOS MOU.

He kneels, adores, rises, turns, shows the Cup to the PEOPLE, turns replaces the Cup, and adores. Music.

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept, O LORD, this sacrifice of life and joy, true warrants of the Covenant of Resurrection.

The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.

Let this offering be borne upon the waves of Aethyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself. He strikes his breast. All repeat this action.

Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAO.

He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes the five crosses on the Cup.

1
3 2

5 4

He elevates the Host and the Cup. The Bell strikes.

'AGIOS 'AGIOS 'AGIOS IAO.

He replaces the Host and the Cup, and adores.

VII: OF THE OFFICE OF THE ANTHEM

The PRIEST:

Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.

Appear, most awful and most mild,
As it is lawful, in thy child!

The CHORUS:

For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

First Semichorus, MEN:

Glory to thee from gilded tomb!

Second Semichorus, WOMEN:

Glory to thee from waiting womb!

MEN:

Glory to Thee from earth unploughed!

WOMEN:

Glory to Thee from virgin vowed!

MEN:

Glory to Thee, true Unity

Of the eternal Trinity!

WOMEN:

Glory to Thee, thou sire and dam

And self of I am that I am!

MEN:

Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!

WOMEN:

Glory to Thee, eternal Sun,
Thou One in Three, Thou Three in One!

CHORUS:

Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

(These words are to form the substance of the anthem; but the whole or any part thereof shall be set to music, which may be as elaborate as art can devise. But even should other anthems be authorized by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.)

VIII: OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS

The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the Cup in her right hand.

The PRIEST: Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.

He makes with Paten and kisses it. He uncovers the Cup, genuflects, rises. Music. He takes the Host, and breaks it over the Cup. He replaces the right-hand portion in the Paten. He breaks off a particle of the left-hand portion.

**TOUTO ESTI TO SPERMA MOU. O PATHR ESTIN O HUIOS DIA TO PNEUMA
'AGION. AUMGN. AUMGN. AUMGN.**

He replaces the left-hand part of the Host. The PRIESTESS extends the Lance-point with her left hand to receive the particle. The PRIEST clasps the Cup in his left hand. Together they depress the Lance-point in the Cup.

The PRIEST and the PRIESTESS: HRILIU.

The PRIEST takes the Lance. The PRIESTESS covers the Cup. The PRIEST genuflects, rises, bows, joins hands. He strikes his breast.

The PRIEST:

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

The PRIEST joins hands upon the breast of the PRIESTESS, and takes back his Lance. He turns to the People, lowers and raises the Lance, and makes upon them.

Do what thou wilt shall be the whole of the Law.

The PEOPLE: Love is the law, love under will.

He lowers the Lance, and turns to East. The PRIESTESS takes the Lance in her right hand. With her left hand she offers the Paten. The PRIEST kneels.

The PRIEST: In my mouth be the essence of the life of the Sun!

He takes the Host with the right hand, makes with it on the Paten, and consumes it. Silence. The PRIESTESS takes, uncovers, and offers the Cup, as before.

The PRIEST: In my mouth be the essence of the joy of the earth!

He takes the Cup, makes on the PRIESTESS, drains it and returns it.

Silence. He rises, takes the Lance, and turns to the PEOPLE.

The PRIEST: There is no part of me that is not of the Gods.

(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine, have been prepared for each one. The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection: "There is no part of me that is not of the Gods." The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST communicate; or part of the ceremony of marriage, when none other, save the two to be married, partake; part of the ceremony of baptism, when only the child baptised partakes; and of Confirmation at puberty, when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.

The PRIEST closes all within the veil. With the Lance he makes crosses on the people thrice, thus.

The PRIEST:

The LORD bless you.

The LORD enlighten your minds and comfort your hearts and sustain your bodies.

The LORD bring you to the accomplishment of your true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

He goes out, the DEACON and children following, into the Tomb of the West.

Music. (Voluntary.)

Appendix VII

A few of the principal instructions authorised by the
A.'A.'.

Liber HHH sub figura CCCXLI.

**CONTINET CAPITULA TRIA: MMM, AAA,
ET SSS.**

**LIBER HHH SUB FIGURA CCCXLI.
CONTINET CAPITULA TRIA: MMM, AAA,
ET SSS.**

Publication in Class D

I.

MMM. "I remember a certain holy day in the dusk of the Year, in the dusk of the Equinox of Osiris, when first I beheld thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife. I remember thy first kiss, even as a maiden should. Nor in the dark byways was there another: thy kisses abide." — *LIBER LAPIDIS LAZULI*. VII. 15. 16.

0. Be seated in thine Asana, wearing the robe of a Neophyte, the hood drawn.

It is night, heavy and hot, there are no stars. Not one breath of wind stirs the surface of the sea, that is thou.
No fish play in thy depths.

Let a Breath rise and ruffle the waters. This also thou shalt feel playing upon thy skin. It will disturb thy meditation twice or thrice, after which thou shouldst have conquered this distraction. But unless thou first feel it, that Breath hath not arisen.

Next, the night is riven by the lightning flash. This also shalt thou feel in thy body, which shall shiver and leap with the shock, and that also must both be suffered and overcome.

After the lightning flash, resteth in the zenith a minute point of light. And that light shall radiate until a right cone be established upon the sea, and it is day.

With this thy body shall be rigid, automatically; and this shalt thou let endure, withdrawing thyself into thine heart in the form of an upright Egg of blackness; and therein shalt thou abide for a space.

When all this is perfectly and easily performed at will, let the aspirant figure to himself a struggle with the whole force of the Universe. In this he is only saved by his minuteness. But in the end he is overcome by Death, who covers him with a black cross.

Let his body fall supine with arms outstretched.

So lying, let him aspire fervently unto the Holy Guardian Angel.

Now let him resume his former posture.

Two and twenty times shall he figure to himself that he is bitten by a serpent, feeling even in his body the poison thereof. And let each bite be healed by an eagle or hawk, spreading its wings above his head, and dropping thereupon a healing dew. But let the last bite be so terrible a pang at the nape of the neck that he seemeth to die, and let the healing dew be of such virtue that he leapeth to his feet.

Let there be now placed within his egg a red cross, then a green cross, then a golden cross, then a silver cross; or those things which these shadow forth. Herein is silence; for he that hath rightly performed the meditation will understand the inner meaning hereof, and it shall serve as a test of himself and his fellows.

Let him now remain in the Pyramid or Cone of Light, as an Egg, but no more of blackness.

Then let his body be in the position of the Hanged Man, and let him aspire with all his force unto the Holy Guardian Angel.

The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension.

II

AAA "These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear." *Liber Lapidis Lazuli*. VII. 3.

0. Be seated in thine Asana, or recumbent in Shavasana, or in the position of the dying Buddha.

Think of thy death; imagine the various diseases that may attack thee, or accidents overtake thee. Picture the process of death, applying always to thyself.

(A useful preliminary practice is to read textbooks of Pathology, and to visit museums and dissecting-rooms.)

Continue this practice until death is complete; follow the corpse through the stages of embalming, wrapping and burial.

Now imagine a divine breath entering thy nostrils.

Next, imagine a divine light enlightening the eyes.

Next, imagine the divine voice awakening the ears.

Next, imagine a divine kiss imprinted on the lips.

Next, imagine the divine energy informing the nerves and muscles of the body, and concentrate on the phenomenon which will already have been observed in 3, the restoring of the circulation.

Last, imagine the return of the reproductive power, and employ this to the impregnation of the Egg of light in which man is bathed.

Now represent to thyself that this Egg is the Disk of the Sun, setting in the west.

Let it sink into blackness, borne in the bark of heaven, upon the back of the holy cow Hathor. And it may be that thou shalt hear the moaning thereof.

Let it become blacker than all blackness. And in this meditation thou shalt be utterly without fear, for that the blankness that will appear unto thee is a thing dreadful beyond all thy comprehension.

And it shall come to pass that if thou hast well and properly performed this meditation that on a sudden thou shalt hear the drone and booming of a Beetle.

Now then shall the Blackness pass, and with rose and gold shalt thou arise in the East, with the cry of an Hawk resounding in thine ear. Shrill shall it be and harsh.

At the end shalt thou rise and stand in the mid-heaven, a globe of glory. And therewith shall arise the mighty Sound that holy men have likened unto the roaring of a Lion.

Then shalt thou withdraw thyself from the Vision, gathering thyself into the divine form of Osiris upon his throne.

Then shalt thou repeat audibly the cry of triumph of the god re-arisen, as it shall have been given unto thee by thy Superior.

And this being accomplished, thou mayest enter again into the Vision, that thereby shall be perfected in Thee.

After this shalt thou return into the Body, and give thanks unto the Most High God IAIDA, yea unto the Most High God IAIDA.

Mark well that this operation should be performed if it be possible in a place set apart and consecrated to the Works of the Magick of Light. Also that the Temple should be ceremonially open as thou hast knowledge and skill to perform, and that at the end thereof the closing should be most carefully accomplished. But in the preliminary practice it is enough to cleanse thyself by ablution, by robing, and by the rituals of the Pentagram and Hexagram.

0-2 should be practised at first, until some realisation is obtained; and the practice should always be followed by a divine invocation of Apollo or of Isis or of Jupiter or of Serapis.

Next, after a swift summary of 0-2 practice 3-7.

This being mastered, add 8.

Then add 9-13.

Then being prepared and fortified, well fitted for the work, perform the whole meditation at one time. And let this be continued until perfect success be attained therein. For this is a mighty meditation and

holy, having power even upon Death, yea, having power even upon Death.

(Note by Fra. O.M. At any time during this meditation the concentration may bring about Samadhi. This is to be feared and shunned, more than any other breaking of control, for that it is the most tremendous of the forces which threaten to obsess. There is also some danger of acute delirious melancholia at point 1.)

III

SSS "Thou art a beautiful thing, whiter than a woman in the column of this vibration.

"I shoot up vertically like an arrow, and become that Above.

"But it is death, and the flame of the pyre.

"Ascend in the flame of the pyre, O my Soul!

"Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.

"When Thou shalt know me, O empty God, my flame shall utterly expire in thy great N.O.X."
Liber Lapidis Lazuli. I. 36-40.

0. Be seated in thine Asana, preferably the Thunderbolt.

It is essential that the spine be vertical.

In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.

Concentrate thy thought of adoration in the brain.

Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time.

By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before the further practice is begun.

Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.

Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.

These two concentrations 4 and 5 may be pushed to the point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.

Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.

And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.

Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole

body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.

Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.

Let this be exceedingly slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.

This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.

Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.

If in this hour thou shouldst die, is it not written, "Blessed are the dead that die in the Lord"? Yea, Blessed are the dead that die in the Lord!

Liber E vel Exercitiorum

sub figura IX

WEH NOTE: There are quite a few differences in text between this version and that published in EQUINOX I, 1. Most of these appear to be typo's or to be minor changes, especially to modernize punctuation or usage.

I

It is absolutely necessary that all experiments should be recorded in detail during, or immediately after, their performance.

It is highly important to note the physical and mental condition of the experimenter or experimenters.

The time and place of all experiments must be noted; also the state of the weather, and generally all conditions which might conceivably have any result upon the experiment either as adjuvants to or causes of the result, or as inhibiting it, or as sources of error.

The A. . . A. . . will not take official notice of any experiments which are not thus properly recorded.

It is not necessary at this stage for us to declare fully the ultimate end of our researches; nor indeed would it be understood by those who have not become proficient in these elementary courses.

The experimenter is encouraged to use his own intelligence, and not to rely upon any other person or persons, however distinguished, even among ourselves.

The written record should be intelligently (*WEH NOTE: EQUINOX I, 1 has "intelligibly".*) prepared so that others may benefit from its study.

The Book John St. John published in the first number of the "Equinox" is an example of this kind of record by a very advanced student. It is not as simply written as we could wish, but will show the method.

The more scientific the record is, the better. Yet the emotions should be noted, as being some of the conditions.

Let then the record be written with sincerity and care; thus with practice it will be found more and more to approximate to the ideal.

II

Physical clairvoyance

Take a pack of (78) Tarot playing cards. Shuffle; cut. Draw one card. Without looking at it, try to name it. Write down the card you name, and the actual card. Repeat, and tabulate results.

This experiment is probably easier with an old genuine pack of Tarot cards, preferably a pack used for divination by some one who really understood the matter.

Remember that one should expect to name the right card once in 78 times. Also be careful to exclude all possibilities of obtaining the knowledge through the ordinary senses of sight and touch, or even smell.

There was once a man whose fingertips were so sensitive that he could feel the shape and position of the pips and so judge the card correctly.

It is better to try first the easier form of the experiment, by guessing only the suit.

Remember that in 78 experiments you should obtain 22 trumps and 14 of each other suit; so that without any clairvoyance at all, you can guess right twice in 7 times (roughly) by calling trumps each time.

Note that some cards are harmonious.

Thus it would not be a bad error to call the five of Swords ("The Lord of Defeat") instead of the ten of Swords ("The Lord of Ruin"). But to call the Lord of Love (2 Cups) for the Lord of Strife (5 Wands) would show that you were getting nothing right.

Similarly a card ruled by Mars would be harmonious with a 5, a card of Gemini with "The Lovers".

These harmonies must be thoroughly learnt, according to the numerous tables given in 777.

As you progress you will find that you are able to distinguish the suit correctly three times in four and that very few indeed inharmonious errors occur, while in 78 experiments you are able to name the card aright as many as 15 or 20 times.

When you have reached this stage, you may be admitted for examination; and in the event of your passing you will be given more complex and difficult exercises.

III

Asana - Posture

You must learn to sit perfectly still with every muscle tense for long periods.

You must wear no garments that interfere with the posture in any of these experiments.

The first position: (The God). Sit in a chair; head up, back straight, knees together, hands on knees, eyes closed.

The second position: (The Dragon). Kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs.

The third position: (The Ibis). Stand, hold left ankle with right hand, (*WEH NOTE: The EQUINOX version adds: "(and alternately practise right ankle in left hand, &c.)"*.) free forefinger on lips.

The fourth position: (The Thunderbolt). Sit; left heel pressing up anus, right foot poised on its toes, the heel covering the phallus; arms stretched out over the knees; head and back straight.

Various things will happen to you while you are practising these positions; they must be carefully analysed and described.

Note down the duration of practice; the severity of the pain (if any) which accompanies it, the degree of

rigidity attained, and any other pertinent matters.

When you have progressed up to the point that a saucer filled to the brim with water and poised upon the head does not spill one drop during a whole hour, and when you can no longer perceive the slightest tremor in any muscle; when, in short, you are perfectly steady and easy, you will be admitted for examination; and, should you pass, you will be instructed in more complex and difficult practices.

IV

Pranayama - Regularisation of the Breathing

At rest in one of your positions, close the right nostril with the thumb of the right hand and breathe out slowly and completely through the left nostril, while your watch marks 20 seconds. Breathe in through the same nostril for 10 seconds. Changing hands, repeat with the other nostril. Let this be continuous for one hour.

When this is quite easy to you, increase the periods to 30 and 15 seconds.

When this is quite easy to you, but not before, breathe out for 15 seconds, in for 15 seconds, and hold the breath for 15 seconds.

When you can do this with perfect ease and comfort for a whole hour, practice breathing out for 40 and in for 20 seconds.

This being attained, practice breathing out for 20, in for 10, holding the breath for 30 seconds.

When this has become perfectly easy to you, you may be admitted for examination, and should you pass, you will be instructed in more complex and difficult practices.

You will find that the presence of food in the stomach, even in small quantities, makes the practices very difficult.

Be very careful never to overstrain your powers; especially never get so short of breath that you are compelled to breathe out jerkily or rapidly.

Strive after depth, fullness, and regularity of breathing.

Various remarkable phenomena will very probably occur during these practices. They must be carefully analysed and recorded.

V

Dharana - Control of Thought

Constrain the mind to concentrate itself upon a single simple object imagined.

The five tatwas are useful for this purpose; they are: a black oval; a blue disk; a silver crescent; a yellow square; a red triangle.

Proceed to combinations of simple objects; e.g. a black oval within a yellow square, and so on.

Proceed to simple moving objects, such as a pendulum swinging, a wheel revolving, etc. Avoid living objects.

Proceed to combinations of moving objects, e.g. a piston rising and falling while a pendulum is swinging. The relation between the two movements should be varied in different experiments.

Or even a system of flywheels, eccentrics, and governor.

During these practices the mind must be absolutely confined to the object determined upon; no other thought must be allowed to intrude upon the consciousness. The moving systems must be regular and harmonious.

Note carefully the duration of the experiments, the number and nature of the intruding thoughts, the tendency of the object itself to depart from the course laid out for it, and any other phenomena which may present themselves. Avoid overstrain; this is very important.

Proceed to imagine living objects; as a man, preferably some man known to, and respected by, yourself.

In the intervals of these experiments you may try to imagine the objects of the other senses, and to concentrate upon them.

For example, try to imagine the taste of chocolate, the smell of roses, the feeling of velvet, the sound of a waterfall or the ticking of a watch.

Endeavour finally to shut out all objects of any of the senses, and prevent all thoughts arising in your mind. When you feel you have attained some success in these practices, apply for examination, and should you pass, more complex and difficult practices will be prescribed for you.

VI

Physical limitations

It is desirable that you should discover for yourself your physical limitations.

To this end ascertain for how many hours you can subsist without food or drink before your working capacity is seriously interfered with.

Ascertain how much alcohol you can take, and what forms of drunkenness assail you.

Ascertain how far you can walk without once stopping; likewise with dancing, swimming, running, etc.

Ascertain for how many hours you can do without sleep.

Test your endurance with various gymnastic exercises, club swinging, and so on.

Ascertain for how long you can keep silence.

Investigate any other capacities and aptitudes which may occur to you.

Let all these things be carefully and conscientiously recorded; for according to your powers will it be demanded of you.

VII

A Course of Reading

The object of most of the foregoing practices will not at first be clear to you; but at least (who will deny it?) they have trained you in determination, accuracy, introspection, and many other qualities which are valuable to all men in their ordinary avocations, so that in no case will your time have been wasted.

That you may gain some insight into the nature of the Great Work which lies beyond these elementary trifles, however, we should mention that an intelligent person may gather more than a hint of its nature from the following books, which are to be taken as serious and learned contributions to the study of Nature, though not necessarily to be implicitly relied upon.

The Yi King (S.B.E. Series, Oxford University Press.)

The Tao Teh King (S.B.E. Series.)

Tannhauser, by A. Crowley.

The Upanishads.

The Bhagavad-Gita.

The Voice of the Silence.

Raja Yoga, by Swami Vivekananda.

The Shiva Sanhita.

The Aphorisms of Patanjali.

The Sword of Song.

The Book of the Dead.

Rituel et Dogme de la Haute Magie.

The Book of the Sacred Magic of Abramelin the Mage.

The Goetia.

The Hathayoga Pradipika.

The Spiritual Guide of Molinos.

Erdmann's History of Philosophy.

The Star in the West (Captain Fuller).

The Dhammapada (S.B.E. Series, Oxford University Press).

The Questions of King Milinda (S.B.E. Series).

777 vel Prolegomena, etc..

Varieties of Religious Experience (James).

Kabbala Denudata.

Konx Om Pax.

Careful study of these books will enable the pupil to speak in the language of his master, and facilitate communications with him.

The pupil should endeavour to discover the fundamental harmony of these very varied works; for this purpose he will find it best to study the most extreme divergencies side by side.

He may at any time that he wishes apply for examination in this course of reading.

During the whole of this elementary study and practice he will do wisely to seek out and attach himself to, a master, one competent to correct him and advise him. Nor should he be discouraged by the difficulty of finding such a person.

Let him further remember that he must in no wise rely upon, or believe in, that master. He must rely entirely upon himself, and credit nothing whatever but that which lies within his own knowledge and experience.

As in the beginning, so at the end, we here insist upon the vital importance of the written record as the only possible check upon error derived from the various qualities of the experimenter.

Thus let the work be accomplished duly; yea, let it be accomplished duly.

(If any really important or remarkable results should occur, or if any great difficulty presents itself, the A.:. A.:. should be at once informed of the circumstances.)

LIBER O VEL MANVS ET SAGITTAE SVB FIGVR VI

A.'. A.'. Publication in Class B.

Imprimatur:

D.D.S.Praemonstrator

O.S.V.Imperator

N.S.F.Cancellarius

These are all halftone photos of a single human in a black Tau robe, barefoot with hood completely closed over the face. The hood displays a six-pointed figure on the forehead — presumably the radiant eye of Horus of the A.'. A.'. , but the rendition is too poor in detail. There is a cross pendant over the heart. The ten panels are numbered in white in the upper left, but the numerals are very dim even in the 1st edition (some blurred out entirely in the Weiser edition).

The panels are identified by two columns of numbered captions, 1 to 6 to the left and 7 to 10 to the right. The description is bottom to top and left to right:

"1. Earth: the god Set fighting." Frontal figure. Rt. foot pointed to the fore and angled slightly outward with weight on ball of foot. Lf. heel touching Rt. heel and foot pointed left. Arms form a diagonal with body, right above head and in line with left at waist height. Hands palmer and open with fingers outstretched and together. Head erect.

"2. Air: The god Shu supporting the sky." Frontal. Heels together and slightly angled apart to the front, flat on floor. Head down. Arms angled up on either side of head about head 1.5 ft. from head to wrist and crooked as if supporting a ceiling just at head height with the finger tips. The palms face upward and the backs of the hands away from the head. Thumbs closed to side of palms. Fingers straight and together.

"3. Water: the goddess Auramoth." Same body and foot position as #2, but head erect. Arms are brought down over the chest so that the thumbs touch above the heart and the backs of the hands are to the front. The fingers meet below the heart, forming between thumbs and fingers the descending triangle of water.

"4. Fire: the goddess Thoum-aesh-neith." Frontal. Head and body like #3. Arms are angled so that the

thumbs meet in a line over the brow. Palmer side facing. Fingers meet above head, forming between thumbs and fingers the ascending triangle of fire.

"5,6. Spirit: the rending and closing of the veil." Head erect in both. #5 has the same body posture as #1, except that the left and right feet are countercharged and flat on the floor. Arms and hands are crooked forward at shoulder level such that the hands appear to be clawing open a split veil — hands have progressed to a point that the forearms are invisible, being directly pointed at the front. Upper arms are flat and horizontal in the plain of the image. #6. has the same body posture as #1, feet in same position as #1 but flat to the floor. The arms are elbow down against abdomen, with hands forward over heart in claws such that the knuckles are touching. Passing from #5 to #6 or vice versa is done by motion of shoulders and rotation of wrists. This is different from the other sign of opening the veil, the Sign of the Enterer, with is done with hands flat palm to palm and then spread without rotation of wrists.

"7-10. The L V X signs."

"7. + Osiris slain — the cross." Body and feet as in #2. Head bowed. Arms directly horizontal from the shoulders in the plane of the image. Hands with fingers together, thumbs to side of palm and palmer side forward. The tau shape of the robe dominates the image.

"8. L Isis mourning — the Svastica." The body is in semi-profile, head down slightly and facing right of photograph. The arms, hands, legs and feet are positioned to define a swastika. Left foot flat, carrying weight and angled toward the right of the photo. Right foot toe down behind the figure to the left in the photo. Right upper arm due left in photo and forearm vertical with fingers closed and pointing upward. Left arm smoothly canted down to the right of photo, with fingers closed and pointed down.

"9. V Typhon — the Trident." Figure frontal and standing on tip toe, toes forward and heels not touching. Head back. Arms angled in a "V" with the body to the top and outward in the plain of the photo. Fingers and thumbs as #7, but continuing the lines of the arms.

"10. X Osiris risen — the Pentagram." Body and feet as in #7. Head directly frontal and level. Arms crossed over heart, right over left with hands extended, fingers closed and thumb on side such that the palms rest on the two opposite shoulders.}



LIBER O
VEL
MANVS ET SAGITTAE
SVB FIGVRA

VI +

I.

1. This book is very easy to misunderstand; readers are asked to use the most minute critical care in the study of it, even as we have done in its preparation.

2. In this book it is spoken of the Sephiroth and the Paths; of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist.

It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.

3. The advantages to be gained from them are chiefly these:

("a") A widening of the horizon of the mind.

("b") An improvement of the control of the mind.

4. The student, if he attains any success in the following practices, will find himself confronted by things (ideas or {13} beings) too glorious or too dreadful to be described. It is essential that he remain the master of all that he beholds, hears or conceives; otherwise he will be the slave of illusion, and the prey of madness.

Before entering upon any of these practices, the student should be in good health, and have attained a fair mastery of Asana, Pranayama and Dharana.

5. There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting-place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun.

It is desirable that the student should never attach to any result the importance which it at first seems to possess.

6. First, then, let us consider the Book "777" and its use; the preparation of the Place; the use of the Magic Ceremonies; and finally the methods which follow in Chapter V. "Viator in Regnis Arboris," and in Chapter VI. "Sagitta trans Lunam."

(In another book will it be treated of the Expansion and Contraction of Consciousness; progress by slaying the Chakkrams; progress by slaying the Pairs of Opposites; the methods of Sabhapaty Swami, &c., &c.)

II.

1. The student must FIRST obtain a thorough knowledge of "Book 777", especially of columns i., ii., iii., v.,

vi., vii., ix., xi., xii., xiv., xv., xvi., xvii., xviii., xix., xxxiv., xxxv., xxxviii., {14} xxxix., xl., xli., xlii., xlv., liv., lv., lix., lx., lxi., lxiii., lxx., lxxv., lxxvii., lxviii., lxxix., lxxx., lxxxi., lxxxiii., xcvi., xcvi., xcix., c., ci., cxvii., cxviii., cxxxvii., cxxxviii., cxxxix., clxxv., clxxvi., clxxvii., clxxxii.

When these are committed to memory, he will begin to understand the nature of these correspondences. ("See" Illustrations "The Temple of Solomon the King" in this number. Cross references are given.)

2. If we take an example, the use of the table will become clear.

Let us suppose that you wish to obtain knowledge of some obscure science.

In column xlv., line 12, you will find "Knowledge of Sciences."

By now looking up line 12 in the other columns, you will find that the Planet corresponding is Mercury, its number eight, its lineal figures the octagon and octagram. The God who rules that planet Thoth, or in Hebrew symbolism Tetragrammaton Adonai and Elohim Tzabaoth, its Archangel Raphael, its Choir of Angels Beni Elohim, its Intelligence Tiriel, its Spirit Taphtatharath, its colours Orange (for Mercury is the Sphere of the Sephira Hod, 8), Yellow, Purple, Grey, and Indigo rayed with Violet; its Magical Weapon the Wand or Caduceus, its Perfumes Mastic and others, its sacred plants Vervain and others, its jewel the Opal or Agate; its sacred animal the Snake, &c., &c.

3. You would then prepare your Place of Working accordingly. In an orange circle you would draw an eight-pointed star of yellow, at whose points you would place eight lamps. The Sigil of the Spirit (which is to be found in Cornelius {15} Agrippa and other books) you would draw in the four colours with such other devices as your experience may suggest.

4. And so on. We cannot here enter at length into all the necessary preparations; and the student will find them fully set forth in the proper books, of which the "Goetia" is perhaps the best example.

These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he have any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.

The general purpose of all this preparation is as follows:

5. Since the student is a man surrounded by material objects, if it be his wish to master one particular idea, he must make every material object about him directly suggest that idea. Thus in the ritual quoted, if his glance fall upon the lights, their number suggests Mercury; he smells the perfumes, and again Mercury is brought to his mind. In other words, the whole magical apparatus and ritual is a complex system of mnemonics.

[The importance of these lies principally in the fact that particular sets of images that the student may meet in his wanderings correspond to particular lineal figures, divine names, &c. and are controlled by them. As to the possibility of producing results external to the mind of the seer ("objective," in the ordinary common sense acceptance of the term) we are here silent.]

6. There are three important practices connected with all forms of ceremonial (and the two Methods which later we shall describe). These are: {16}

(1) Assumption of God-forms.

(2) Vibration of Divine Names.

(3) Rituals of "Banishing" and "Invoking".

These, at least, should be completely mastered before the dangerous Methods of Chapters V. and VI. are attempted.

III

1. The Magical Images of the Gods of Egypt should be made thoroughly familiar. This can be done by studying them in any public museum, or in such books as may be accessible to the student. They should then be carefully painted by him, both from the model and from memory.

2. The student, seated in the "God" position, or in the characteristic attitude of the God desired, should then imagine His image as coinciding with his own body, or as enveloping it. This must be practised until mastery of the image is attained, and an identity with it and with the God experienced.

It is a matter for very great regret that no simple and certain test of success in this practice exists.

3. The Vibration of God-names. As a further means of identifying the human consciousness with that pure portion of it which man calls by the name of some God, let him act thus:

4. ("a") Stand with arms outstretched. ("See" illustration.)

("b") Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

("c") Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet. {17}

("d") The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus, ["See" Illustration in Vol. I. No. 1, "Blind Force."] and at the same time imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

("e") Then withdraw the left foot, and place the right forefinger upon the lips, so that you are in the characteristic position of the God Harpocrates ["See" Illustration in Vol. I. No. 1, "The Silent Watcher."]

5. It is a sign that the student is performing this correctly when a single "Vibration" entirely exhausts his physical strength. It should cause him to grow hot all over, or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe, and not from himself.

In both the above practices all consciousness of anything but the God-form and name should be absolutely blotted out; and the longer it takes for normal perception to return, the better. {18}

IV

I. The Rituals of the Pentagram and Hexagram must be committed to memory; they are as follows:

The Lesser Ritual of the Pentagram

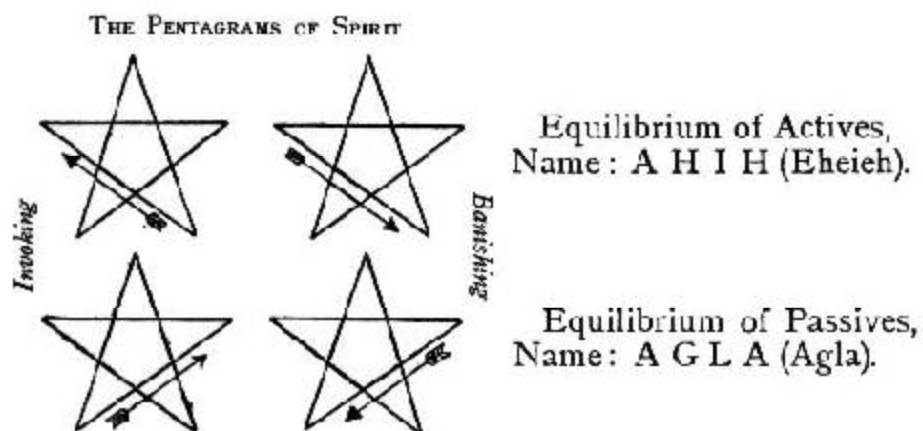
- (i) Touching the forehead say Ateh (Unto Thee).
 - (ii) Touching the breast say Malkuth (The Kingdom).
 - (iii) Touching the right shoulder, say ve-Geburah (and the Power).
 - (iv) Touching the left shoulder, say ve-Gedulah (and the Glory).
 - (v) Clasp the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
 - (vi) Turning to the East make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say ("i.e." vibrate) I H V H.
 - (vii) Turning to the South, the same, but say A D N I.
 - (viii) Turning to the West, the same, but say A H I H.
 - (ix) Turning to the North, the same, but say A G L A.
- Pronounce: Ye-ho-wau, Adonai, Eheieh, Agla.
- (x) Extending the arms in the form of a Cross say:
 - (xi) Before me Raphael;
 - (xii) Behind me Gabriel;
 - (xiii) On my right hand Michael.
 - (xiv) On my left hand Auriel;
 - (xv) For about me flames the Pentagram,
 - (xvi) And in the Column stands the six-rayed Star.
 - (xvii-xxi) Repeat (i) to (v), the Qabalistic Cross. {19}

The Greater Ritual of the Pentagram.

The Pentagrams are traced in the air with the sword or other weapon, the name spoken aloud, and the signs used, as illustrated.

THE PENTAGRAMS OF SPIRIT

The Signs of the Portal ("see" Illustrations): Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain (actives), and then bring them together as if closing it up again and let them fall to the side (passives).



(The Grade of the "Portal" is particularly attributed to the element of Spirit; it refers to the Sun; the Paths of Samekh, Nun and Ayin, are attributed to this degree.<> See "777" lines 6 and 31 bis).

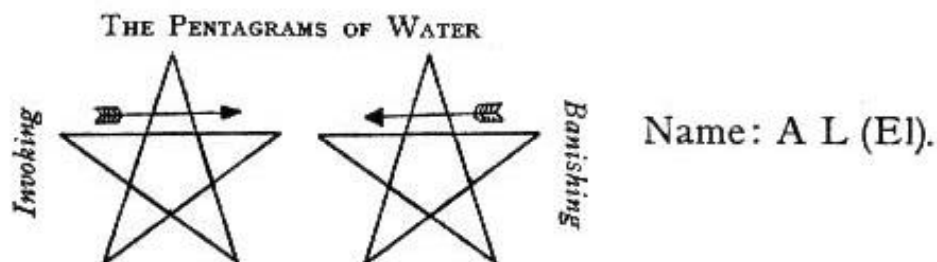
THE PENTAGRAMS OF FIRE.



{20} The signs of 4 Degree = 7 Square: Raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle ("See" illustration).

(The Grade of 4 Degree = 7 Square is particularly attributed to the element Fire; it refers to the planet Venus; the paths of Qof, Tzaddi and Peh are attributed to this degree. For other attributions "see" "777" lines 7 and 31).

THE PENTAGRAMS OF WATER.



The signs of 3 Degree = 8 Square: Raise the arms till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle apex downwards. ("See" illustration).

(The Grade of 3 Degree = 8 Square is particularly attributed to the element of Water; it refers to the planet Mercury; the paths of Resh and Shin are attributed to this degree. For other attributions "see" "777", lines 8 and 23).

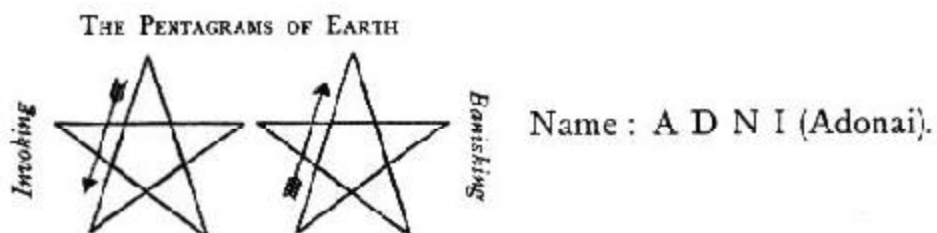
THE PENTAGRAMS OF AIR.



The signs of 2 Degree = 9 Square: Stretch both arms upwards and outwards, the elbows bent at right angles, the hands bent back, the palms upwards as if supporting a weight. ("See" illustration). {21}

(The Grade of 2 Degree = 9 Square is particularly attributed to the element Air; it refers to the Moon; the path of Taw is attributed to this degree. For other attributions "see" "777" lines 9 and 11).

THE PENTAGRAMS OF EARTH



The Sign of 1 Degree = 10 Square: Advance the right foot, stretch out the right hand upwards and forwards, the left hand downwards and backwards, the palms open.

(The Grade of 1 Degree = 10 Square is particularly attributed to the element of Earth, "See" "777" lines 10 and 32 bis).

The Lesser Ritual of the Hexagram.

This ritual is to be performed after the "Lesser Ritual of the Pentagram".

(i) Stand upright, feet together, left arm at side, right across body, holding the wand or other weapon upright in the median line. Then face East and say:

(ii) I.N.R.I.

Yod. Nun. Resh. Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Apophis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, IAO. {22}

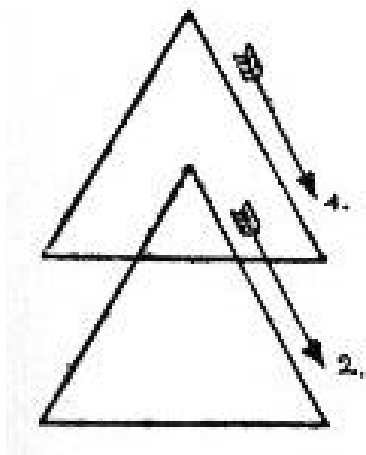
(iii) Extend the arms in the form of a cross, and say: "The Sign of Osiris Slain." ("See" Illustration).

(iv) Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say, "The Sign of the Mourning of Isis." ("See" Illustration).

(v) Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say, "The Sign of Apophis and Typhon." ("See" Illustration).

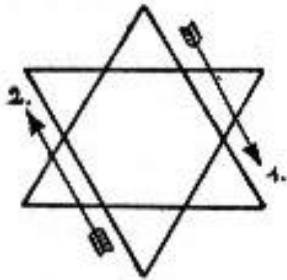
(vi) Cross the arms on the breast, and bow the head and say, "The Sign of Osiris Risen." ("See" Illustration).

(vii) Extend the arms again as in (iii) and cross them again as in (vi) saying: "L.V.X., Lux, the Light of the Cross".

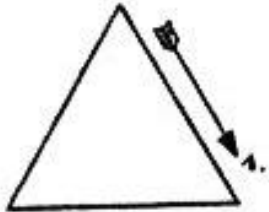


(viii) With the magical weapon trace the Hexagram of Fire in the East, saying, "Ararita" (Aleph-Resh-Aleph-Resh-Yod-Taw-Aleph). This Word consists of the initials of a sentence which means "One is His Beginning: One is His Individuality: His Permutation is One."

This hexagram consists of two equilateral triangles, both apices pointed upwards. Begin at the top of the upper {23} triangle and trace it in a dextro-rotary direction. The top of the lower triangle should coincide with the central point of the upper triangle.



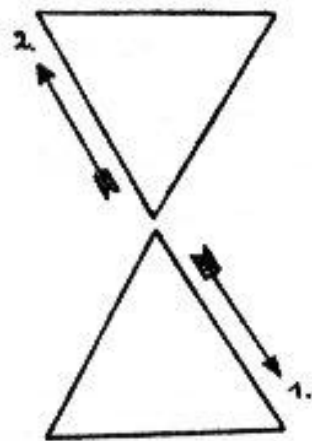
(ix) Trace the Hexagram of Earth in the South, saying "ARARITA." This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.



(x) Trace the Hexagram of Air in the West, saying "ARARITA." This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.

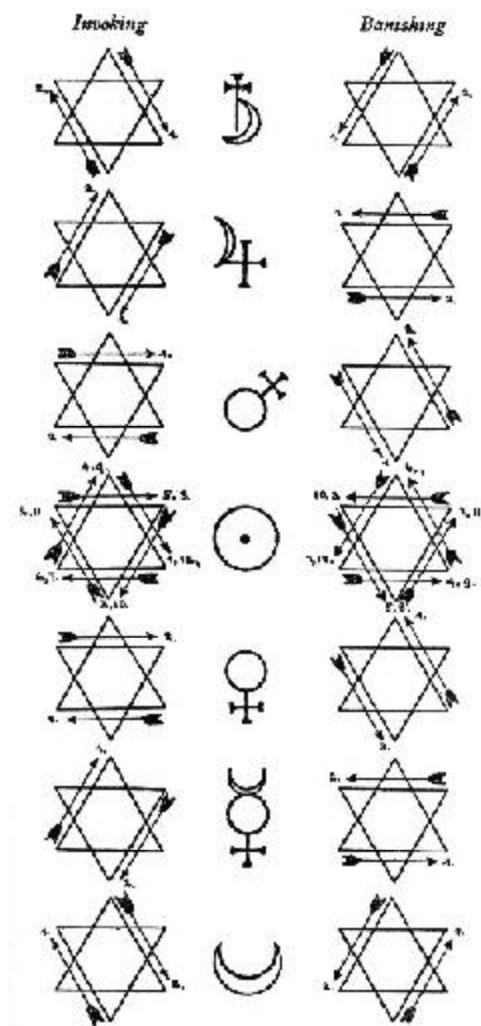


(xi) Trace the hexagram of Water in the North, saying "ARARITA." This hexagram has the lower triangle placed above the upper, so that their apices coincide.



(xii) Repeat (i-vii)

The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed. {24}



"The Greater Ritual of the Hexagram"

To invoke or banish planets or zodiacal signs.

The Hexagram of Earth alone is used. Draw the hexagram, Jupiter beginning from the point which is attributed to the planet you are dealing with. ("See" "777" col. lxxxiii).

Thus to invoke Jupiter begin from the Mars right-hand point of the lower triangle, dextro-rotary and complete; then trace the upper triangle from its left hand point and complete.

Trace the astrological sigil I of the planet in the centre of your hexagram.

For the Zodiac use the hexagram of the planet which rules the sign you require ("777", col. cxxxviii); but draw the astrological sigil of the sign, instead of that of the planet.

For Caput and Cauda Draconis use the lunar hexagram, with the sigil of Caput Draconis or Cauda Draconis.

To banish, reverse the hexagram.

In all cases use a conjuration first with Ararita, and next with the name of the God corresponding to the planet or sign you are dealing with.

The Hexagrams pertaining to the planets are as in plate on preceding page.

2. These rituals should be practised until the figures drawn appear in flame, in flame so near to physical flame that it would perhaps be visible to the eyes of a bystander, were one present. It is alleged that some persons have attained the power of actually kindling fire by these means. Whether this be so or not, the power is not one to be aimed at.

3. Success in "banishing" is known by a "feeling of cleanliness" in the atmosphere; success in "invoking" by a "feeling of holiness." It is unfortunate that these terms are so vague.

But at least make sure of this: that any imaginary figure or being shall instantly obey the will of the student,

when he uses the appropriate figure. In obstinate cases, the form of the appropriate God may be assumed.

4. The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the "Preliminary Invocation" in the "Goetia" as well as a special invocation to suit the nature of his working.

5. Success in these verbal invocations is so subtle a {26} matter, and its grades so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.

V

1. Let the student be at rest in one of his prescribed positions, having bathed and robed with the proper decorum. Let the place of working be free from all disturbance, and let the preliminary purifications, banishings and invocations be duly accomplished, and, lastly, let the incense be kindled.

2. Let him imagine his own figure (preferably robed in the proper magical garments and armed with the proper magical weapons) as enveloping his physical body, or standing near to and in front of him.

3. Let him then transfer the seat of his consciousness to that imagined figure; so that it may seem to him that he is seeing with its eyes, and hearing with its ears.

This will usually be the great difficulty of the operation.

4. Let him then cause that imagined figure to rise in the air to a great height above the earth.

5. Let him then stop and look about him. (It is sometimes difficult to open the eyes.)

6. Probably he will see figures approaching him, or become conscious of a landscape.

Let him speak to such figures, and insist upon being answered, using the proper pentagrams and signs, as previously taught.

7. Let him travel about at will, either with or without guidance from such figure or figures. {27}

8. Let him further employ such special invocations as will cause to appear the particular places he may wish to visit.

9. Let him beware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks.

Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such a case cause him to shrivel or decay.

10. Practice will make the student infinitely wary in these matters.

11. It is usually quite easy to return to the body, but should any difficulty arise, practice (again) will make the imagination fertile. For example, one may create in thought a chariot of fire with white horses, and command the charioteer to drive earthwards.

It might be dangerous to go too far, or to stay too long; for fatigue must be avoided.

The danger spoken of is that of fainting, or of obsession, or of loss of memory or other mental faculty.

12. Finally, let the student cause his imagined body in which he supposes himself to have been travelling to coincide with the physical, tightening his muscles, drawing in his breath, and putting his forefinger to his lips. Then let him “awake” by a well-defined act of will, and soberly and accurately record his experiences.

It may be added that this apparently complicated experiment is perfectly easy to perform. It is best to learn by “travelling” with a person already experienced in the matter. Two or three experiments will suffice to render the student confident and even expert. See also “The Seer”, pp. 295-333.

VI

1. The previous experiment has little value, and leads to few results of importance. But it is susceptible of a development which merges into a form of Dharana — concentration — and as such may lead to the very highest ends. The principal use of the practice in the last chapter is to familiarise the student with every kind of obstacle and every kind of delusion, so that he may be perfect master of every idea that may arise in his brain, to dismiss it, to transmute it, to cause it instantly to obey his will.

2. Let him then begin exactly as before, but with the most intense solemnity and determination.

3. Let him be very careful to cause his imaginary body to rise in a line exactly perpendicular to the earth’s tangent at the point where his physical body is situated (or to put it more simply, straight upwards).

4. Instead of stopping, let him continue to rise until fatigue almost overcomes him. If he should find that he has stopped without willing to do so, and that figures appear, let him at all costs rise above them.

Yea, though his very life tremble on his lips, let him force his way upward and onward! 5. Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God Himself that a Voice issues bidding him stay and be content, let him struggle on, ever on.

6. At last there must come a moment when his whole {29} being is swallowed up in fatigue, overwhelmed by its own inertia.*

* This in case of failure. The results of success are so many and wonderful that no effort is here made to describe them. They are classified, tentatively, in the “Herb Dangerous,” Part II., “infra”.

Let him sink (when no longer can he strive, though his tongue be bitten through with the effort and the blood gush from his nostrils) into the blackness of unconsciousness; and then, on coming to himself, let him write down soberly and accurately a record of all that hath occurred, yea a record of all that hath occurred.

EXPLICIT

[A book of Elementary Invocations is in preparation, and will be issued in Number 3.]

ASTARTE
vel
Liber BERYLLI
sub figura CLXXV

A.. A..

Publication in Class B.

Imprimatur:

N. Fra A.. A..

0. This is the Book of Uniting Himself to a particular Deity by devotion.

1. *Considerations before the Threshold.* First concerning the choice of a particular Deity. This matter is of no import, sobeit that thou choose one suited to thine own highest nature. Howsoever, this method is not so suitable for gods austere as Saturn, or intellectual as Thoth. But for such deities as in themselves partake in anywise of love it is a perfect mode.
2. *Concerning the prime method of this Magick Art.* Let the devotee consider well that although Christ and Osiris be one, yet the former is to be worshipped with Christian, and the latter with Egyptian rites. And this although the rites themselves are ceremonially equivalent. There should, however, be *one* symbol declaring the transcending of such limitations; and with regard to the Deity also, there should be some *one* affirmation of his identity both with all other similar gods of other nations, and with the Supreme of whom all are but partial reflections.
3. *Concerning the chief place of devotion.* This is the Heart of the Devotee, and should be symbolically represented by that room or spot which he loves best. And the dearest spot therein shall be the shrine of his temple. It is most convenient if this shrine and altar should be sequestered in woods, or in a private grove, or garden. But let it be protected from the profane.
4. *Concerning the Image of the Deity.* Let there be an image of the Deity; first because in meditation there is mindfulness induced thereby; and second because a certain power enters and inhabits it by virtue of the ceremonies; or so it is said, and We deny it not. Let this image be the most beautiful and perfect which the devotee is able to procure; or if he be able to paint or to carve the same, it is all the better. As for Deities with whose nature no Image is compatible, let them be worshipped in an empty shrine. Such are Brahma, and Allah. Also some postcaptivity conceptions of Jehovah.
5. *Further concerning the shrine.* Let this shrine be furnished appropiately as to its ornaments, according to the book 777. With ivy and pine-cones, that is to say, for Bacchus, and let lay before him both grapes and wine. So also for Ceres let there be corn, and cakes; or for Diana moon-wort and pale herbs, and

pure water. Further it is well to support the shrine with talismans of the planets, signs and elements appropriate. But these should be made according to the right Ingenium of the Philosophus by the light of the Book 777 during the course of his Devotion. It is also well, nevertheless, if a magick circle with the right signs and names be made beforehand.

6. *Concerning the Ceremonies.* Let the Philosophus prepare a powerful Invocation of the particular Deity according to his Ingenium. But let it consist of these several parts:

First, an Imprecation, as of a slave unto his Lord.

Second, an Oath, as of a vassal to his Liege.

Third, a Memorial, as of a child to his Parent.

Fourth, an Orison, as of a Priest unto his God.

Fifth, a Colloquy, as of a Brother with his Brother.

Sixth, a Conjuraton, as to a Friend with his Friend.

Seventh, a Madrigal, as of a Lover to his Mistress.

And mark well that the first should be of awe, the second of fealty, the third of dependence, the fourth of adoration, the fifth of confidence, the sixth of comradeship, the seventh of passion.

7. *Further concerning the ceremonies.* Let then this Invocation be the principal part of an ordered ceremony. And in this ceremony let the Philosophus in no wise neglect the service of a menial. Let him sweep and garnish the place, sprinkling it with water or with wine as is appropriate to the particular Deity, and consecrating it with oil, and with such ritual as may seem him best. And let all be done with intensity and minuteness.

8. *Concerning the period of devotion, and the hours thereof.* Let a fixed period be set for the worship; and it is said that the least time is nine days by seven, and the greatest seven years by nine. And concerning the hours, let the Ceremony be performed every day thrice, or at least once, and let the sleep of the Philosophus be broken for some purpose of devotion at least once in every night.

Now to some it may seem best to appoint fixed hours for the ceremony, to others it may seem that the ceremony should be performed as the spirit moves them so to do: for this there is no rule.

9. *Concerning the Robes and Instruments.* The Wand and Cup are to be chosen for this Art; never the Sword or Dagger, never the Pantacle, unless that Pantacle chance to be of a nature harmonious. But even so it is best to keep the Wand and Cup, and if one must choose, the Cup.

For the Robes, that of a Philosophus, or that of an Adept Within is most suitable; or, the robe best fitted for the service of the particular Deity, as a bassara for Bacchus, a white robe for Vesta. So also, for Vesta, one might use for instrument the Lamp; or the sickle, for Chronos.

10. *Concerning the Incense and Libations.* The incense should follow the nature of the particular Deity; as, mastic for Mercury, dittany for Persephone. Also the libations, as, a decoction of nightshade for Melancholia, or of Indian hemp for Uranus.

11. *Concerning the harmony of the ceremonies.* Let all these things be rightly considered, and at length, in language of the utmost beauty at the command of the Philosophus, accompanied, if he has skill, by music, and interwoven, if the particular Deity be jocund, with dancing. And all being carefully prepared and rehearsed, let it be practised daily until it be wholly rhythmical with his aspiration, and as it were, a part of his being.

12. *Concerning the variety of the ceremonies.* Now, seeing that every man differeth essentially from every other man, albeit in essence he is identical, let also these ceremonies assert their identity by their diversity. For this reason do We leave much herein to the right Ingenium of the Philosophus.
13. *Concerning the life of the devotee.* First, let his way of life be such as is pleasing to the particular Deity. Thus to invoke Neptune, let him go a-fishing; but if Hades, let him not approach the water that is hateful to Him.
14. *Further, concerning the life of the devotee.* Let him cut away from his life any act, word, or thought, that is hateful to the particular Deity; as, unchastity in the case of Artemis, evasions in the case of Ares. Besides this, he should avoid all harshness or unkindness of any kind in thought, word, or deed, seeing that above the particular Deity is One in whom all is One. Yet also he may deliberately practise cruelties, where the particular Deity manifests His Love in that manner, as in the case of Kali, and of Pan. And therefore, before the beginning of his period of devotion, let him practise according to the rules of Liber Jugorum.
15. *Further concerning the life of the devotee.* Now, as many are fully occupied with their affairs, let it be known that this method is adaptable to the necessities of all.

And We bear witness that this which followeth is the Crux and Quintessence of the whole Method.

First, if he have no Image, let him take anything soever, and consecrate it as an Image of his God. Likewise with his robes and instruments, his suffumigations and libations: for his Robe hath he not a nightdress; for his instrument a walking stick; for his suffumigation a burning match; for his libation a glass of water?

But let him consecrate each thing that he useth to the service of that particular Deity, and not profane the same to any other use.

16. *Continuation.* Next, concerning his time, if it be short. Let him labour mentally upon his Invocation, concentrating it, and let him perform this Invocation in his heart whenever he hath the leisure. And let him seize eagerly upon every opportunity for this.
17. *Continuation.* Third, even if he have leisure and preparation, let him seek ever to bring inward the symbols, so that even in his well ordered shrine the whole ceremony revolve inwardly in his heart, that is to say in the temple of his body, of which the outer temple is but an image. For in the brain is the shrine, and there is no Image therein; and the breath of man is the incense and the libation.
18. *Continuation.* Further concerning occupation. Let the devotee transmute within the alembic of his heart every thought, or word, or act into the spiritual gold of his devotion.
- As thus: eating. Let him say: "I eat this food in gratitude to my Deity that hath sent it to me, in order to gain strength for my devotion to Him."
- Or: sleeping. Let him say: "I lie down to sleep, giving thanks for this blessing from my Deity, in order that I may be refreshed for new devotion to Him."
- Or: reading. Let him say: "I read this book that I may study the nature of my Deity, that further knowledge of Him may inspire me with deeper devotion to Him."
- Or: working. Let him say: "I drive my spade into the earth that fresh flowers (fruit, or what not) may spring up to His glory, and that I, purified by toil, may give better devotion to Him."
- Or: whatever it may be that he is doing, let him reason it out in his own mind, drawing it

through circumstance and circumstance to that one end and conclusion of the matter. And let him not perform the act until he hath done this.

As it is written: Liber VII, cap. v. —

22. *Every breath, every word, every thought is an act of love with thee.*
23. *The beat of my heart is the pendulum of love.*
24. *The songs of me are the soft sighs:*
25. *The thoughts of me are very rapture:*
26. *And my deeds are the myriads of Thy Children, the stars and the atoms.*

And Remember Well, that if thou wert in truth a lover, all this wouldst thou do of thine own nature without the slightest flaw or failure in the minutest part thereof.

19. *Concerning the Lectons.* Let the Philosoꝝhus read solely in his copies of the holy books of Thelema, during the whole period of his devotion. But if he weary, then let him read books which have no part whatever in love, as for recreation.

But let him copy out each verse of Thelema which bears upon this matter, and ponder them, and comment thereupon. For therein is a wisdom and a magic too deep to utter in any other wise.

20. *Concerning the Meditations.* Herein is the most potent method of attaining unto the End, for him who is thoroughly prepared, being purified by the practice of the Transmutation of deed into devotion, and consecrated by the right performance of the holy ceremonies. Yet herein is danger, for that the Mind is fluid as quicksilver, and bordereth upon the Abyss, and is beset by many sirens and devils that seduce and attack it to destroy it. Therefore let the devotee beware, and precise accurately his meditations, even as a man should build a canal from sea to sea.

21. *Continuation.* Let then the Philosophus meditate upon all love that hath ever stirred him. There is the love of David and of Jonathan, and the love of Abraham and Isaac, and the love of Lear and Cordelia, and the love of Damon and Pythias, and the love of Sappho and Atthis, and the love of Romeo and Juliet, and the love of Dante and Beatrice, and the love of Paolo and Francesca, and the love of Caesar and Lucrezia Borgia, and the love of Aucassin and Nicolette, and the love of Daphnis and Chloe, and the love of Cornelia and Caius Gracchus, and the love of Bacchus and Ariadne, and the love of Cupid and Psyche, and the love of Endymion and Artemis, and the love of Demeter and Persephone, and the love of Venus and Adonis, and the love of Lakshmi and Vishnu, and the love of Siva and Bhavani, and the love of Buddha and Ananda, and the love of Jesus and John, and many more.

Also there is the love of many saints for their particular deity, as of St. Francis of Assisi for Christ, of Sri Sabhapaty Swami for Maheswara, of Abdullah Haji Shirazi for Allah, of St Ignatius Loyola for Mary, and many more.

Now do thou take one such story every night, and enact it in thy mind, grasping each identity with infinite care and zest, and do thou figure thyself as one of the lovers and thy Deity as the other. Thus do thou pass through all adventures of love, not omitting one; and to each do thou conclude: How pale a reflection is this of my love for this Deity!

Yet from each shalt thou draw some knowledge of love, some intimacy with love, that shall aid thee to perfect thy love. Thus learn the humility of love from one, its obedience from another, its intensity from a third, its purity from a fourth, its peace from yet a fifth.

So then thy love being made perfect, it shall be worthy of that perfect love of His.

22. *Further concerning meditation.* Moreover let the Philosophus imagine to himself that he hath indeed succeeded in his devotion, and that his Lord hath appeared to him, and that they converse as may be fitting.

23. *Concerning the Mysterious Triangle.* Now then as three cords separately may be broken by a child, while those same cords duly twisted may bind a giant, let the Philosophus learn to entwine these three methods of Magic into a Spell.

To this end let him understand that as they are One, because the end is one, so are they One because the method is One, even the method of turning the mind toward the particular Deity by love in every act.

And lest thy twine slip, here is a little cord that wrappeth tightly round and round all, even the Mantram or Continuous Prayer.

24. *Concerning the Mantram or Continuous Prayer.* Let the Philosophus weave the Name of the Particular Deity into a sentence short and rhythmical, as, for Artemis: epsilon-pi-epsilon-lambda-theta-omicron-nu, epsilon-pi-epsilon-lambda-theta-omicron-nu, Alpha-rho-tau-epsilon-mu-iota-sigma; or, for Shiva: Namō Shivaya namaha Aum; or, for Mary: Ave Maria; or for Pan, chi-alpha-iota-rho-epsilon Sigma-omega-tau-eta-rho kappa-omicron-sigma-mu-omicron-upsilon, Iota-omega Pi-alpha-nu, Iota-omega Pi-alpha-nu; or, for Allah: Hua Allahu alazi lailaha illa Hua.

Let him repeat this day and night without cessation mechanically in his brain, which is thus made ready for the advent of that Lord, and armed against all other.

25. *Concerning the Active and the Passive.* Let the Philosophus change from the active love of his particular Deity to a state of passive waiting, even almost a repulsion, the repulsion not of distaste, but of sublime modesty.

As it is written, Liber LXV.ii.59. I have called unto Thee, and I have journeyed unto Thee, and it availed me not. 60. I waited patiently, and Thou wast with me from the beginning.

Then let him change back to the Active, until a veritable rhythm is established between the states, as it were the swinging of a Pendulum. But let him reflect that a vast intelligence is required for this; for he must stand as it were almost without himself to watch those phases of himself, And to do this is a high Art, and pertaineth not altogether to the grade of Philosophus. Neither is it of itself helpful, but rather the reverse, in this especial practice.

26. *Concerning silence.* Now there may come a time in the course of this practice when the outward symbols of devotion cease, when the soul is as it were dumb in the presence of its God. Mark that this is not a cessation, but a transmutation of the barren seed of prayer into the green shoot of yearning. This yearning is spontaneous, and it shall be left to grow, whether it be sweet or bitter. For often times it is as the torment of hell in which the soul burns and writhes unceasingly. Yet it ends, and at its end continue openly thy Method.

27. *Concerning Dryness.* Another state wherein at times the soul may fall is this dark night. And this is indeed purifying in such depths that the soul cannot fathom it. It is less like pain than like death. But it is the necessary death that comes before the rising of a body glorified.

This state must be endured with fortitude; and no means of alleviating it may be employed. It may be broken up by the breaking up of the whole Method, and a return to the world without. This cowardice not only destroys the value of all that has gone before, but destroys the value of the Oath of Fealty that thou hast sworn, and makes thy Will a mockery to men and gods.

28. *Concerning the Deceptions of the Devil.* Note well that in this state of dryness a thousand seductions will lure thee away; also a thousand means of breaking thine oath in spirit without breaking it in letter. Against this thou mayst repeat the words of thine oath aloud again and again until the temptation be overcome.

Also the devil will represent to thee that it were much better for this operation that thou do thus and thus, and seek to affright thee by fears for thy health or thy reason.

Or he may send against thee visions worse than madness.

Against all this there is but one remedy, the Discipline of thine Oath. So then thou shalt go through ceremonies meaningless and hideous to thee, and blaspheme shalt thou against thy Deity and curse Him. And this mattereth little, for it is not thou, so be that thou adhere to the Letter of thine Obligation. For thy Spiritual Sight is closed, and to trust it is to be led unto the precipice, and hurled therefrom.

29. *Further of this matter.* Now also subtler than all these terrors are the Illusions of Success. For one instant's {WEH NOTE: Magick in Theory and Practice has "But one instant's..." } self-satisfaction or Expansion of thy Spirit, especially in this state of dryness, and thou art lost. For thou mayst attain the False Union with the Demon himself. Beware also of even the pride which rises from having resisted the temptations.

But so many and so subtle are the wiles of Choronzon that the whole world could not contain their enumeration.

The answer to one and all is the persistence in the literal fulfilment of the routine. Beware, then, last, of that devil {49} who shall whisper in thine ear that the letter killeth, but the spirit giveth life, and answer: Except a corn of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit.

Yet shalt thou also beware of disputation with the devil, and pride in the cleverness of thine answers to him. Therefore, if thou hast not lost the power of silence, let it be first and last employed against him.

30. *Concerning the Enflaming of the Heart.* Now learn that thy methods are dry, one and all. Intellectual exercises, moral exercises, they are not Love. Yet as a man, rubbing two dry sticks together for long, suddenly found a spark, so also from time to time will true love leap unasked into thy mediation. Yet this shall die and be reborn again and again. It may be that thou hast no tinder near.

In the end shall come suddenly a great flame and a devouring, and burn thee utterly.

Now of these sparks, and of these splutterings of flame, and of these beginnings of the Infinite Fire, thou shalt thus be aware. For the sparks thy heart shall leap up, and thy ceremony or meditation or toil shall seem of a sudden to go of its own will; and for the little flames this shall be increased in volume and intensity; and for the beginnings of the Infinite Fire thy ceremony shall be caught up unto ravishing song, and thy meditation shall be ecstasy, and thy toil shall be a delight exceeding all pleasure thou hast ever known.

And of the Great Flame that answereth thee it may not be spoken; for therein is the End of this Magick

Art of Devotion.

31. *Considerations with regard to the use of symbols.* It is to be noted that persons of powerful imagination, will, and intelligence have no need of these material symbols. There have been certain saints who are capable of love for an idea as such without it being otherwise than degraded by "idolising" it, to use this word in its true sense. Thus one may be impassioned of beauty, without even the need of so small a concretion of it as "The beauty of Apollo", the "beauty of roses", the "beauty of Attis". Such persons are rare; it may be doubted whether Plato himself attained to any vision of absolute beauty without attaching to it material objects in the first place. A second class is able to contemplate ideals through this veil; a third class need a double veil, and cannot think of the beauty of a rose without a rose before them. For such is this Method of most use; yet let them know that there is this danger therein, that they may mistake the gross body of the symbol for the idea made concrete thereby.

32. *Considerations of further danger to those not purged of material thought.* Let it be remembered that in the nature of the love itself is danger. The lust of the satyr for the nymph is indeed of the same nature as the affinity of Quicklime for water on the one hand, and of love of Ab for Ama on the other; so also is the triad Osiris, Isis, Horus like that of a horse, mare, foal, and of red, blue, purple. And this is the foundation of Correspondences.

But it were false to say "Horus is a foal" or "Horus is purple". One may say: "Horus resembles a foal in this respect, that he is the offspring of two complementary beings".

33. *Further of this matter.* So also many have said truly that all is one, and falsely that since earth is That One, and ocean is That One, therefore earth is ocean. Unto Him good is illusion, and evil is illusion; therefore good is evil. By this fallacy of logic are many men destroyed.

Moreover, there are those who take the image for the God; as who should say, my heart is in Tiphereth, and an Adeptus is in Tiphereth; I am therefore an adept.

And in this practice the worst danger is this, that the love which is its weapon should fail in one of two ways.

First, if the love lack any quality of love, so long is it not ideal love. For it is written of the Perfected One: "There is no member of my body which is not the member of some god." Therefore let not the Philosophus despise any form of love, but harmonise all. As it is written: Liber LXV, 32. "So therefore Perfection abideth not in the Pinnacles or in the Foundation, but in the harmony of One with all."

Second, if any part of this love exceed, there is disease therein. As, in the love of Othello for Desdemona, love's jealousy overcame love's tenderness, so may it be in this love of a particular Deity. And this is more likely, since in this divine love no element may be omitted.

It is by virtue of this completeness that no human love may in any way attain to more than to foreshadow a little part thereof.

34. *Concerning Mortifications.* These are not necessary to this method. On the contrary, they may destroy the concentration, as counter-irritants to, and so alleviations of, the supreme mortification which is the Absence of the Deity invoked.

Yet as in mortal love arises a distaste for food, or a pleasure in things naturally painful, this perversion should be endured and allowed to take its course. Yet not to the interference with natural bodily

health, whereby the instrument of the soul might be impaired.

And concerning sacrifices for love's sake, they are natural to this Method, and right.

But concerning voluntary privations and tortures, without use save as against the devotee, they are generally not natural to healthy natures, and wrong. For they are selfish. To scourge one's self serves not one's master; yet to deny one's self bread that one's child may have cake is the act of a true mother.

35. *Further concerning Mortifications.* If thy body, on which thou ridest, be so disobedient a beast that by no means will he travel in the desired direction, or if thy mind be baulkish and eloquent as Balaam's fabled Ass, then let the practice be abandoned. Let the shrine be covered in sackcloth, and do thou put on habits of lamentation, and abide alone. And do thou return most austerely to the practice of Liber Jugorum, testing thyself by a standard higher than that hitherto accomplished, and punishing effractions with a heavier goad. Nor do thou return to thy devotion until that body and mind are tamed and trained to all manner of peaceable going.
36. *Concerning minor methods adjuvant in the ceremonies. I. Rising on the planes.* By this method mayst thou assist the imagination at the time of concluding thine Invocation. Act as taught in Liber O, by the light of Liber 777.
37. *Concerning minor methods adjuvant in the ceremonies. II. Talismanic Magic.* Having made by thine Ingenium a talisman or pantacle to represent the particular Deity, and consecrated it with infinite love and care, do thou burn it ceremonially before the shrine, as if thereby giving up the shadow for the substance. But it is useless to do this unless thou do really in thine heart value the talisman beyond all else that thou hast.
38. *Concerning minor methods adjuvant in the ceremonies. III. Rehearsal.* It may assist if the traditional history of the particular Deity be rehearsed before him; perhaps this is best done in dramatic form. This method is the main one recommended in the "Exercitios Espirituales" of St Ignatius, whose work may be taken as a model. Let the Philosophus work out the legend of his own particular Deity, and apportioning days to events, live that life in imagination, exercising the five senses in turn, as occasion arises.
39. *Concerning minor matters adjuvant in the ceremonies. IV. Duresse.* This method consists in cursing a deity recalcitrant; as, threatening ceremonially "to burn the blood of Osiris, and to grind down his bones to power." This method is altogether contrary to the spirit of love unless the particular Deity be himself savage and relentless; as Jehovah or Kali. In such a case the desire to perform constraint and cursing may be the sign of the assimilation of the spirit of the devotee with that of his God, and so an advance to the Union with HIm.
40. *Concerning the value of this particular form of Union or Samadhi.* All Samadhi is defined as the ecstatic union of a subject and object in consciousness, with the result that a third thing arises which partakes in no way of the nature of the two.

It would seem at first sight that it is of no importance whatever to choose an object of meditation. For example, the Samadhi called Atmadarshana might arise from simple concentration of the thought on an imagined triangle, or on the heart.

But as the union of two bodies in chemistry may be endothermic or exothermic, the combination of Oxygen with Nitrogen is gentle, while that of Oxygen with Hydrogen is explosive; and as it is found

that the most heat is disengaged as a rule by the union of bodies most opposite in character, and that the compound resulting from such is most stable, so it seems reasonable to suggest that the most important and enduring Samadhi results from the contemplation of the Object most opposite to the devotee. [On other planes, it has been suggested that the most opposed types make the best marriages and produce the healthiest children. The greatest pictures and operas are those in which violent extremes are blended, and so generally in every field of activity. Even in mathematics, the greatest parallelogram is formed if the lines composing it are set at right angles. ED.]

41. *Conclusions from the foregoing.* It may then be suggested to the Philosophus, that although his work will be harder his reward will be greater if he choose a Deity most remote from his own nature. This method is harder and higher than that of Liber E. For a simple object as there suggested is of the same nature as the commonest things of life, while even the meanest Deity is beyond uninitiated human understanding. On the same plane, too, Venus is nearer to man than Aphrodite, Aphrodite than Isis, Isis than Babalon, Babalon than Nuit.

Let him decide therefore according to his discretion on the one hand and his aspiration on the other; and let not one outrun his fellow.

42. *Further concerning the value of this Method.* Certain objections arise. Firstly, in the nature of all human love is illusion, and a certain blindness. Nor is there any true love below the Veil of the Abyss. For this reason we give this method to the Philosophus, as the reflection of the Exempt Adept, who reflects the Magister Templi and the Magus. Let then the Philosophus attain this Method as a foundation of the higher Methods to be given to him when he attains those higher grades.

Another objection lies in the partiality of this Method. This is equally a defect characteristic of the Grade.

43. *Concerning a notable danger of Success.* It may occur that owing to the tremendous power of the Samadhi, overcoming all other memories as it should and does do, that the mind of the devotee may be obsessed, so that he declare his particular Deity to be sole God and Lord. This error has been the foundation of all dogmatic religions, and so the cause of more misery than all other errors combined.

The Philosophus is peculiarly liable to this because from the nature of the Method he cannot remain sceptical; he must for the time believe in his particular Deity. But let him (1) consider that this belief is only a weapon in his hands, (2) affirm sufficiently that his Deity is but an emanation or reflection or eidolon of a Being beyond him, as was said in Paragraph 2. For if he fail herein, since man cannot remain permanently in Samadhi, the memorised Image in his mind will be degraded, and replaced by the corresponding Demon, to his utter ruin.

Therefore, after Success, let him not delight overmuch in his Deity, but rather busy himself with his other work, not permitting that which is but a step to become a goal. As it is written also, Liber CLXXXV.: "remembering that Philosophy is the Equilibrium of him that is in the House of Love."

44. *Concerning the secrecy and the rites of Blood.* During this practice it is most wise that the Philosophus utter no word concerning his working, as if it were a Forbidden Love that consumeth him. But let him answer fools according to their folly; for since he cannot conceal his love from his fellows, he must speak to them as they may understand.

And as many Deities demand sacrifice, one of men, another of cattle, a third of doves, let these sacrifices be replaced by the true sacrifices in thine own heart. Yet if thou must symbolise them outwardly for

the hardness of thine heart, let thine own blood, and not another's, be spilt before that altar. [The exceptions to this rule pertain neither to this practice, nor to this grade. N. Fra. A.. A..]

Nevertheless, forget not that this practice is dangerous, and may cause the manifestation of evil things, hostile and malicious, to thy great hurt.

45. *Concerning a further sacrifice.* Of this it shall be understood that nothing is to be spoken; nor need anything be spoken to him that hath wisdom to comprehend the number of the paragraph. And this sacrifice is fatal beyond all, unless it be a sacrifice indeed. Yet there are those who have dared and achieved thereby.

46. *Concerning yet a further sacrifice.* Here it is spoken of actual mutilation. Such acts are abominable; and while they may bring success in this Method, form an absolute bar to all further progress.

And they are in any case more likely to lead to madness than to Samadhi. He indeed who purposeth them is already mad.

47. *Concerning human affection.* During this practice thou shalt in no wise withdraw thyself from human relations, only figuring to thyself that thy father or thy brother or thy wife is as it were an image of thy particular Deity. Thus shall they gain, and not lose, by thy working. Only in the case of thy wife this is difficult, since she is more to thee than all others, and in this case thou mayst act with temperance, lest her personality overcome and destroy that of thy Deity.

48. *Concerning the Holy Guardian Angel.* Do thou in no wise confuse this invocation with that.

49. *The Benediction.* And so may the love that passeth all Understanding keep your hearts and minds through Iota-Alpha-Omega Alpha-Delta-Omicron-Nu-Alpha-Iota Sigma-Alpha-Beta-Alpha-Omega and through BABALON of the City of the Pyramids, and through Astarte, the Starry One green-girdled, in the name ARARITA. AMN.

Liber RV vel Spiritus

sub figura CCVI

Publication in Class B

WEH NOTE: The Liber omits sections 0 and 1 in earlier publication in EQUINOX I, 7 as well as here. There are signs that this version has been edited, notably changes were made in punctuation and capitalization. The editing appears to be defective, with some material omitted inadvertently. There is one original footnote, and the others are mine. There was also a photo page in the EQUINOX version.

2. Let the Zelator observe the current of his breath.
3. Let him investigate the following statements, and prepare a careful record of research.
 - a. Certain actions induce the flow of the breath through the right nostril (Pingala); and, conversely, the flow of the breath through Pingala induces certain actions.
 - b. Certain other actions induce the flow of the breath through the left nostril (Ida), and conversely.
 - c. Yet a third class of actions induce the flow of the breath through both nostrils at once (Sushumna), and conversely.
 - d. The degree of mental and physical activity is interdependent with the distance from the nostrils at which the breath can be felt by the back of the hand.
4. *First practice.* — Let him concentrate his mind upon the act of breathing, saying mentally, “The breath flows in”, “the breath flows out”, and record the results. [This practice may resolve itself into Mahasatipatthana (vide Liber XXV) or induce Samadhi. Whichever occurs should be followed up as the right Ingenium of the Zelator, or the advice of his Practicus, may determine.]
5. *Second practice.* Pranayama. — This is outlined in Liber E. Further, let the Zelator accomplished in those practices endeavour to master a cycle of 10, 20, 40 or even 16, 32, 64. But let this be done gradually and with due caution. And when he is steady and easy both in Asana and Pranayama, let him still further increase the period.

Thus let him investigate these statements which follow: —

- a. If Pranayama be properly performed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it.
- b. The tendency to perspiration will stoÿ as the practice is continued, and the body become automatically rigid.

Describe this rigidity with minute accuracy.

- c. The state of automatic rigidity will develop into a state characterised by violent spasmodic movements of which the Practitioner is unconscious, but of whose result he is aware. This result is that the body hops gently from place to place. After the first two or three occurrences

of this experience, Asana is not lost. The body appears (on another theory) to have lost its weight almost completely and to be moved by an unknown force.

- d. As a development of this stage, the body rises into the air, and remains there for an appreciably long period, from a second to an hour or more.

Let him further investigate any mental results which may occur.

6. *Third Practice.* — In order both to economise his time and to develop his powers, let the Zelator practise the deep full breathing which his preliminary exercises will have taught him during his walks. Let him repeat a sacred sentence (mantra) or let him count, in such a way that his footfall beats accurately with the rhythm thereof, as is done in dancing. Then let him practise Pranayama, at first without the Kumbhakam,

WEH NOTE: Equinox spells this "Kumbhakham" in this spot only.

and paying no attention to the nostrils otherwise than to keep them clear. Let him begin by an indrawing of the breath for 4 paces, and a breathing out for 4 paces. Let him increase this gradually to 6.6, 8.8, 12.12, 16.16 and 24.24, or more if he be able. Next let him practise in the proper proportion 4.8, 6.12, 8.16, 12.24 and so on. Then if he choose, let him recommence the series, adding a gradually increasing period of Kumbhakam.

WEH NOTE: Equinox spells this "Kumbhakham".

7. *Fourth practice.* — Following on this third practice, let him quicken his mantra and his pace until the walk develops into a dance. This may also be practised with the ordinary waltz step, using a mantra in three-time, such as GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:epsilon-pi-epsilon-lambda-theta-omicron-nu, GR:Alpha-rho-tau-epsilon-mu-iota-sigma; or *Iao, Iao Sabao*; in such cases the practice may be combined with devotion to a particular deity: see Liber CLXXV. For the dance as such it is better to use a mantra of a non-committal character, such as GR:Tau-omicron GR:epsilon-iota-nu-alpha-iota, GR:Tau-omicron GR:Kappa-alpha-lambda-omicron-nu, GR:Tau-omicron 'GR:Alpha-gamma-alpha-delta-omicron-nu,

WEH NOTE: The Equinox has this last word as: " ' GR:gamma-alpha-theta-alpha-nu "

or the like.

8. *Fifth practice.* — Let him practice mental concentration during the dance, and investigate the following experiments:
 - a. The dance becomes independent of the will.
 - b. Similar phenomena to those described in 5 (a), (b), (c), (d), occur.
9. A note concerning the depth and fullness of the breathing. In all proper expiration the last possible portion of air should be expelled. In this the muscles of the throat, chest, ribs, and abdomen must be fully employed, and aided by the pressing of the upper arms into the flanks, and of the head into the thorax.

In all proper inspiration the last possible portion of air must be drawn into the lungs.

In all proper holding of the breath, the body must remain absolutely still.

Ten minutes of such practice is ample to induce profuse sweating in any place of a temperature of 17 Degree C or over.

The progress of the Zelator in acquiring a depth and fullness of breath should be tested by the respirometer.

The exercises should be carefully graduated to avoid overstrain and possible damage to the lungs.

This depth and fullness of breath should be kept as much as possible, even in the rapid exercises, with the exception of the sixth practice following.

10. *Sixth Practice.* — Let the Zelator breathe as shallowly and rapidly as possible. He should assume the attitude of his moment of greatest expiration, and breathe only with the muscles of his throat. He may also practice lengthening the period between each shallow breathing.

This may be combined, when acquired, with concentration on the Visuddhi cakra, i.e. let him fix his mind unwaveringly upon a point in the spine opposite the larynx.)

WEH NOTE: In the Equinox this parenthetical paragraph is identified as an editorial comment.

WEH NOTE: from this point, the text in the Equinox diverges from this text. There is an additional step: "11. "Seventh practice." Let the Zelator breathe as deeply and rapidly as possible." The step numbered here as "Seventh" is labeled "Eighth" in the Equinox.

11. *Seventh practice.* — Let the Zelator practise restraint of breathing in the following manner. At any stage of breathing let him suddenly hold the breath, enduring the need to breathe until it passes, returns, and passes again, and so on until consciousness is lost, either rising to Samadhi or similar supernormal condition, or falling into oblivion.

13. *Ninth practice.* — Let him practice the usual forms of Pranayama, but let Kumbhakam be used after instead of before expiration. Let him gradually increase the period of this Kumbhakam as in the case of the other.

14. A note concerning the conditions of these experiments.

The conditions favourable are dry, bracing air, a warm climate, absence of wind, absence of noise, insects and all other disturbing influences,

Note that in the early stages of concentration of the mind, such annoyances become negligible.

a retired situation, simple food eaten in great moderation at the conclusion of the practices of morning and afternoon, and on no account before practising. Bodily health is almost essential, and should be most carefully guarded (See Liber CLXXXV, "Task of a Neophyte"). A diligent and tractable disciple, or the Practicus of the Zelator, should aid him in his work. Such a disciple should be noiseless, patient, vigilant, prompt, cheerful, of gentle manner and reverent to his master, intelligent to anticipate his wants, cleanly and gracious, not given to speech, devoted and unselfish. With all this he should be fierce and terrible to strangers and all hostile influences, determined and vigorous, increasingly vigilant, the guardian of the threshold.

It is not desirable that the Zelator should employ any other creature than a man, save in cases of necessity. Yet for some of these purposes a dog will serve, for others a woman. There are also others appointed to serve, but these are not for the Zelator.

15. *Tenth Practice.* — Let the Zelator experiment if he will with inhalations of oxygen, nitrous oxide, carbon dioxide, and other gases mixed in small proportion with his air during his practices. These experiments are to be conducted with caution in the presence of a medical man of experience, and they are only useful as facilitating a simulacrum of the results of the proper practices and thereby enheartening the Zelator.

16. *Eleventh practice.* — Let the Zelator at an time during the practices, especially during the periods of Kumbhakam, throw his will utterly towards his Holy Guardian Angel, directing his eyes inward and upward, and turning back his tongue as if to swallow it. (This latter operation is facilitated by severing the fraenum linguae, which, if done, should be done by a competent surgeon. We do not advise this or any similar method of cheating difficulties. This is, however, harmless.)

WEH NOTE: Harmless, that is, if you don't mind the danger of choking to death in your sleep!

In this manner the practice is to be raised from the physical to the spiritual-plane, even as the words Ruh, Ruach, Pneuma, Spiritus, Geist, Ghost, and indeed words of almost all languages, have been raised from their physical meanings of wind,

WEH NOTE: The Equinox adds "air," to this list.

breath, or movement, to the spiritual plane. (RV is the old root meaning Yoni and hence Wheel (Fr. roue, Lat. rota, wheel) and the corresponding Semitic root means "to go". Similarly spirit is connected with "spiral". — Ed.)

17. Let the Zelator attach no credit to any statements that may have been made throughout the course of this instruction, and reflect that even the counsel which we have given as suitable to the average case may be entirely unsuitable to his own.

Liber YOD

Sub Figura DCCCXXXI

(This book was formerly called Vesta. It is referred to the path of Virgo and the letter Yod.)

I.

1. This is the book of drawing all to a point.
2. Herein are described three methods whereby the consciousness of the Many may be melted to that of the One.

II.

FIRST METHOD

0. Let a magical circle be constructed, and within it an upright Tau drawn upon the ground. Let this Tau be devised into 10 squares (See Liber CMLXIII., Illustration 1.)

1. Let the magician be armed with the Sword of Art.¹
2. Let him wear the black robe of a Neophyte.
3. Let a single flame of camphor burn at the top of the Tau, and let there be no other light or ornament.

In circumstances where this is inappropriate let him be armed with wand and lamp instead of as in text. — N.

4. Let him "open" the Temple as in DCLXXI or in any other convenient manner.
5. Standing at the appropriate quarters, at the edge of the circle, let him banish the 5 elements by the appropriate rituals.
6. Standing at the edge of the circle, let him banish the 7 planets by the appropriate rituals. Let him face the actual position of each planet in the heavens at the time of his working.
7. Let him further banish the twelve signs of the Zodiac by the appropriate rituals, facing each sign in turn.
8. Let him at each of these 24 banishings make three circumambulations widdershins, with the signs of Horus and Harpocrates in the East as he passes it.
9. Let him advance to the square of Malkuth in the Tau, and perform a ritual of banishing Malkuth. But here let him not leave the square to circumambulate the circle, but use the formula and God-form of Harpocrates.
10. Let him advance in turn to the squares Jesod, Hod, Netzach, Tiphereth, Geburah, Chesed and banish each by appropriate rituals.
11. And let him know that such rituals include the pronunciation of the appropriate names of God backwards, and also a curse against the Sephira in respect of all that which it is, for that which distinguishes and separates it from Kether.

12. Advancing to the squares of Binah and Chokmah in turn, let him banish these also. And for that by now an awe and trembling shall have taken hold upon him, let him banish these by a supreme ritual of inestimable puissance; and let him beware exceedingly lest his will falter or his courage fail.

13. Finally, let him, advancing to the square of Kether, banish that also by what means he may. At the end whereof let him set his foot upon the light, extinguishing it;

If armed with wand and lamp let him extinguish the light with his hand. — N.

and, as he falleth, let him fall within the circle.

SECOND METHOD

1. Let the Hermit be seated in his Asana, robed, and let him meditate in turn upon every several part of his body until that part is so unreal to him that he no longer includes it in his comprehension of himself. For example if it be his right foot, let him touch that foot, and be alarmed, thinking, "A foot! ... foot! What is this foot? Surely I am not alone in the Hermitage!" And this practice should be carried out not only at the time of meditation, but during the day's work.

2. This meditation is to be assisted by reasoning; as "This foot is not I. If I should lose my foot, I should still be I. This foot is a mass of changing and decaying flesh, bone, skin, blood, lymph, etc. while I am the Unchanging and Immortal Spirit, uniform, not made, unbegotten, formless, self-luminous," etc.

3. This practice being perfect for each part of the body, let him combine his workings until the whole body is thus understood as the non-Ego and as illusion.

4. Let then the Hermit, seated in his Asana, meditate upon the Muladhara Cakra and its correspondence as a power of the mind, and destroy it in the same manner as aforesaid. Also by reasoning: "This emotion (memory, imagination, intellect, will, as it may be) is not I. This emotion is transient: I am immovable. This emotion is passion. I am peace", and so on.

Let the other Cakras in their turn be thus destroyed, each one with its mental or moral attribute.

5. In this let him be aided by his own psychological analysis, so that no part of his conscious being be thus left undestroyed. And on his thoroughness in this matter may turn his success.

6. Lastly, having drawn all his being into the highest Sahasrara Cakra, let him remain eternally fixed in meditation thereupon.

7. AUM.

THIRD METHOD.

1. Let the Hermit stimulate each of the senses in turn, concentrating upon each until it ceases to stimulate.

(The senses of sight and touch are extremely difficult to conquer. In the end the Hermit must be utterly unable by any effort to see or feel the object of those senses, O.M.)

2. This being perfected, let him combine them two at a time. For example, let him chew ginger (taste and touch), and watch a waterfall (sight and hearing) and watch incense (sight and smell) and crush sugar in his teeth (taste and hearing) and so on.

3. These twenty-five practices being accomplished, let him combine them three at a time, then four at a time.
4. Lastly, let him combine all the senses in a single object. And herein may a sixth sense be included. He is then to withdraw himself entirely from all the stimulations, *perinde ac cadaver*, in spite of his own efforts to attach himself to them.
5. By this method it is said that the demons of the *Ruach*, that is, thoughts and memories, are inhibited, and We deny it not. But if so be that they arise, let him build a wall between himself and them according to the method.
6. Thus having stilled the voices of the Six, may he obtain in sense the subtlety of the Seventh.
7. AUMGN.

(We add the following, contributed by a friend at that time without the A: A: and its dependent orders. He worked out the method himself, and we think it may prove useful to many. O.M.)

(1) The beginner must first practise breathing regularly through the nose, at the same time trying hard to believe that the breath goes to the Ajna and not to the lungs.

The Pranayama exercises described in the *Equinox* Vol. I, No. 4, p. 101 must next be practised, always with the idea that Ajna is breathing.

Try to realise that power, not air, is being drawn into the Ajna, is being concentrated there during *Kumbhakam*, and is vivifying the Ajna during expiration. Try rather to increase the force of concentration in Ajna than to increase so excessively the length of *Kumbhakam* as this is dangerous if rashly undertaken.

(2) Walk slowly in a quiet place; realise that the legs are moving, and study their movements. Understand thoroughly that these movements are due to nerve messages sent down from the brain, and that the controlling power lies in the Ajna. The legs are automatic, like those of a wooden monkey: the power in Ajna is that which does the work, is that which walks. This is not hard to realise, and should be grasped firmly, ignoring all other walking sensations.

Apply this method to every other muscular movement.

(3) Lie flat on the back with the feet under a heavy piece of furniture. Keeping the spine straight and the arms in a line with the body, rise slowly to a sitting posture, by means of the force residing in the Ajna (i.e. try to prevent the mind dwelling on any other exertion or sensation.)

Then let the body slowly down to its original position. Repeat this two or three times, every night and morning, and slowly increase the number of repetitions.

(4) Try to transfer all bodily sensations to the Ajna, e.g., "I am cold" should mean "I feel cold", or better still, "I am aware of a sensation of cold" — transfer this to the Ajna, "the Ajna is aware", etc.

(5) Pain if very slight may easily be transferred to the Ajna after a little practice. The best method for beginner is to imagine he has a pain in the body and then imagine that it passes directly into the Ajna. It does not pass through the intervening structures, but goes direct. After continual practice even severe pain may be transferred to the Ajna.

(6) Fix the mind on the base of the spine and then gradually move the thoughts upwards to the Ajna.

(In this meditation Ajna is a Holy of Holies, but it is dark and empty.)

Finally, strive hard to drive anger and other obsessing thoughts into the Ajna. Try to develop a tendency to think hard of Ajna when these thoughts attack the mind, and let Ajna conquer them.

Beware of thinking of "My Ajna". In these meditations and practices, Ajna does not belong to you; Ajna is the master and worker, you are the wooden monkey.

LIBER Taw-Yod-Shin-Aleph-Resh-Bet (ThIShARB)

VIAE MEMORIAE

sub figura CMXIII

A.. A..

Publication in Class B.

Imprimatur:

N. Fra A.. A..

000. May be.

[00. It has not been possible to construct this book on a basis of pure Scepticism. This matters less, as the practice leads to Scepticism, and it may be through it.]

0. This book is not intended to lead to the supreme attainment. On the contrary, its results define the separate being of the Exempt Adept from the rest of the Universe, and discover his relation to that Universe.

1. It is of such importance to the Exempt Adept that We cannot overrate it. Let him in no wise adventure the plunge into the Abyss until he have accomplished this to his most perfectest satisfaction.
2. For in the Abyss no effort is anywise possible. The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma; and the ease and even the safety of his passage depend on the strength and direction of the latter.
3. Should one rashly dare the passage, and take the irrevocable Oath of the Abyss, he might be lost therein through AEons of incalculable agony; he might even be thrown back upon Chesed, with the terrible Karma of failure added to his original imperfection.
4. It is even said that in certain circumstances it is possible to fall altogether from the Tree of Life, and to attain the Towers of the Black Brothers. But We hold that this is not possible for any adept who has truly attained his grade, or even for any man who has really sought to help humanity even for a single second,<<Those in possession of Liber CLXXXV. will note that in every grade but one the aspirant is pledged to serve his inferiors in the Order.>> and that although his aspiration have been impure through vanity or any similar imperfection.
5. Let then the Adept who finds the result of these meditations unsatisfactory refuse the Oath of the Abyss, and live so that his Karma gains strength and direction suitable to the task at some future period.
6. Memory is essential to the individual consciousness; otherwise the mind were but a blank sheet on which shadows are cast. But we see that not only does the mind retain impressions, but that it is so

constituted that its tendency is to retain some more excellently than others. Thus the great classical scholar, Sir Richard Jebb, was unable to learn even the schoolboy mathematics required for the preliminary examination at Cambridge University, and a special act of the authorities was required in order to admit him. {WEH NOTE: Normally this would be an exercise of Medieval privilege by a Royal or other nobility. Wars have been lost over such "Grace" being given in the qualification of officers!}

7. The first method to be described has been detailed in Bhikkhu Ananda Metteya's "Training of the Mind" (EQUINOX, I. 5, pp. 28-59, and especially pp. 48-56). We have little to alter or to add. Its most important result, as regards the Oath of the Abyss, is the freedom from all desire or clinging to anything which it gives. Its second result is to aid the adept in the second method, by supplying him with further data for his investigation.
8. The stimulation of memory useful in both practices is also achieved by simple meditation (Liber E), in a certain stage of which old memories arise unbidden. The adept may then practise this, stopping at that stage, and encouraging instead of suppressing the flashes of memory.
9. Zoroaster has said, "Explore the River of the Soul, whence or in what order you have come; so that although you have become a servant to the body, you may again rise to that Order (the A. . A. .) from which you descended, joining Works (Kamma) to the Sacred Reason (the Tao)."
10. The Result of the Second Method is to show the Adept to what end his powers are destined. When he has passed the Abyss and become NEMO, the return of the current causes him "to appear in the Heaven of Jupiter as a morning star or as an evening star." [The formula of the Great Work "Solve et Coagula" may be thus interpreted. Solve, the dissolution of the Self in the Infinite; Coagula, the presentation of the Infinite in a concrete form to the outer. Both are necessary to the Task of a Master of the Temple.] In other words, he should discover what may be the nature of his work. Thus Mohammed was a Brother reflected into Netzach, Buddha a Brother reflected into Hod, or, as some say, Daath. The present manifestation of Frater P. to the outer is in Tiphereth, to the inner in the path of Leo.
11. First Method. Let the Exempt Adept first train himself to think backwards by external means, as set forth here following.
 - ("a") Let him learn to write backwards, with either hand.
 - ("b") Let him learn to walk backwards.
 - ("c") Let him constantly watch, if convenient, cinematograph films, and listen to phonograph records, reversed, and let him so accustom himself to these that they appear natural, and appreciable as a whole.
 - ("d") Let him practise speaking backwards; thus for "I am He" let him say, "Eh ma I".
 - ("e") Let him learn to read backwards. In this it is difficult to avoid cheating one's self, as an expert reader sees a sentence at a glance. Let his disciple read aloud to him backwards, slowly at first, then more quickly.
 - ("f") Of his own ingenuity, let him devise other methods.
12. In this his brain will at first be overwhelmed by a sense of utter confusion; secondly, it will endeavour to evade the difficulty by a trick. The brain will pretend to be working backwards when it is really normal. It is difficult to describe the nature of the trick, but it will be quite obvious to anyone who has

done practices ("a") and ("b") for a day or two. They become quite easy, and he will think that he is making progress, an illusion which close analysis will dispel.

13. Having begun to train his brain in this manner, and obtained some little success, let the Exempt Adept, seated in his Asana, think first of his present attitude, next of the act of being seated, next of his entering the room, next of his robing, et cetera, exactly as it happened. And let him most strenuously endeavour to think each act as happening backwards. It is not enough to think: "I am seated here, and before that I was standing, and before that I entered the room," etc. That series is the trick detected in the preliminary practices. The series must not run "ghi-def-abc" but "ihg fedcba": not "horse a is this" but "esroh a si siht". To obtain this thoroughly well, practice ("c") is very useful. The brain will be found to struggle constantly to right itself, soon accustoming itself to accept "esroh" as merely another glyph for "horse." This tendency must be constantly combated.
14. In the early stages of this practice the endeavour should be to meticulous minuteness of detail in remembering actions; for the brain's habit of thinking forwards will at first be insuperable. Thinking of large and complex actions, then, will give a series which we may symbolically write "opqrstu-hijklmn-abcdefg." If these be split into detail, we shall have "stu-pqr-o—mn-kl-hij—fg-cde-ab," which is much nearer to the ideal "utsrqponmlkjihg fedcba."
15. Capacities differ widely, but the Exempt Adept need have no reason to be discouraged if after a month's continuous labour he find that now and again for a few seconds his brain really works backwards.
16. The Exempt Adept should concentrate his efforts upon obtaining a perfect picture of five minutes backwards rather than upon extending the time covered by his meditation. For this preliminary training of the brain is the Pons Asinorum of the whole process.
17. This five minutes' exercise being satisfactory, the Exempt Adept may extend the same at his discretion to cover an hour, a day, a week, and so on. Difficulties vanish before him as he advances; the extension from a day to the course of his whole life will not prove so difficult as the perfecting of the five minutes.
18. This practice should be repeated at least four times daily, and progress is shown firstly by the ever easier running of the brain, secondly by the added memories which arise.
19. It is useful to reflect during this practice, which in time becomes almost mechanical, upon the way in which effects spring from causes. This aids the mind to link its memories, and prepares the adept for the preliminary practice of the Second Method.
20. Having allowed the mind to return for some hundred times to the hour of birth, it should be encouraged to endeavour to penetrate beyond that period. If it be properly trained to run backwards, there will be little difficulty in doing this, although it is one of the distinct steps in the practice.
21. It may be then that the memory will persuade the adept of some previous existence. Where this is possible, let it be checked by an appeal to facts, as follows:
22. It often occurs to men that on visiting a place to which they have never been, it appears familiar. This may arise from a confusion of thought or a slipping of the memory, but it is conceivably a fact.

If, then, the adept "remember" that he was in a previous life in some city, say Cracow, which he has in this life never visited, let him describe from memory the appearance of Cracow, and of its inhabitants,

setting down their names. Let him further enter into details of the city and its customs. And having done this with great minuteness, let him confirm the same by consultation with historians and geographers, or by a personal visit, remembering (both to the credit of his memory and its discredit) that historians, geographers, and himself are alike fallible. But let him not trust his memory to assert its conclusions as fact, and act thereupon, without most adequate confirmation.

23. This process of checking his memory should be practised with the earlier memories of childhood and youth by reference to the memories and records of others, always reflecting upon the fallibility even of such safeguards.
24. All this being perfected, so that the memory reaches back into aeons incalculably distant, let the Exempt Adept meditate upon the fruitlessness of all those years, and upon the fruit thereof, severing that which is transitory and worthless from that which is eternal. And it may be that he being but an Exempt Adept may hold all to be savourless and full of sorrow.
25. This being so, without reluctance will he swear the Oath of the Abyss.
26. Second Method. Let the Exempt Adept, fortified by the practice of the First Method, enter the preliminary practice of the Second Method.
27. Second Method. Preliminary Practices. Let him, seated in his Asana, consider any event, and trace it to its immediate causes. And let this be done very fully and minutely. Here, for example, is a body erect and motionless. Let the adept consider the many forces which maintain it; firstly, the attraction of the earth, of the sun, of the planets, of the farthest stars, nay, of every mote of dust in the room, one of which (could it be annihilated) would cause that body to move, although so imperceptibly. Also the resistance of the floor, the pressure of the air, and all other external conditions. Secondly, the internal forces which sustain it, the vast and complex machinery of the skeleton, the muscles, the blood, the lymph, the marrow, all that makes up a man. Thirdly the moral and intellectual forces involved, the mind, the will, the consciousness. Let him continue this with unremitting ardour, searching Nature, leaving nothing out.
28. Next, let him take one of the immediate causes of his position, and trace out its equilibrium. For example, the will. What determines the will to aid in holding the body erect and motionless?
29. This being discovered, let him choose one of the forces which determined his will, and trace out that in similar fashion; and let this process be continued for many days until the interdependence of all things is a truth assimilated in his inmost being.
30. This being accomplished, let him trace his own history with special reference to the causes of each event. And in this practice he may neglect to some extent the universal forces which at all times act on all, as for example the attraction of masses, and let him concentrate his attention upon the principal and determining or effective causes.

For instance, he is seated, perhaps, in a country place in Spain. Why? Because Spain is warm and suitable for meditation, and because cities are noisy and crowded. Why is Spain warm? and why does he wish to meditate? Why choose warm Spain rather than warm India? To the last question: Because Spain is nearer to his home. Then why is his home near Spain? Because his parents were Germans. And why did they go to Germany? And so during the whole meditation.

31. On another day, let him begin with a question of another kind, and every day devise new questions,

not only concerning his present situation, but also abstract questions. Thus let him connect the prevalence of water upon the surface of the globe with its necessity to such life as we know, with the specific gravity and other physical properties of water, and let him perceive ultimately through all this the necessity and concord of things, not concord as the schoolmen of old believed, making all things for man's benefit or convenience, but the essential mechanical concord whose final law is "inertia." And in these meditations let him avoid as if it were the plague any speculation sentimental or fantastic.

32. Second Method. The Practice Proper. Having then perfected in his mind these conceptions, let him apply them to his own career, forging the links of memory into the chain of necessity.

And let this be his final question: To what purpose am I fitted? Of what service can my being prove to the Brothers of the A.:. A.:. if I cross the Abyss, and am admitted to the City of the Pyramids?

33. Now that he may clearly understand the nature of this question, and the method of solution, let him study the reasoning of the anatomist who reconstructs an animal from a single bone. To take a simple example.
34. Suppose, having lived all my life among savages, a ship is cast upon the shore and wrecked. Undamaged among the cargo is a "Victoria." What is its use? The wheels speak of roads, their slimness of smooth roads, the brake of hilly roads. The shafts show that it was meant to be drawn by an animal, their height and length suggest an animal of the size of a horse. That the carriage is open suggests a climate tolerable at any rate for part of the year. The height of the box suggest crowded streets, or the spirited character of the animal employed to draw it. The cushions indicate its use to convey men rather than merchandise; its hood that rain sometimes falls, or that the sun is at times powerful. The springs would imply considerable skill in metals; the varnish much attainment in that craft.
35. Similarly, let the adept consider of his own case. Now that he is on the point of plunging into the Abyss a giant Why? confronts him with uplifted club.
36. There is no minutest atom of his composition which can be withdrawn without making him some other than he is; no useless moment in his past. Then what is his future? The "Victoria" is not a waggon; it is not intended for carting hay. It is not a sulky; it is useless in trotting races.
37. So the adept has military genius, or much knowledge of Greek; how do these attainments help his purpose, or the purpose of the Brothers? He was put to death by Calvin, or stoned by Hezekiah; as a snake he was killed by a villager, or as an elephant slain in battle under Hamilcar. How do such memories help him? Until he have thoroughly mastered the reason for every incident in his past, and found a purpose for every item of his present equipment, [A brother known to me was repeatedly baffled in this meditation. But one day being thrown with his horse over a sheer cliff of forty feet, and escaping without a scratch or a bruise, he was reminded of his many narrow escapes from death. These proved to be the last factors in his problem, which, thus completed, solved itself in a moment. O.M. {WEH NOTE ADDENDA: Here Crowley speaks of himself, the event being noted in his China walk account.}] he cannot truly answer even those Three Question what were first put to him, even the Three Questions of the Ritual of the Pyramid; he is not ready to swear the Oath of the Abyss.
38. But being thus enlightened, let him swear the Oath of the Abyss; yea, let him swear the Oath of the Abyss.

Liber B

vel Magi

sub Figura I

00. One is the Magus: twain His forces; four His weapons. These are the seven Spirits of Unrighteousness; seven vultures of evil. This is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

2. By his Wisdom made He the Worlds: the World that is God is none other han He.

3. Now then shall He end His Speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to that which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of

Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation — how much less then by reason! — but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, “Here is Nothing under its three forms.”

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the book be sealed, yea, let the Book be sealed.

Liber Resh vel Helios

sub figura CC

Publication in class D

0. These are the adorations to be performed by aspirants to the A.. A..
1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!
2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the heavens in thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!
3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!
4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.
5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.
6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.
7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus

shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

Liber III vel Jugorum

0.

0. Behold the Yoke upon the neck of the Oxen! Is it not thereby that the Field shall be ploughed? The Yoke is heavy, but joineth together them that are separate — Glory to Nuit and to Hadit, and to Him that hath given us the Symbol of the Rosy Cross!

Glory unto the Lord of the Word Abrahadabra, and Glory unto Him that hath given us the Symbol of the Ankh, and of the Cross within the Circle!

1. Three are the Beasts wherewith thou must plough the Field; the Unicorn, the Horse, and the Ox. And these shalt thou yoke in a triple yoke that is governed by One Whip.

2. Now these Beasts run wildly upon the earths and are not easily obedient to the Man.

3. Nothing shall be said here of Cerberus, the great Beast of Hell that is every one of these and all of these, even as Athanasius hath foreshadowed. For this matter

(i.e. the matter of Cerberus).

is not of Tiphereth without, but Tiphereth within.

I.

0. The Unicorn is speech. Man, rule thy Speech! How else shalt thou master the Son, and answer the Magician at the right hand gateway of the Crown?

1. Here are practices. Each may last for a week or more.

(a) Avoid using some common word, such as "and" or "the" or "but"; use a paraphrase.

(b) Avoid using some letter of the alphabet, such as "t", or "s", or "m"; use a paraphrase.

(c) Avoid using the pronouns and adjectives of the first person; use a paraphrase.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into saying that thou art sworn to avoid, cut thyself sharply upon the wrists or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and teeth of the Lion?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least word that slippeth from thy tongue.

Thus bind thyself, and thou shalt be for ever free.

II.

0. The Horse is Action. Man, rule thine Action. How else shalt thou master the Father, and answer the Fool at the Left Hand Gateway of the Crown?

1. Here are practices. Each may last for a week, or more.

(a) Avoiding lifting the left arm above the waist.

(b) Avoid crossing the legs.

Of thine own ingenium devise others.

2. On each occasion that thou art betrayed into doing that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Horse the teeth of the Camel?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least action that slippeth from the least of thy fingers.

Thus bind thyself, and thou shalt be for ever free.

III.

0. The Ox is Thought. Man, rule thy Thought! How else shalt thou master the Holy Spirit, and answer the High Priestess in the Middle Gateway of the Crown?

1. Here are practices. Each may last for a week or more.

(a) Avoid thinking of a definite subject and all things connected with it, and let that subject be one which commonly occupies much of thy thought, being frequently stimulated by sense-perceptions or the conversation of others.

(b) By some device, such as the changing of thy ring from one finger to another, create in thyself two personalities, the thoughts of one being within entirely different limits from that of the other, the common ground being the necessities of life.

For instance, let A be a man of strong passions, skilled in the Holy Qabalah, a vegetarian, and a keen "reactionary" politician. Let B be a bloodless and ascetic thinker, occupied with business and family cares, an eater of meat, and a keen progressive politician. Let no thought proper to "A" arise when the ring is on the "B" finger, and vice versa.

Of thine own Ingenium devise others.

2. On each occasion that thou art betrayed into thinking that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Ox the Goad of the Ploughman?

3. Thine arm then serveth thee both for a warning and for a record. Thou shalt write down thy daily progress in these practices, until thou art perfectly vigilant at all times over the least thought that ariseth in thy brain.

Thus bind thyself, and thou shalt be for ever free.

**LIBER CHETH
VEL
VALLVM ABIEGNI
SVB FIGVRA
CLVI
A.'. A.'.**

Publication in Class A.

Imprimatur:

N. Fra A.'. A.'.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.
2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.
3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.
4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.
5. Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.
6. And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more. {25}
7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.
8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.
9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.
10. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.

11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.

12. And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.

13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.

14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee. {26}

15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.

16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.

17. And this is the wrath of God, that these things should be thus.

18. And this is the grace of God, that these things should be thus.

19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.

20. This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love.

21. And the end thereof is known not even unto Our Lady or to the Beast whereon She rideth; nor unto the Virgin her daughter nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.

22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.

Liber A'ASH vel Capriconi Pneumatici

sub figura CCCLXX

Publication in Class A

1. Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.
2. Thou art blasted and black! Supremely solitary in that heath of scrub.
3. Up! The Ruddy clouds hang over thee! It is the storm.
4. There is a flaming gash in the sky.
5. Up.
6. Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap; thou fallest not.
7. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-With-Us.
8. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. SET is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.'. A.'. , whose name is Truth.
9. Now in this is the magical power known.
10. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.
11. Also it straineth like a hound in the leash.
12. It hath pride and great subtlety. Yea, and glee also!
13. Let the Magus act thus in his conjuration.
14. Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.
15. Then let him not fall exhausted, although he

WEH NOTE: EQUINOX I, 6 has "...the might..."

might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.

16. Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell

the live snake from the dead snake.

17. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.

18. How

WEH NOTE: EQUINOX I, 6 has "Now..."

shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.

19. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

20. There is no act or passion that shall not be an hymn in mine honour.

21. All holy things and all symbolic things shall be my sacraments.

22. These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.

23. All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.

24. I am the hideous god, and who mastereth me is uglier than I.

25. Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.

26. Who worshippeth me must worship me with many rites.

27. I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the market place, I am still secret and apart.

28. Whom I love I chastise with many rods.

29. All things are sacred to me; no thing is sacred from me.

30. For there is no holiness where I am not.

31. Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, and my children about me, so that we shall uplift our forest in Eternity.

32. Eternity is the storm that covereth me.

33. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.

34. Now therefore thou knowest when I am within Thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.

35. For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and

smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.

36. And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.

37. This chain reaches from Eternity to Eternity, ever in triangles — is not my symbol a triangle? — ever in circles — is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!

38. But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!

39. Therefore lift up thyself as I am lifted up.

WEH NOTE: EQUINOX I, 6 makes this sentence the first of the following paragraph.

Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand, as an harlot that plucks a jewel from her nostrils.

40. So therefore the beginning is delight, and the end is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.

(The Interpretation of this Book will be given to members of the Grade of Dominus Liminis on application, each to his Adeptus.)

LIBER A

vel

ARMORUM

SUB FIGURA CDXII

" ... the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach."
Liber AL, I, 37.

The Pantacle.

Take pure wax, or a plate of gold, silver-gilt or Electrum Magicum. The diameter shall be eight inches, and the thickness half an inch.

Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.

Let his Zelator approve thereof.

Let the Neophyte engrave the same upon the plate with his own hand and weapon.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of emerald green.

The Dagger.

Let the Zelator take a piece of pure steel, and beat it, grind it, sharpen it, and polish it, according to the art of the swordsmith.

Let him further take a piece of oak wood, and carve a hilt. The length shall be eight inches.

Let him by his understanding and ingenium devise a Word to represent the Universe.

Let his Practicus approve thereof.

Let the Zelator engrave the same upon his dagger with his own hand and instruments.

Let him further gild the wood of his hilt.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of golden yellow.

The Cup.

Let the Practicus take a piece of Silver and fashion therefrom a cup. The height shall be 8 inches, and the diameter 3 inches.

Let him by his understanding and ingenium devise a Number to represent the Universe.

Let his Philosophus approve thereof.

Let the Practicus engrave the same upon his cup with his own hand and instrument.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of azure blue.

The Baculum.

Let the Philosophus take a rod of copper, of length eight inches and diameter half an inch.

Let him fashion about the top a triple flame of gold.

Let him by his understanding and ingenium devise a Deed to represent the Universe.

Let his Dominus Liminis approve thereof.

Let the Philosophus formform the same in such a way that the Baculum may be partaker therein.

Let it when finished be consecrated as he hath skill to formform, and kept wrapped in silk of fiery scarlet.

The Lamp.

Let the Dominus Liminis take pure lead, tin, and quicksilver, with platinum, and, if need be, glass.

Let him by his understanding and ingenium devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.

This shall he accomplish secretly and apart, without asking the advice or approval of his Adeptus Minor.

Let the Dominus Liminis keep it when consecrated in the secret chamber of Art.

This then is that which is written: "Bring furnished with complete armour and armed, he is similar to the goddess."

And again, "I am armed, I am armed."

THE BOOK OF THOTH

Egyptian Tarot



ALEISTER CROWLEY *Brothers* **ft**

THE BOOK OF THOTH (Egyptian Tarot) by Aleister Crowley

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WHEEL AND---WHOA!

The Great Wheel of Samsara.

The \Wheel of the Law. (Dhamma.)

The Wheel of the Taro.

The Wheel of the Heavens.

The Wheel of Life.

All these Wheels be one; yet of all these the Wheel of the TARO alone avails thee consciously.

Meditate long and broad and deep, O man, upon this Wheel, revolving it in thy mind!

Be this thy task, to see how each card springs necessarily from each other card, even in due order from The Fool unto The Ten of Coins.

Then, when thou know'st the Wheel of Destiny complete, may'st thou perceive THAT Will which moved it first. [There is no first or last.]

And lo! thou art past through the Abyss.

The Book of Lies KEΦ.OH.

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BIBLIOGRAPHICAL NOTE

On 18th November, 1898 e.v., Aleister Crowley was initiated into the Hermetic Order of the Golden Dawn; he took the motto "Perdurabo" '---"I shall endure to the end"¹

In February of the year following, he attained the grade of Practicus, and was accordingly entrusted with the secret attributions of the Tarot, especially those of the Atu. (See pp.5-10).

He worked daily on these MSS., for the most part under the personal instruction of G.H. Frater 7°=4°, D.D.C. F. (S. Liddell Matters) and V.H. Fratres 5°=6° Iehi Aour (Allan Bennett, later Sayadaw Ananda Metteya) and Volo Noscere (George Cecil Jones) as host or guest of one of these Adepts.

He continued these studies alone during his first Voyage around the earth in search Of the Hidden Wisdom.

On 8th, 9th and 10th April, 1904 e.v., he received the Book of the Law. Chosen by the Masters to carry out Their sublime plan, he began to prepare the way for the establishment of the New Aeon, as They instructed him. (See The Equinox of the Gods for a very full and detailed account of this, the most important event in his career). He accordingly published the previously secret attributions of the Tarot in the Book 777

vel

Prolegomena symbolica ad systemam Sceptico-mysticae viae explicandae,
fundamentum hieroglyphicum sanctissimorum scientiae summae.

Following the tradition of Eliphaz Levi, much of his magical writing is modelled on, or adorned by references to, the Tarot. Notable in this connexion are:

Ambrosii Magi Hortus Rosarum (The Sword of Song, 1904 e.v.).

The Wake-World (Konx Om Pax, 1907 e.v.).

Liber XXX Aerum vel Saeculi sub figura CCCCXVIII:being of the Angels of the 30 Aethyrs the Vision and the Voice (1911 e.v.).

The Book of Lies (1913 e.v.).

Magick in Theory and Practice (Book 4, Part III) 1929 e.v.

He published a full account of the Tarot, according to the MSS. of the Hermetic Order of the Golden Dawn in The Equinox, Vol.1, Nos. 7 and 8 (1912 e.v.).

During all this time the Tarot was his daily companion, guide, and object of research. He succeeded in uniting under the Schema of the Holy Qabalah, of which the Tarot is the greatest single element, all philosophical and magical systems soever, including that of the Chinese. This, and his "Naples Arrangement" are with little doubt his greatest achievements in scholarship.

¹To trace his progress in the Order will assist the reader to follow his work. He attained the grade of Adeptus Minor 5°=6° (Era: R.R. et A.C.) in January, 1900 e.v. That of Adeptus Major 6°=5°, taking the motto "OL SONUF VAORESAMI", in April, 1904 e.v. That of Adeptus Exemptus 7°=4°, taking the motto OY MH, in 1909 e.v. (Fra: A.: A. That of Magister Templi 8°=3° on 3rd December, 1910 e.v. accepting the motto previously (Oct., 1906 e.v.) bestowed upon him, Vi Veri Voiversum

Vivus Vici. See Liber 418pp. 73-76 et al. That of Magus 9°=2° taking the motto TO MEΓA ΘHPION (תריין) on October 12, 1915 e.v.

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BIBLIOGRAPHICAL NOTE-Continued

For many years he had deplored the absence of any authentic Text of the Tarot. The mediaeval packs are hopelessly corrupt, compiled by partisans of existing political systems, or otherwise far from presenting the Ancient Truth of the Book in a coherent system, or a shape of lucid beauty.

It had from the beginning of his study been his fervent wish to construct a worthy Text.

Eliphaz Levi had himself wished to execute a similar task, but succeeded only in leaving us two of the Atu, "The Chariot" and "The Devil". Many others have attempted the work, but without even the knowledge of the true Attributions. Their attempts have been gross, senseless, pitifully grotesque.

But the Masters who had watched, guided, and chastised the author of this present volume, had in store the reward of his labours. They introduced to him a skilled artist, Frieda Harris, who, though she had little or no previous knowledge of the Tarot, possessed in her own right the Essential Spirit of the book.

Together they bent their energies to the formidable task of preparing the 78 cards of the Book of Thoth.

His original idea had been to execute a pack after the tradition of the Mediaeval Editors, corrected in the light of the descriptions given in The Equinox I, vii and viii. But she found technical difficulties, such as introducing "10rayed Angelic hands" all over the place, producing a grotesque effect; and she also observed that

his teaching, in the course of his explanations went far higher and deeper than any-thing in any accessible models. She accordingly forced him---the laziest man in three continents!---to undertake what is to all intent an original work, including the latest discoveries in modern science, mathematics, philosophy, and anthropology; in a word, to reproduce the whole of his Magical Mind pictorially on the skeleton of the ancient Qabalistic tradition. He accepted this colossal burden; it renewed his energy and his enthusiasm.

Yet the burden was sore: the anticipated three months' work extended to five years. Her success as his interpreter surpasses belief. She had to work from his very rough sketches, often from mere descriptions, or from reading between the lines of the old packs. She devoted her genius to the Work. With incredible rapidity she picked up the rhythm, and with inexhaustible patience submitted to the corrections of the fanatical slave-driver that she had invoked, often painting the same card as many as eight times until it measured up to his Vanadium Steel yardstick!

May the passionate "love under will" which she has stored in this Treasury of Truth and Beauty flow forth from the Splendour and Strength of her work to enlighten the world; may this Tarot serve as a chart for the bold seamen of the New Aeon, to guide them across the Great Sea of Understanding to the City of the Pyramids!

The accompanying booklet was dashed off by Aleister Crowley, without help from parents. Its perusal may be omitted with advantage. S. H. Soror I.W.E. 8°=3°A.'. A.'.

PART ONE THE THEORY OF THE TAROT

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1

THE CONTENTS OF THE TAROT

THE TAROT is a pack of seventy-eight cards. There are four suits, as in modern playing cards, tvhich are derived from it. But the Court cards number four instead of three. In addition, there are twenty-two cards called "Trumps", each of which is a symbolic picture with a title itself. At first sight one would suppose this arrangement to be arbitrary, but it is not. It is necessitated, as will appear later, by the structure of the universe, and in particular of the Solar System, as symbolized by the Holy Qabalah. This will be explained in due course.

THE ORIGIN OF THE TAROT

The origin of this pack of cards is very obscure. Some authorities seek to put it back as far as the ancient Egyptian Mysteries; others try to bring it forward as late as the fifteenth or even the sixteenth century. But the Tarot certainly existed, in what may be called the classical form, as early as the fourteenth century; for packs of that date are extant, and the form has not varied in any notable respect since that time. In the Middle Ages, these cards were much used for fortune telling, especially by gypsies, so that it was customary to speak of the "Tarot of the Bohemians", or "Egyptians". When it was found that the gypsies, despite the etymology, were of Asiatic origin, some people tried to find its source in Indian art and literature. There is here no need to enter into any discussion of these disputed points. ¹

THE THEORY OF THE CORRESPONDENCES OF THE TAROT

Unimportant to the present purpose are tradition and authority. Einstein's Theory of Relativity does not rest on the fact that, when

¹It is supposed by some scholars that the R.O.T.A. (Rota, a wheel) consulted in the Collegium ad Spiritum Sanctum--see the Manifesto "Fama Fraternitatis" of the Brothers of the Rosy Cross--was the Tarot.

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his theory was put to the test, it was confirmed. The only theory of ultimate interest about the Tarot is that it is an admirable symbolic picture of the Universe, based on the data of the Holy Qabalah. It will be proper, later in this essay, to describe the Holy Qabalah somewhat fully, and to discuss relevant details. The part of it which is here relevant is called Gematria, a science in which the numerical value of a Hebrew word, each letter being also a number, links that word with others of the same value, or a multiple thereof. For example, AChD unity (1 +8 +4) =13; and AHBH love (1+5+2+5)=13. This fact is held to indicate "The nature of Unity is Love". Then IHVH

Jehovah (10 +5+6+5) =26=2 X 13. Therefore: "Jehovah is Unity manifested in Duality." And so forth. One important interpretation of Tarot is that it is a Notarikon of the Hebrew Torah, the Law; also of ThROA, the Gate. Now, by the Yetziratic attributions---see table at end---this word may be read The Universe---the new-born Sun---Zero. This is the true Magical Doctrine of Thelema: Zero equals Two. Also, by Gematria, the numerical value of ThROA is 671 =61 x 11. Now 61 is AIN, Nothing or Zero; and 11 is the number of Magical Expansion; in this way also, therefore, ThROA announces that same dogma, the only satisfactory philosophical explanation of the Cosmos, its origin, mode, and object. Complete mystery surrounds the question of the origin of this system; any theory which satisfies the facts demands assumptions which are completely absurd. To explain it at all, one has to postulate in the obscure past a fantastic assembly of learned rabbins, who solemnly calculated all sorts of combinations of letters and numbers, and created the Hebrew language on this series of manipulations. This theory is plainly contrary, not only to common sense, but to the facts of history, and to all that we know about the formation of language. Nevertheless, the evidence is equally strong that there is something, not a little of something but a great deal of something, a something which excludes all reasonable theories of coincidence, in the correspondence between words and numbers.

It is an undeniable fact that any given number is not merely one more than the previous number and one less than the subsequent number, but is an independent individual idea, a thing in itself; a

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spiritual, moral and intellectual substance, not only as much as, but a great deal more than, any human being. Its merely mathematical relations are indeed the laws of its being, but they do not constitute the number, any more than the chemical and physical laws of reaction in the human anatomy give a complete picture of a man.

THE EVIDENCE FOR THE INITIATED TRADITION OF THE TAROT

1. *Eliphaz Levi and the Taro.*

Although the origins of the Tarot are perfectly obscure, there is a very interesting piece of quite modern history, history well within the memory of living man, which is extremely significant, and will be found, as the thesis develops, to sustain it in a very remarkable way. In the middle of the nineteenth century, there arose a very great Qabalist and scholar, who still annoys dull people by his habit of diverting himself at their expense by making fools of them posthumously. His name was Alphonse Louis Constant, and he was an Abbe' of the Roman Church. For his "nom-de-guerre" he translated his name into Hebrew-Eliphas Levi Zahed, and he is very generally known as Eliphas Levi. Eliphas Levi was a philosopher and an artist, besides being a supreme literary stylist and a practical joker of the variety called "Pince sans rire"; and, being an artist and a profound symbolist, he was immensely attracted by the Tarot. While in England, he proposed to Kenneth Mackenzie, a famous occult scholar and high-grade Freemason, to reconstitute and issue a scientifically-designed pack. In his works are new presentations by him of the trumps called The Chariot and The Devil. He seems to have understood that the Tarot was actually a pictorial form of the Qabalistic Tree of Life, which is the basis of the whole Qabalah, so much so that he composed his works on this basis. He wished to write a complete treatise on Magick. He divided his subject into two parts---Theory and Practice which he called Dogma and Ritual. Each part has twenty-two chapters, one for each of the twenty-two trumps; and each chapter

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deals with the subject represented by the picture displayed by the trump. The importance of the accuracy of the correspondence will appear in due course. Here we come to a slight complication. The chapters correspond, but they correspond wrongly; and this is only to be explained by the fact that Levi felt himself bound by his original oath of secrecy to the Order of Initiates which had given him the secrets of the Tarot.

2. *The Tarot in the Cipher Manuscripts*

At the time of the French Renaissance of the eighteen-fifties, a similar movement took place in England. Its interest centred in ancient religions, and their traditions of initiation and thaumaturgy. Learned societies, some secret or semi-secret, were founded or revived. Among the members of one such group, the Quatuor Coronati Lodge of Freemasonry, were three men: one, Dr. Wynn Westcott, a London coroner; a Dr. Woodford, and a Dr. Woodman. There is a little dispute as to which of these men went to the Farringdon Road, or whether it was the Farringdon Road to which they went; but there is no doubt whatever that one of them bought an old book, either from an obscure bookseller, or off a barrow, or found it in a library. This happened about 1884 or 1885. There is no dispute that in this book were some loose papers; that these papers turned out to be written in cipher; that these cipher manuscripts contained the material for the foundation of a secret society purporting to confer initiation by means of ritual; and that among these manuscripts was an attribution of the trumps of the Tarot to the letters of the Hebrew alphabet. When this matter is examined, it becomes quite clear that Levi's

wrong attribution of the letters was deliberate; that he knew the right attribution, and considered it his duty to conceal it. (It made much trouble for him to camouflage his chapters!)

The cipher manuscripts were alleged to date from the earliest years of the nineteenth century; and there is a note to one page which seems to be in the writing of Eliphas Levi. It appears extremely probable that he had access to this manuscript on his visit to Bulwer Lytton, in England. In any case, as previously observed, Levi shows constantly that he knew the correct attributions (with the exception, of course, of Tzaddi---why, will be seen later) and tried to use them, without improperly revealing any secrets which he was sworn not to disclose.

As soon as one possesses the true attributions of these trumps, the Tarot leaps into life. One is intellectually knocked down by the rightness of it. All the difficulties created by the traditional attributions as understood by the ordinary scholar, disappear in a flash. For this reason, one is inclined to credit the claim for the promulgators of the cipher manuscript, that they were guardians of a tradition of Truth.

3. *The Tarot and the Hermetic Order of the Golden Dawn.*

One must now digress into the history of the Hermetic Order of the Golden Dawn, the society reconstituted by Dr. Westcott and his colleagues, in order to show further evidence as to the authenticity of the claim of the promulgators of the cipher manuscript.

Among these papers, besides the attribution of the Tarot, were certain skeleton rituals, which purported to contain the secrets of initiation; the name (with an address in Germany) of a Fraülein Sprengel was mentioned as the issuing authority. Dr. Westcott wrote to her; and, with her permission, the Order of the Golden Dawn was founded in 1886.

(The G.'. D.'. is merely a name for the Outer or Preliminary Order of the R.R. et A.C., which is in its turn an external manifestation of the A.'. A.'. which is the true Order of Masters¹---See Magick, pp.229-244.) The genius who made this possible was a man named Samuel Liddell Mathers. After a time, Frl. Sprengel died; a letter written to her, asking for more advanced knowledge, elicited a reply from one of her colleagues. This letter informed Dr. Westcott of her death, adding that the writer and his associates had never approved of Frl. Sprengel's action in authorising any form of group working, but, in view of the great reverence and esteem in which she was held, had refrained from open opposition. He went on to say that "this correspondence must now cease", but that if they wanted more advanced knowledge they could perfectly well get it by using in the proper

¹An impudent mushroom swindle, calling itself "Order of Hidden Masters", has recently appeared---and disappeared.

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manner the knowledge which they already possessed. In other words, they must utilize their magical powers to make contact with the Secret Chiefs of the Order. (This, incidentally, is a quite normal and traditional mode of procedure.)

Shortly afterwards, Mathers, who had manoeuvred himself into the practical Headship of the Order, announced that he had made this link; that the Secret Chiefs had authorized him to continue the work of the Order, as its sole head. There is, however, no evidence that he was here a witness of truth, because no new knowledge of any particular importance came to the Order; such as did appear proved to be no more than Mathers could have acquired by normal means from quite accessible sources, such as the British Museum. These circumstances, and a great deal of petty intrigue, led to serious dissatisfaction among the members of the Order. Frl. Sprengel's judgment, that group-working in an Order of this sort is possible, was shown in this case to be wrong. In 1900, the Order in its existing form was destroyed.

The point of these data is simply to show that, at that time, the main preoccupation of all the serious members of the Order was to get in touch with the Secret Chiefs themselves. In 1904 success was attained by one of the youngest members, Frater Perdurabo. The very fullest details of this occurrence are given in *The Equinox of the Gods*.¹ It is not here useful to discuss the evidence which goes to establish the truth of this claim. But it is to be observed that it is internal evidence. It exists in the manuscript itself. It would make no difference if the statement of any of the persons concerned turned out to be false.

4. *The Nature of the Evidence*

These historical digressions have been essential to the under-standing of the conditions of this enquiry. It is now proper to con-

¹ Consult especially pp. 61 to 119. The message of the Secret Chiefs is even in the *Book of the Law* which has been published privately for initiates, and publicly in *The Equinox*, Vol. I, No.7 and No.10; also, with full details, in *The Equinox of the Gods*, pp.13 to 38. In a pocket at the end of that volume is a photolithographic reproduction of the manuscript. There is also a cheap pocket edition of the text of the Book by itself. There are also American Editions of the text.

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sider the peculiar numbering of the Trumps. It appears natural to a mathematician to begin the series of natural numbers with Zero; but it is very disturbing to the non-mathematically trained mind. In the traditional essays and books on the Tarot, the card numbered "0" was supposed to lie between the cards XX and XXI. The secret of the initiated interpretation, which makes the whole meaning of the Trumps luminous, is simply to put this card marked "0" in its natural place, where any mathematician would have put it, in front of the number One. But there is still one peculiarity, one disturbance in the natural sequence. This is that the cards VIII and XI have to be counterchanged, in order to preserve the attribution. For the card XI is called "Strength"; on it appears a Lion, and it quite evidently refers to the zodiacal sign Leo, whereas the card VIII is called "Justice", and represents the conventional symbolical figure, throned, with sword and balances, thus obviously referring to the zodiacal sign of Libra, the Balance.

Frater Perdurabo had made a very profound study of the Tarot since his initiation to the Order on 18th November, 1898; for, three months later, he had attained the grade of Practicus; as such, he became entitled to know the Secret Attribution. He constantly studied this and the accompanying explanatory manuscripts. He checked up on all these attributes of the numbers to the forms of nature, and found nothing incongruous. But when (8th April, 1904 e.v.) he was writing down the Book of the Law from the dictation of the messenger of the Secret Chiefs, he seems to have put a mental question, suggested by the words in Chapter I, verse 57: "the law of the Fortress, and the great mystery of the House of God" ("The House of God" is one name of the Tarot Trump numbered XVI) to this effect: "Have I got these attributions right?" For there came an interpolated answer, "All these old letters of my book are aright; but x is not the Star. This also is secret; my prophet shall reveal it to the wise". This was exceedingly annoying. If Tzaddi was not "the Star", what was? And what was Tzaddi? He tried for years to counter-change this card, "The Star", which is numbered XVII, with some other. He had no success. It was many years later that the solution came to him. Tzaddi is "The Emperor"; and therefore the positions

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of XVII and IV must be counterchanged. This attribution is very satisfactory.

Yes, but it is something a great deal more than satisfactory; it is, to clear thought, the most convincing evidence possible that the Book of the Law is a genuine message from the Secret Chiefs.

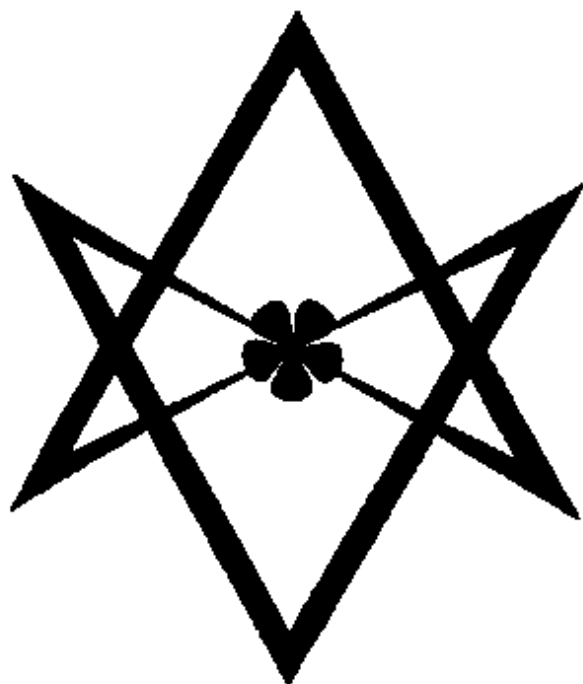
For "The Star" is referred to Aquarius in the Zodiac, and "The Emperor" to Aries. Now Aries and Aquarius are on each side of Pisces, just as Leo and Libra are on each side of Virgo; that is to say, the correction in the Book of the Law gives a perfect symmetry in the zodiacal attribution, just as if a loop were formed at one end of the ellipse to correspond exactly with the existing loop at the other end. These matters sound rather technical; in fact, they are; but the more one studies the Tarot, the more one perceives the admirable symmetry and perfection of the symbolism. Yet, even to the layman, it ought to be evident that balance and fitness are essential to any perfection, and the elucidation of these two tangles in the last 150 years is undoubtedly a very remarkable phenomenon.

SUMMARY OF THE QUESTIONS HITHERTO DISCUSSED

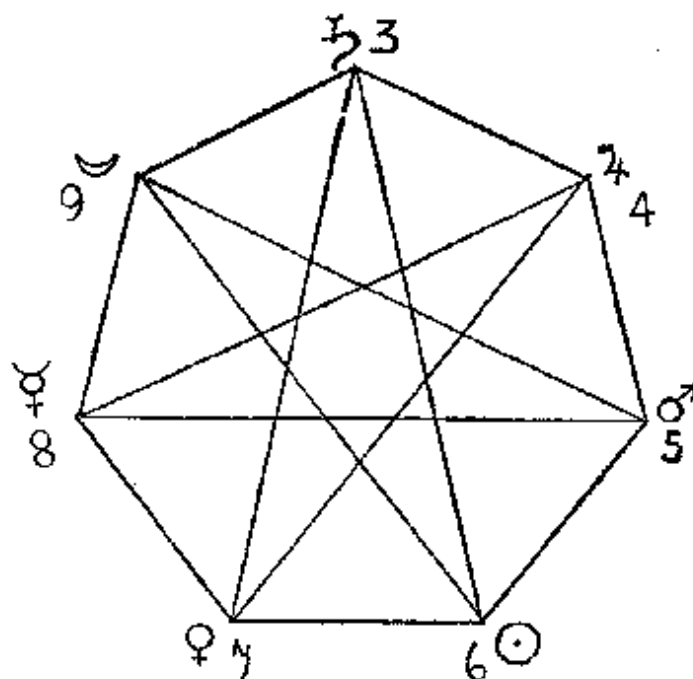
1. The origin of the Tarot is quite irrelevant, even if it were certain, It must stand or fall as a system on its own merits.
2. It is beyond doubt a deliberate attempt to represent, in pictorial form, the doctrines of the Qabalah.
3. The evidence for this is very much like the evidence brought forward by a person doing a crossword puzzle. He knows from the "Across" clues that his word is "SCRUN blank H"; so it is certain, beyond error, that the blank must be a "C"
4. These attributions are in one sense a conventional, symbolical map; such could be invented by some person or persons of great artistic imagination and ingenuity combined with almost unthinkably great scholarship and philosophical clarity.
5. Such persons, however eminent we may suppose them to have been, are not quite capable of making a system so abstruse in its entirety without the assistance of superiors whose mental processes were) or are, pertaining to a higher Dimension.

p.11(below)

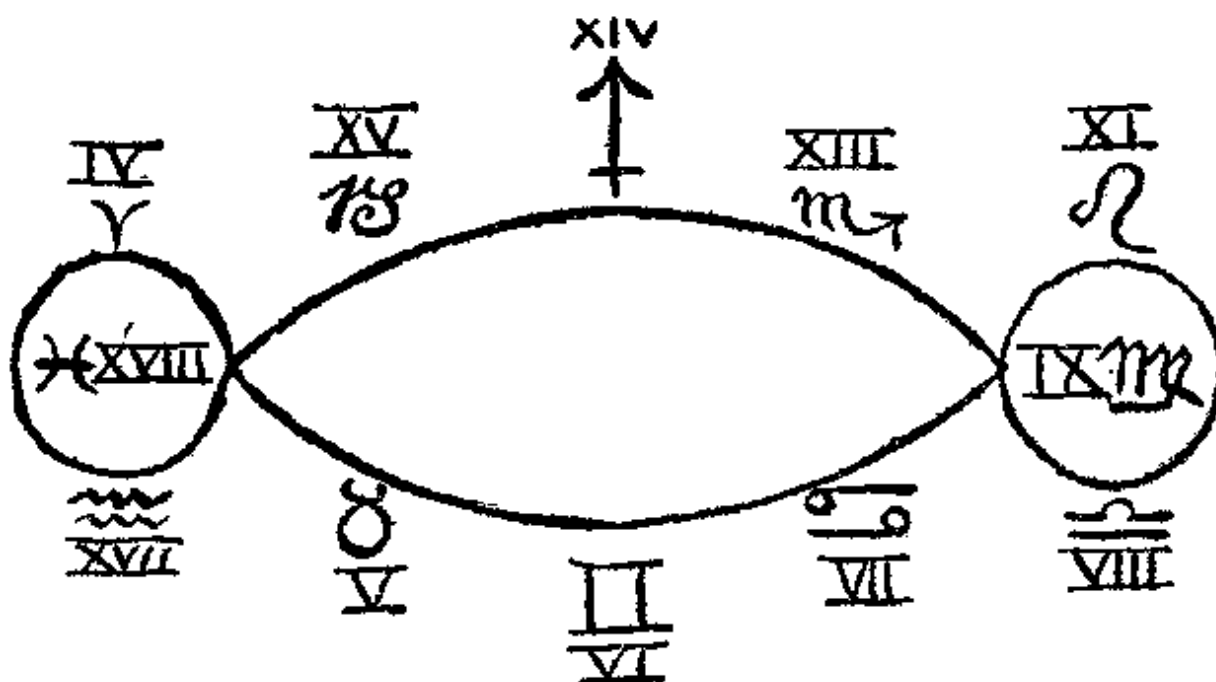
THE TAROT OF THE EGYPTIANS

*Unicursal Hexagram*

It has always been declared impossible to draw an Unicursal Hexagram; but this has now been accomplished. The lines, however, are strictly Euclidean; they have no breadth.

*The Days of the Week*

Read around the Hexagon, the (magical) Order of the Seven Sacred Planets. Read along the Hexagram, the order of the days of the week. (It is believed that this neat discovery is due to the late G. H. Frater D.D.C.F.)

*Diagram The Double Loop in the Zodiac*

One might take, by way of an analogy, the game of chess. Chess has developed from very simple beginnings. It was a mimic battle for tired warriors; but the subtleties of the modern game—which have now, thanks to Richard Reti, gone quite beyond calculation into the world of aesthetic creation—were latent in the original

design. The originators of the game were "building better than they knew" It is of course possible to argue that these subtleties have arisen in the course of the development of the game; and indeed it is quite clear, historically, that the early players whose games are on record had no conscious conception of anything beyond a variety of rather crude and elementary stratagems. It is quite possible to argue that the game of chess is merely one of a number of games which has developed while other games died out, because of some accident. One can argue that it is merely by chance that modern chess was latent in the original game.

The theory of inspiration is really very much simpler, and it accounts for the facts without violation of the law of parsimony.

II

THE TAROT AND THE HOLY QABALAH

THE NEXT issue is the Holy Qabalah. This is a very simple subject, and presents no difficulties to the ordinary intelligent mind. There are ten numbers in the decimal system; and there is a genuine reason why there should be ten numbers, and only ten, in a numerical system which is not merely mathematical, but philosophical. It is necessary, at this point, to introduce the "Naples Arrangement". But first of all, one must understand the pictorial representation of the Universe given by the Holy Qabalah. (See diagram.)

This picture represents the Tree of Life, which is a map of the Universe. One must begin, as a mathematician would, with the idea of Zero, Absolute Zero, which turns out on examination to mean any quantity that one may choose, but not, as the layman

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may at first suppose, Nothing, in the "absence-of-anything" vulgar sense of the word. (See "Berashith", Paris, 1902).

"THE NAPLES ARRANGEMENT"

The Qabalists expanded this idea of Nothing, and got a second kind of Nothing which they called "Ain Soph"- "Without Limit". (This idea seems not unlike that of Space.) They then decided that in order to interpret this mere absence of any means of definition, it was necessary to postulate the Ain Soph Aur- "Limitless Light". By this they seem to have meant very much what the late Victorian men of science meant, or thought that they meant, by the Luminiferous Ether. (The Space-Time Continuum?) All this is evidently without form and void; these are abstract conditions, not positive ideas. The next step must be the idea of Position. One must formulate this thesis: If there is anything except Nothing, it must exist within this Boundless Light; within this Space; within this inconceivable Nothingness, which cannot exist as Nothing-ness, but has to be conceived of as a Nothingness composed of the annihilation of two imaginary opposites. Thus appears The Point, which has "neither parts nor magnitude, but only position".

But position does not mean anything at all unless there is something else, some other position with which it can be compared. One has to describe it. The only way to do this is to have another Point, and that means that one must invent the number Two, making possible The Line.

But this Line does not really mean very much, because there is yet no measure of length. The limit of knowledge at this stage is that there are two things, in order to be able to talk about them at all. But one cannot say that they are near each other, or that they are far apart; one can only say that they are distant. In order to discriminate between them at all, there must be a third thing. We must have another point. One must invent The Surface; one must invent The Triangle. In doing this, incidentally, appears the whole of Plane Geometry. One can now say, "A is nearer to B than A is to C".

But, so far, there is no subsistence in any of these ideas. In fact

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there are no ideas at all) except the idea of Distance and perhaps the idea of Between-ness, and of Angular Measurement; so that plane Geometry, which now exists in theory, is after all completely inchoate and incoherent.. There has been no approach at all to the conception of a really existing thing. No more has been done than to make definitions, all in a purely ideal and imaginary world.

Now then comes The Abyss. One cannot go any further into the ideal. The next step must be the Actual---at least, an approach to the Actual. There are three points, but there is no idea of where any one of them is. A fourth point is essential, and this formulates the idea of matter.

The Point, the Line, the Plane. The fourth point, unless it should happen to lie in the plane, gives *The Solid*.

If one wants to know the position of any point, one must define it by the use of three co-ordinate axes. It is so many feet from the North wall, and so many feet from the East wall, and so many feet from the floor.

Thus there has been developed from Nothingness a Something which can be said to exist. One has arrived at the idea of *Matter*. But this existence is exceedingly tenuous, for the only property of any given point is its position in relation to certain other points; no change is possible; nothing can happen. One is therefore compelled, in the analysis of known Reality, to postulate a fifth positive idea, which is that of *Motion*.

This implies the idea of *Time*, for only through Motion, and in Time, can any event happen. Without this change and sequence, nothing can be the object of sense. (It is to be noticed that this No.5 is the number of the letter He' in the Hebrew alphabet. This is the letter traditionally consecrated to the Great Mother. It is the womb in which the Great Father, who is represented by the letter Yod which is pictorially the representation of an ultimate Point, moves and begets active existence).

There is now possible a concrete idea of the Point; and, at last it is a point which can be self-conscious, because it can have a Past, Present and Future. It is able to define itself in terms of the previous ideas. Here is the number Six, the centre of the system: self-conscious, capable of experience.

At this stage it is convenient to turn away for a moment from

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the strictly Qabalistic symbolism. The doctrine of the next three numbers (to some minds at least) is not very clearly expressed. One must look to the Vedanta system for a more lucid interpretation of the numbers 7, 8 and 9 although they correspond very closely with the Qabalistic ideas. In the Hindu analysis of existence the Rishis (sages) postulate three qualities: Sat, the Essence of Being itself; Chit, Thought, or Intellection; and Ananda (usually translated Bliss), the pleasure experienced by Being in the course of events. This ecstasy is evidently the exciting cause of the mobility of existence. It explains the assumption of imperfection on the part of Perfection. The Absolute would be Nothing, would remain in the condition of Nothingness; therefore, in order to be conscious of its possibilities and to enjoy them, it must explore these possibilities. One may here insert a parallel statement of this doctrine from the document called *The Book of the Great Auk* to enable the student to consider the position from the standpoint of two different minds.

"All elements must at one time have been separate.---That would be the case with great heat.---Now, when the atoms get to the Sun, we get that immense, extreme heat, and all the elements are themselves again. Imagine that each atom of each element possesses the memory of all his adventures in combination. By the way, that atom, fortified with memory, would not be the same atom; yet it is, because it has gained nothing from anywhere except this memory. Therefore, by the lapse of time and by virtue of memory, a thing could become something more than itself; thus, a real development is possible. One can then see a reason for any element deciding to go through this series of incarnations, because so, and only so, can he go; and he suffers the lapse of memory which he has during these incarnations, because he knows he will come through unchanged.

"Therefore you can have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a Being could create a world in which War, Evil, etc., exist. Evil is only an appearance, because (like "Good") it cannot affect the substance itself, but only multiply its combinations. This is something the same as Mystic Monotheism; but the objection to that theory is that God has to

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create things which are all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural."

These ideas of Being, Thought and Bliss constitute the minimum possible qualities which a Point must possess if it is to have a real sensible experience of itself. These correspond to the numbers 9, 8 and 7. The first idea of reality, as known by the mind, is therefore to conceive of the Point as built up of these previous nine successive developments from Zero. Here then at last is the number Ten.

In other words, to describe Reality in the form of Knowledge, one must postulate these ten successive ideas. In the Qabalah, they are called "Sephiroth", which means "Numbers". As will be seen later, each number has a significance of its own; each corresponds with all phenomena in such a way that their arrangement in the Tree of Life, as shown in the diagrams (pp.266, 268, 270), is a map of the Universe. These ten numbers are represented in the Tarot by the forty small cards.

THE TAROT AND THE FORMULA OF TETRAGRAMMATON

What, then, are the Court Cards? This question involves another aspect of the system of development. What was the first mental process? Obligated to describe Nothing, the only way to do so without destroying its integrity was to represent it as the union of a Plus Something with an equivalent Minus Something. One may call these two

ideas, the Active and Passive, the Father and Mother. But although the Father and Mother can make a perfect union, thereby returning to Zero, which is a retrogression, they can also go forward into Matter, so that their union produces a Son and a Daughter. The idea works out in practice as a method of describing how the union of any two things produces a third thing which is neither of them.

The simplest illustration is in Chemistry. If we take hydrogen gas and chlorine gas, and pass an electric spark through them, an explosion takes place, and hydrochloric acid is produced. Here we have a positive substance, which may be called the Son of the marriage of these elements, and is an advance into Matter. But also, in

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the ecstasy of the union, Light and Heat are disengaged; these phenomena are not material in the same sense as the hydrochloric acid is material; this product of the union is therefore of a spiritual nature, and corresponds to the Daughter.

In the language of the alchemists, these phenomena were classified for convenience under the figure of four "elements". Fire, the purest and most active, corresponds to the Father; Water, still pure but passive, is the Mother; their union results in an element partaking of both natures, yet distinct from either, and this they called 'Air'.

One must constantly remember that the terms used by ancient and medieval philosophers do not mean at all what they mean nowadays. "Water" does not mean to them the chemical compound H_2O ; it is an intensely

abstract idea, and exists everywhere. The ductability of iron is a watery quality.¹ The word "element" does not mean a chemical element; it means a set of ideas; it summarises certain qualities or properties.

It seems hardly possible to define these terms in such a way as to make their meaning clear to the student. He must discover for himself by constant practice what they mean to him. It does not even follow that he will arrive at the same ideas. This will not mean ~ that one mind is right and the other wrong, because each one of us has his own universe all to himself, and it is not the same as anybody else's universe. The moon that A. sees is not the moon that B., standing by him, sees. In this case, the difference is so infinitesimal that it does not exist in practice; yet there is a difference. But if A. and B look at a picture in a gallery, it is very much not the same picture to both, because A's mind has been trained to observe it by his experience of thousands of other pictures; B. has probably seen an entirely different set of pictures. Their experience will coincide only in the matter of a few well-known pictures. Besides this, their minds are essentially different in many other ways. So, if A. dislikes Van Gogh, B. pities him; if C. admires Bougereau, D. shrugs his shoulders. There is no right or wrong about any matter whatsoever.

¹Its magnetic virtue (similarly) is fiery, its conductivity airy, and its weight and hardness earthy. Yet, weight is but a function of the curvature of the "space.time Continuum": "Earth is the Throne of Spirit."

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This is true, even in matters of the strictest science. The scientific description of an object is universally true; and yet it is not completely true for any single observer. The phenomenon called the Daughter is ambiguous. It has been explained above as the spiritual ingredient in the result of the marriage of the Father and the Mother; but this is only one interpretation.

THE TAROT AND THE ELEMENTS

The Ancients conceived of Fire; Water and Air as pure elements. They were connected with the three qualities of Being, Knowledge and Bliss, previously mentioned. They also correspond with what the Hindus called the Three Gunas-Sattvas, Rajas and Tamas, which may be translated roughly as "Calm", "Activity", and "Slothful Darkness". The alchemists had three similar principles of energy, of which all existing phenomena are composed: Sulphur, Mercury and Salt. This Sulphur is Activity, Energy, Desire; Mercury is Fluidity, Intelligence, the power of Transmission; Salt is the vehicle of these two forms of energy, but itself possesses qualities which react on them.

The student must keep in his mind all these tripartite classifications. In some cases, one set will be more useful than otheis. For the moment, concentrate on the Fire, Water, Air series. These elements are represented in the Hebrew alphabet by the letters Shin, Mem and Aleph. The Qabalists call them the Three Mother Letters. In this particular group, the three elements concerned are completely spiritual forms of pure energy; they can only manifest in sensible experience by impinging upon the senses, crystallising out in a fourth element which they call "Earth", represented by the last letter of the alphabet, Tau. This, then, is another quite different interpretation of the idea of the Daughter, which is here considered as a pendant to the Triangle. It is the number Ten suspended from the 7, 8, 9 in the diagram.

These two interpretations must be kept in mind simultaneously. The Qabalists, devising the Tarot, then proceeded to make pictures of these extremely abstract ideas of Father, Mother, Son and Daughter, and they called them King, Queen, Prince and Princess. It is confusing, but they were also called Knight, Queen, King and

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Princess. Sometimes, too, the Prince and Princess are called "Emperor" and "Empress".

The reason for this confusion is connected with the doctrine of the Fool of the Tarot, the legendary Wanderer, who wins the King's daughter, a legend which is connected with the old and exceedingly wise plan of choosing the successor to a king by his ability to win the princess from all competitors. (Frazer's Golden Bough is the authority on this subject.)

It has been thought better, for the present pack, to adopt the term "Knight", "Queen", "Prince" and "Princess", to represent the series Father, Mother, Son, Daughter, because the doctrine involved, which is extraordinarily complex and difficult, demands it. The Father is "Knight" because he is represented as riding on a horse. It may make it more clear to describe the two main systems, the Hebrew and the Pagan, as if they were (and had always been) concrete and separate.

The Hebrew system is straightforward and irreversible; it postulates Father and Mother from whose union issue Son and Daughter. There an end. It is only later philosophical speculation to derive the Father-Mother Dyad from a Unity manifest, and later still to seek the source of that Unity in Nothing. This is a concrete and limited scheme, crude, with its causeless Beginning and its sterile End.

The Pagan system is circular, self-generated, self-nourished, self-renewed. It is a wheel on whose rim are Father-Mother-Son-Daughter; they move about the motionless axis of Zero; they unite at will; they transform one into another; there is neither Beginning nor End to the Orbit; none is higher or lower than another. The Equation "Naught=Many =Two= One= All= Naught" is implicit in every mode of the being of the System.

Difficult as this is, at least one very desirable result has been attained: to explain why the Tarot has four Court cards, not three. It also explains why there are four suits. The four suits are named as follows: "Wands", attributed to Fire; "Cups", to Water; "Swords", to Air; and "Disks" ("Coins", or "Pantacles"), to Earth. The student will notice this interplay and counterchange of the number 4. It is also important for him to notice that even in the tenfold arrangement,

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the number 4 takes its part. The Tree of Life can be divided into four planes: the number 1 corresponds to Fire; numbers 2 and 3, to Water; numbers 4 to 9, to Air; and the number 10 to Earth. This division corresponds to the analysis of Man. The number 1 is his spiritual essence, without quality or quantity; the numbers 2 and 3 represent his creative and transmissive powers, his virility and his intelligence; the numbers 4 to 9 describe his mental and moral qualities as concentrated in his human personality; the number 6, so to speak, is a concrete elaboration of the number 1; and the number 10 corresponds to Earth, which is the physical vehicle of the previous nine numbers. The names of these parts of the soul are: 1, Jechidah; 2 and 3, Chiah and Neschamah; 4 to 9, Ruach; and lastly 10; Nephesh.

These four planes correspond once more to the so-called "Four Worlds", to understand the nature of which one should refer, with all due reservations, to the Platonic system. The number 1 is Atziluth, the Archetypal World; but the number 2, as being the dynamic aspect of the number 1, is the Practical attribution. The number 3 is Briah, the Creative World in which the Will of the Father takes shape through the Conception of the Mother, just as the spermatozoon, by fertilizing the ovum, makes possible the production of an image of its parents. The numbers 4 to 9 include Yetzirah, the Formative World, in which an intellectual image, an appreciable form of the idea, is produced; and this mental image becomes real and sensible in the number 10, Assiah, the Material World.

It is by going through all these confusing (and sometimes seemingly contradictory) attributions, with unwearying patience and persistent energy, that one comes at the end to a lucid understanding, to an understanding which is infinitely clearer than any intellectual interpretation could possibly be. This is a fundamental exercise in the way to initiation. If one were a shallow rationalist, it would be quite easy to pick holes in all these attributions and semi-philosophical hypotheses, or near-hypotheses; but it is also quite simple to prove by mathematics that it is impossible to hit a golf ball.

Hitherto, the main theme of this essay has been the Tree of Life, in its essence the Sephiroth. It is now proper to consider the relations of the Sephiroth with each other. (See diagram, p.268.) It

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will be noticed that twenty-two lines are employed to complete the structure of the Tree of Life. It will be explained in due course how it is that these correspond to the letters of the Hebrew alphabet. It will be

remarked that in some respects the way in which these are joined up appears arbitrary. Notably, there is an equilateral triangle, which one would think would be a natural basis for the Operations of Philosophy, consisting of the numbers 1, 4 and 5. But there are no lines joining 1 and 4, or 1 and 5. This is not an accident. Nowhere in the figure is there an erect equilateral triangle, although there are three equilateral triangles with the apex downwards. This is because of the original formula "Father, Mother, Son", which is three times repeated in a descending scale of simplicity and spirituality. The number 1 is above these triangles, because it is an integration of Zero and depends from the triple veil of the Negative.

Now the Sephiroth, which are emanations of the number 1, as already shown, are things-in-themselves, in almost the Kantian sense. The lines joining them are Forces of Nature, of a much less complete type; they are less abstruse, less abstract.

THE TWENTY-TWO KEYS, ATU, OR TRUMPS OF THE TAROT

Here now is an excellent example of the all-pervading doctrine of Equilibrium. The equation always reads $ax^2 + bx + c = 0$. If it does not equal 0, it is not an equation. And so, whenever any symbol loses importance in one place in the Qabalah, it gains in another. The Court cards and small cards form the skeletal structure of the Tarot in its principal function as a map of the Universe. But, for the special significance of the pack as a Key to magical formulæ, the twenty-two trumps acquire a peculiar importance.

To what symbols are they attributed? They cannot be related identically with any of the essential ideas, because that place is taken by the cards from 1 to 10. They cannot represent primarily the Father, Mother, Son, Daughter complex in its fulness, because the Court cards have already taken that position. They are attributed as follows: the three Mother letters, Shin, Mem and Aleph, represent the three active elements; the seven so-called double letters, Beth, Gimel, Daleth, Kapli, Pe', Resh and Tau, represent the seven sacred

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planets. The remaining twelve letters He', Van, Zain, Cheth, Teth, Yod, Lamed, Nun, Samekh, A'ain, Tzaddi and Qoph represent the Signs of the Zodiac.

There is a slight clotting or overlapping in this arrangement. The letter Shin has to do duty for both Fire and Spirit, in very much the same way as the number 2 partakes of the nature of the number 1; and the letter Tau represents both Saturn and the element of Earth. In these difficulties there is a doctrine.

But one cannot dismiss these twenty-two letters thus casually. The stone that the builders rejected becomes the head of the corner. These twenty-two cards acquire a personality of their own: a very curious personality. It would be quite wrong to say that they represent a complete universe. They seem to represent certain rather curious phases of the universe. They do not seem essential factors in the structure of the universe. They change from time to time in their relation to current events. A glance at the list of their titles seems to show no longer the strictly philosophical and scientific spirit of austere classification that is found in the other cards. There leaps at us the language of the Artist. These names are, the Fool, the Juggler, the High Priestess, the Empress, the Emperor, the Hierophant, the Lovers, the Chariot, Lust, the Wheel of Fortune, Adjustment, the Hanged Man, Death, Art, the Devil, the House of God, the Star, the Moon, the Sun, the Aeon, the Universe. Obviously these are not plain, straightforward symbolic representations of the signs, elements and planets concerned. They are rather hieroglyphs of peculiar mysteries connected with each. One may begin to suspect that the Tarot is not a mere straightforward representation of the Universe in the impersonal way of the system of the Yi King. The Tarot is beginning to look like Propaganda. It is as if the Secret Chiefs of the Great Order, which is the guardian of the destinies of the human race, had wished to put forward certain particular aspects of the Universe; to establish certain especial doctrines; to declare certain modes of working, proper to the existing political situations. They differ; somewhat as a literary composition differs from a dictionary.

It has been very unfortunate, but quite unavoidable, to be

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obliged to go so far into argument, and that this argument has involved so many digressions as a preliminary to a straightforward description of the pack. It may make it simpler to proceed to summarize the above statements.

Here is a simple statement of the plan of the Tree of Life. The numbers, or Things-in-Themselves, are ten, successive emanations from the triple veil of the Negative. The small cards numbered 1 to 10 correspond to the Sephiroth. These cards are shown in fourfold form, because they are not the pure abstract numbers, but particular symbols of those numbers in the universe of manifestation, which is, for convenience, classified under the figure of four elements. The Court cards represent the elements themselves, each element divided into four sub-elements. For convenience, here follows a list of these cards: Knight of Wands, Fire of Fire Queen of Wands, Water of Fire Prince of Wands, Air of Fire Princess of Wands, Earth of Fire

Knight of Cups, Fire of Water
 Queen of Cups, Water of Water
 Prince of Cups, Air of Water
 Princess of Cups, Earth of Water

Knight of Swords, Fire of Air
 Queen of Swords, Water of Air
 Prince of Swords, Air of Air
 Princess of Swords, Earth of Air

Knight of Disks, Fire of Earth
 Queen of Disks, Water of Earth
 Prince of Disks, Air of Earth
 Princess of Disks, Earth of Earth

The Tarot trumps are twenty-two in number; they represent the elements between the Sephiroth or Things-in-Themselves, so that their position on the Tree of Life is significant. Here are one or two examples. The card called "The Lovers", whose secret title is "The Children of the Voice, the Oracle of the Mighty Gods", leads from

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the number 3 to the number 6. The number 6 is the human personality of a man; the number 3 is his spiritual intuition. Therefore, it is natural and significant that the influence of the 3 upon the 6 is that of the intuitional or inspirational voice. It is the illumination of the mind and the heart by the Great Mother.

Consider again the card joining the number 1 to the number 6. This card is called "The High Priestess", and is attributed to the Moon. The card represents the Heavenly Isis. It is a symbol of complete spiritual purity; it is initiation in its most secret and intimate form, descending upon the human consciousness from the ultimate divine consciousness. Looked at from below, it is the pure and unwavering aspiration of the man to the Godhead, his source. It will be proper to enter more fully into these matters when dealing separately with the cards in turn.

From the foregoing it will be clear that the Tarot illustrates, first of all, the Tree of Life in its universal aspect, and secondly, the particular comment illustrating that phase of the Tree of Life which is of peculiar interest to those persons charged with the guardianship of the human race at the particular moment of the production of any given authorised pack. It is therefore proper for those guardians to modify the aspect of the pack when it seems to them good to do so. The traditional pack has itself been subjected to numerous modifications, adopted for convenience. For instance: the Emperor and the Empress, in the medieval packs, were referred quite definitely to the Holy Roman Emperor and his Consort. The card originally called "The Hierophant", representing Osiris (as is shown by the shape of the tiara) became, in the Renaissance period, the Pope. The High Priestess came to be called "Pope Joan", representing a certain symbolic legend which circulated among initiates, and became vulgarised in the fable of a Female Pope. More important still, "The Angel", or "The Last Judgment", represented the destruction of the world by fire. Its hieroglyph is, in a way, prophetic, for when the world was destroyed by fire on 21st March, 1904,¹ one's attention was inevitably called to the similarity of this card to the Stele' of Revealing. This being the beginning of the New Aeon, it has seemed

See The *Equinox of the Gods*, loc. cit.

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more fitting to show the beginning of the Aeon; for all that is known about the next Aeon, due in 2,000 years' time, is that its symbol is the double-wanded one.' But the new Aeon has produced such fantastic changes in the settled order of things that it would be evidently absurd to attempt to carry on the outworn traditions, "the rituals of the old time are black." It has consequently been the endeavour of the present Scribe to preserve those essential features of the Tarot which are independent of the periodic changes of Aeon, while bringing up to date those dogmatic and artistic features of the Tarot which have become unintelligible. The art of progress is to keep intact the Eternal; yet to adopt an advance-guard, perhaps in some cases almost revolutionary, position in respect of such accidents as are subject to the empire of Time.

THE TAROT AND THE UNIVERSE

WE TAROT is a Pictorial representation of the Forces of Nature as conceived by the Ancients according to a conventional symbolism.

The Sun is a star. Around him revolve a number of bodies called Planets, including the Moon, a satellite of the Earth. These bodies revolve in one direction only. The Solar system ~ not a sphere, but a wheel. The planets do not remain in exact ~ but swing to a certain (comparatively small) extent from one side of the true plane to the other. Their orbits are elliptical. The Ancients imagined this wheel very much more clearly than modern minds are wont to do. They paid particular attention to the imaginary rim. Within the limits of this rim, they conceived that the Fixed Stars beyond were in a special way connected with the apparent motion of the Sun. This rim or belt of the wheel they called the Zodiac. The constellations outside this belt did not seem to

See AL III, 34. The reference is to Maat, Themis, Lady of the Balance.

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them to matter so much to mankind, because they were not in the direct line of the great whirling force of the wheel. (T.A.R.O. R.O.T.A. = wheel.)

THEORIES OF THE ANCIENTS

I. In old times, it was supposed that the Earth was the centre of the Universe. The Heavens being above the Earth-they did not realise them as being equally below it-they were accounted as of the Divine Nature. And as they recognised imperfections and irregularity in mundane affairs, they thought that the movements of the Heavenly Bodies, which they observed to be regular, must be perfect. They then started some & priori thinking. Their mathematicians had the idea that a Circle was a perfect figure; therefore (they said, with characteristic theological reasoning) all heavenly bodies must move in circles.¹ This religious assumption caused great trouble to the astronomers. As their measurements became more extended and accurate, they found it increasingly difficult to reconcile observation with theory, at least to do so without putting themselves to vast inconvenience in their calculations. So they invented "cycles" and "epicycles" to explain the observed movements. Ultimately Copernicus was goaded by this annoyance to suggest that it would really be very much more convenient (if only the idea were not so wicked) to imagine that the Sun, and not the Earth, was the centre of the System. In mathematics there are no fixed facts. Bertrand Russell says that in this subject "nobody knows what he is talking about, and it matters to nobody whether he is right or wrong". For example: Begin with the assumption that the Moon is the immovable centre of the Universe. Nobody can contradict it; one simply switches the calculations over to suit. The practical objection to this is that it would not facilitate the work of navigators. It is important to have this idea in one's mind, because otherwise one fails to grasp the whole spirit of modern Science-Philosophy. It does not aim at Truth; it does not conceive of Truth (in any ordinary sense of the word) as possible; it aims at maximum convenience. They did not understand that the Circle is only one case of the Ellipse: that in which the foci coincide.

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2. To return to the picture of the Solar System. The Sun is the Hub of the Wheel; the outermost Planet is on its rim; and beyond, but laterally within that rim, are the Twelve Constellations of the Zodiac. Why twelve? The first rough division of the circle is into four, according to the observed seasons. This choice may also have been influenced by the division of the Elements into Four-Fire, Air, Water, Earth. (These do not mean the objects now understood by these words, as explained above.)

Perhaps because they thought it necessary to introduce so sacred a number as Three into everything heavenly, or else because the observed constellations happened to be naturally divided into twelve groups, they divided the Zodiac into twelve signs, three to each Season.

The Influence of the Sun upon the Earth was observed to change as He passed through the Signs. So did quite simple things like the measure of time between Sunrise and Sunset.

When one says that the Sun enters the Sign of Aries, one means that if a straight line were drawn from the Earth to the Sun and prolonged to the Stars, that line would pass through the beginning of that Constellation. Suppose, for instance, that one observes the Full Moon on the first day of Spring, one will be able to see, behind her, the stars of the beginning of Libra, the sign opposite to Aries.

It was observed that the Moon took approximately twenty-eight days to pass from Full to Full; and to each day was assigned ~w hat was called a Mansion. Her mysterious influence was supposed to change in each

Mansion. This theory does not enter directly into the Tarot, but it must be mentioned to help to clear up a certain confusion which is about to complicate the question.

3. Early astronomers calculated that the Sun took 360 days to go round the Zodiac. This was a closely guarded secret of the learned; so they concealed it in the divine name Mithras, which adds up, according to the Greek Convention (M 40---I 10---Th. 9---R 100---A 1---S 200) to 360. Better observation showed 365 days to be more accurate; so they decided to call it "Abraxas" (A 1---B 2---R 100---A 1---X 60---A 1---S 200). When the others found this out they

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put themselves right by altering the spelling of Mithras to Meithras, which adds (like Abraxas) to 365. In this there is still an error of not quite six hours; so that, in the course of centuries, the Calendar kept slipping. It did not assume its present form until the time of Pope Gregory.

The Point of all this, that they divided the Circle of the Zodiac into 360 degrees, is that this is a convenient basis for calculation.

Each angular measure of 10 degrees was called a Decanate. Of these there are thus thirty-six, dividing each Sign of the Zodiac into three sections. It was supposed that the influence of the Sign was very swift and fierce in the first Decan, powerful and balanced in the second, spiritualised and deciduous in the third.

A short digression. One of the most important doctrines of the Ancients was that of the Macrocosm and the Microcosm. Man is himself a little Universe; he is a minute copy of the big Universe. This argument was, of course, worked backwards; so the characteristics above given of the qualities of the Three Decans in the sign were probably due to an analogy with the course of a man's life.

4. The above remarks constitute a fairly complete idea of the arbitrary, or mostly arbitrary, presentation of the Cosmos by the Ancients. First of all, the division into Four Elements. These Elements pervade everything. They would argue something like this about the Sun. They would say that he was principally Fire, for obvious reasons; but he would have also in him the Airy quality of Mobility. The Watery part would be shown by his power to create Images; and the Earthy part, his immense Stability.

Similarly, of a Serpent, they would call his power of Death fiery; his Swiftness, airy; his undulatory motion, Watery; and his habit of life, Earthy.

These descriptions are obviously quite inadequate; they have to be filled up by attributing planetary qualities and zodiacal qualities to all objects. Thus, the Bull in the Zodiac is an Earthy sign, and this is the central sign of the three through which the Sun passes during Spring. But the bovine nature is also gentle; wherefore they said that Venus rules the Sign of Taurus. The Cow, moreover, is the principal milk-giving animal, so they made her the Great Mother-

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Goddess, thus identifying her with the Moon, the Mother of Heaven as the Sun is the Father. They represented this idea by saying that the Moon is "exalted" in Taurus-that is, that she exerts the most beneficent aspect of her influence when she is in that sign.

5. It is confusing at first, but most instructive and illuminating when the principle is thoroughly assimilated, to note how all these Elements subdivide and coalesce. One can only reach the comprehension of any one of these Symbols by making a composite picture of it, one composed of all the others in varying proportion. Thus each of the planets gives a certain portion of its influence to any object. This habit of thought leads to an understanding of the Unity of Nature (with its proper and spiritual exaltation) which could hardly be attained in any other way; it produces an internal harmony which ends in an acceptance of Life and of Nature.

It is now almost time to analyse and define the traditional characteristics of these symbols; but perhaps it would be better, first of all, to build on a sure foundation by consideration of the number Two, which hitherto has not been taken into account.

There are only two operations possible in the Universe, Analysis and Synthesis. To divide, and to unite. *Solve et coagula*: said the Alchemists.

If anything is to be changed, either one must divide one object into two parts, or add another unit to it. This principle lies at the basis of all scientific thought and work.

The first thought of the man of science is Classification, Measurement. He says, "This oak-leaf is like that oak-leaf; this oak-leaf is unlike this beech-leaf". Until one has grasped this fact, one has not begun to understand Scientific Method.

The Ancients were fully cognisant of this idea; The Chinese, in particular, based their whole philosophy on this primary division of the original Nothing. One must begin with Nothing; otherwise the question would arise,

Whence came this postulated Something? So they wrote the equation---*Zero equals plus one plus minus one* $0 = (+1) + (-1)$.

"Plus One" they called the Yang, or Male Principle; "Minus One", the Yin or Female Principle. These then combine in varying

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proportion, giving the idea of Heaven and Earth in perfect balance, the Sun and the Moon in imperfect balance, and the Four Elements in unbalanced form. (See diagram: The Chinese Cosmos.) This Chinese arrangement is thus tenfold, and has been shown to be admirably equivalent to the System which has been here examined.

6. The ancient scheme of the Elements, Planets and Zodiacal Signs, was summarised by the Qabalists in their Tree of Life.

This identity between the two systems was masked, until quite recently¹, by the fact that the Chinese continued with their doubling-up system, and so turned their eight trigrams into sixty-four hexagrams, while the scholars of Western Asia joined together their ten numbers on the Tree of Life by twenty-two Paths.

The Chinese have thus sixty-four principal symbols as against the thirty-two of the Tree; but the Qabalists have a concatenation of symbols which is capable of very subtle interpretation and handling. It is also better fitted to describe the internal relations of its Elements. Moreover, each can be multiplied or subdivided at will, as convenience may require.

THE TREE OF LIFE

I. This figure must be studied very carefully, for it is the basis of the whole system on which the Tarot is based. It is quite impossible to give a complete explanation of this figure, because (for one thing) it is quite universal. Therefore it cannot mean the same to any one person as to any other. A's universe is not B's universe. If A and B are sitting opposite each other at table, A sees the right side of the lobster, and B the left. If they stand side by side and look at a star, the angle is different; although this difference is infinitesimal, it exists. But the Tarot is the same for all in the same way in which any scientific fact or formula is the same for all. It is most important to remember that the facts of science, though universally true in the abstract, are still not precisely true for any one observer, because even if the observation of any common object is made by two people

¹ The present author discovered this fact during his study-still incomplete-of the Yi King.

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of identical sensory reactions from the same spot, it cannot be done directly at the same time; and even the smallest fraction of a second is sufficient to move both object and observer in space.

This fact is to be emphasised, because one must not take the Tree of Life as a dead fixed formula. It is in a sense an eternal pattern of the Universe, just because it is infinitely elastic; and it is to be used as an instrument in one's researches into Nature and her forces. It is not to be made an excuse for Dogmatism. The Tarot should be learnt as early in life as possible; a fulcrum for memory and a schema for mind. It should be studied constantly, a daily exercise; for it is universally elastic and grows in proportion to the use intelligently made of it. Thus it becomes a most ingenious and excellent method of appreciating the whole of Existence.

2. It seems probable that the Qabalists who invented the Tree of Life were inspired by Pythagoras, or that both he and they derived their knowledge from a common source in higher antiquity. In any case, both schools agree upon one fundamental postulate, which is as follows: Ultimate Reality is best described by Numbers and their interplay. It is interesting to note that modern Mathematical Physics has been finally driven to some similar assumption. Further, the attempt to describe Reality by a single definite term has been abandoned. Modern thought conceives Reality under the image of a ring of ten ideas, such as Potential, Matter, and so on. Each term has no meaning in itself; it can only be understood in terms of the others. This is exactly the conclusion which appears earlier in this essay, with regard to the way in which the planets, elements and signs were all dependent on each other, and composed of each other.

But the further attempt to reach Reality led the Qabalists to sum up the qualities of these rather vague and literary ideas by referring them all to the numbers of the decimal scale.

Numbers, then, are the nearest approach to Reality which is shown in this system. The number 4, for instance, is not so specially the result of adding one to three, or squaring two, or halving eight. It is a thing in itself, with all sorts of moral, sensible, and intellectual qualities. It symbolises such ideas as Law, Restraint, Power, Protection and Stability.

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In the Qabalistic system the original idea is Zero,¹ which appears under three forms, rather as (in Chinese philosophy) the Tao becomes manifested little by little through the Teh, or as (in the best of the Hindu systems) the god of Destruction and Annihilation, Shiva, becomes manifested through the Infinite Energy, Sakti. The system begins therefore with Am-Nothing, Am Soph-Without Limit, and Am Soph Aur-the Limitless Light.

One may now proceed to imagine any point in this "light", to select it for observation; the fact of doing so makes it Positive. This gives the number 1, which is called Kether, the Crown. The other numbers arise by reason of the necessity of thought) as explained in the following table:

THE NAPLES ARRANGEMENT²

- 61=0.
- 61 +146=0 as Undefined (Space).
- 61 +146+207=0 as basis of Possible Vibration.
- 1. The Point: Positive yet indefinable,
- 2. , , , Distinguishable from 1 other.
- 3. , , , Defined by relation to 2 others. The Abyss-between Ideal and Actual. 4. The Point: Defined by 3 co-ordinates: Matter.
- 5. Motion (time)---He', the Womb; for only through Motion and in Time can events occur.
- 6. The Point: now self-conscious, because able to define itself in terms of above.
- 7. The Point's Idea of Bliss (Ananda).
- 8. , , , , Thought (Chit).
- 9. , , , , , Being (Sat).
- 10. , , , , , , Itself fulfilled in its complement, as determined by 7, 8 and 9.

It will be seen from the above that by means of these ten positive

1 It is intentional to repeat here, in other language, the ideas explained already in this essay.

²So called because first worked out in that city.

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numbers, but not by any lesser number, one can arrive at a positive description of any given object or idea.

So far, the argument has been erected on a rigid, mathematical basis, with only the slightest tincture of philosophy to give it form. But it is at this point that, for the purpose of describing the objects Thought and Sense, one is compelled to join hands with the trologers. The problem now is: to assign to Pure Number the moral -as which go with it. This is partly a matter of experience, partly tradition derived from older experience. It would be unwise to discard tradition with complete contempt, because all thinking is bound by the laws of the mind itself, and Mind has been formed rough thousands of years of evolution in each man by the thoughts of his ancestors. The cells of all living brains are just as much the children of the great thinkers of the past as the development of the organs and limbs.

There are very few people today who have heard of Plato and Aristotle. Not one in a thousand, perhaps ten thousand, of those have ever read either of them, even in translations. But there are also very few people whose thinking, such as it is, is not conditioned by the ideas of those two men.

In the Tree of Life, therefore, is found the first attempt to conct the Ideal with the Actual. The Qabalists say, for example, that the number 7 contains the idea of Venus, and the number 8 that of Mercury, that the connecting path between 1 and 6 refers to the moon, and that between 3 and 6 to the Sign of Gemini.

Then what is the true meaning, in the category of the Real, of these planets and signs? Here again one is faced with the impossibility exact definition, because the possibilities of research are infinite; also, at any moment in any research, the one idea merges into the her and clouds the exact definition of the images. But this, of urse, is the objective. These are all blind steps on the way to the reat Light: when the Universe is perceived as one, yet with all its Lrts, each necessary and each distinct.

The beginning of this work is, however, easy enough. One reuires no more than elementary classical knowledge. Roughly taking, for a start, the natures of the planets are described by those of the gods after whom the actual bodies in heaven were named,

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according to the old astrological ideas of their influence on the affairs of men. The same is true, to a less extent, of the Signs of the Zodiac. There is not so much information available about their natures; but it is

helpful to note which planet rules which sign, and in which sign which planets are exalted. The individual Fixed Stars do not enter into the system of the Tarot.

THE TAROT AND THE TREE OF LIFE

The Tarot, while based on these theoretical attributions, was designed as a practical instrument for Qabalistic calculations and for divination. In it is little place for abstract ideas. The subject of the book-the Tarot is called The Book of Thoth or Tahuti-is the influence of the Ten Numbers and the Twenty-two Letters on man, and his best methods of manipulating their forces. There is there fore no mention of the Three Veils of the Negative, which was dis cussed in the description of the Tree of Life. The description begins with the "small cards", numbered 1 to 10. These are divided into four suits according to the four elements.

Thus the Ace of Wands is called the Root of the Forces of Fire. It pertains to Kether, and purports to represent the first positive manifestation of the idea of Fire.

The 2 pertains to Chokmah. But here is already no more the simplicity of the idea of fire. An Idea in action or in manifestation is no more the pure Idea.

This card is attributed to the first Decan of the fiery sign Aries, which is ruled by Mars; this, then, gives the idea of a violent and aggressive force. The card is therefore called the Lord of Dominion. This progressive degradation of the idea of Fire goes on increasing through the suit. Each successive card becomes less ideal and more actual, increasingly so until, with the number 6 which corresponds to the Sun, the centre of the whole system, the fiery idea resurges, balanced; hence pure, although complex. Beyond this, the force is beginning to expend itself, or to spiritualise itself, in the cards of the Decan of Sagittarius. But the best fixation of the fiery force is found in the 9, which number is the foundation of the structure of the Tree of life. Thus the card is called The Lord of Strength. The fire

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has been purified, etherealised and balanced. But in the 10, showing complete materialisation and nimity, the effect of fire is pushed to its extreme limit. Its death is impending, but it reacts against this as best it can by appearing as the Lord of Oppression, formidable on the surface, but with the seeds of decay already sprouting. The above summary can easily be applied by the student to the other suits.

The Court cards are sixteen in number, four to each suit. There is thus a subdivision of each element into its own system. The Knights represent the element of Fire, so that the Knight of Wands represents the fiery part of Fire, the Knight of Cups, the fiery part of Water. Similarly the Princesses or Empresses represent Earth, so that the Empress of Disks (Coins, or Pantacles) represents the earthy part of Earth.

These cards have many manifestations in natural phenomena. Thus, the Knight of Wands has the attribution of Aries, and represents swift violence of onset, the lightning flash. But the airy part of Fire is sympathetic with Leo, the steady force of energy, the Sun. Lastly, in the watery part of Fire, the harmony is with Sagittarius, which shows the fading, spiritualised reflection or translucence of the image of Fire, and this suggests the Rainbow. (See table of the Triplicities of the Zodiac).

THE ATU OF TAHUTI¹

*Or: The Twenty-two Houses of Wisdom,
Or: The Twenty-two Trumps of the Tarot.*

Twenty-two is the number of the letters of the Hebrew alphabet. It is the number of the Paths of the Sepher Yetzirah. These paths are the paths which join the ten numbers on the figure called the Tree of Life.

Why are there twenty-two of them? Because that is the number of the letters of the Hebrew alphabet, and one letter goes to each path.

¹ Atu: House or Key, in Ancient Egyptian. Tahuti: Egyptian God of Wisdom, magick, Science, also Illusion. In Coptic, Thoth: in Greek, Hermes: in Latin, Mercury. The Hindu and Scandinavian Gods corresponding are debased forms.

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Why should this be so? Why should these paths be arranged on the Tree in the way that the diagram shows? Why should there not be paths connecting the numbers 2 and 5 and the numbers 3 and 4?

One cannot answer any of these questions. Who knows "How A got leave an ox to be, No camel, quoth the Jews, like G". (Brownmg)? One knows only that this was the conventional arrangement adopted by whoever it was that devised the Tarot.

What is worse, it seems very confusing, very annoying; it shakes one's faith in these great sages. But at least

there is no doubt that this is so.

The letters of the Hebrew alphabet are twenty-two. There are three "Mother" Letters for the Elements, seven "Double Letters" for the Planets, and twelve "Single" Letters for the Signs of the Zodiac.

But there are four Elements, not three. Or, including the element of Spirit (an important matter to initiates), there are five.

There are therefore two letters of the alphabet which have to do double duty. The element of Fire is very close kin to the idea of Spirit; so the letter Shin, belonging to Fire, may be taken to mean Spirit as well. There is a special reason why this should be so, although it only applies in later ages, since the introduction of the dogma that Spirit rules the four elements, and the formation of the "Pentagram of Salvation" connected with the Hebrew word IHShVH, Yeheshuah.

With regard to Earth, it was considered adequate to make the letter Tau, belonging to Saturn, correspond also to Earth.

These additions are clear evidence that the Tarot took definite and arbitrary steps to assert the new discovery in Magick some two thousand years ago; for no system is more rigid than a Hebrew system. And the system of the Sepher Yetzirah is the deepest rooted of all the elements of the Hebrew system, the most dogmatic of them all.

The Tarot is justified not by faith, but by works. The departures from the original bone-dry Qabalah have been justified by experience. The point (raised above) about the way in which the paths are selected to join certain numbers and not others, is found to express important doctrines connected with the facts of initiation. It must always be

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borne in mind that the Tarot is not only an atlas for recording facts, but a guide-book showing one how to travel through these countries previously unknown.

Travellers in China are somewhat bewildered at first when they are told that it is 100 li from Yung Chang to Pu Peng, but only 40 li from Pu Peng to Yung Chang. The answer is that the li is a measure of the time of marching, not of miles. The difference of calculation informs one that Pu Peng is a long way up the hill.

It is very much the same with the Tarot. The 6 of Wands is referred to Jupiter in Leo, and called the Lord of Victory. This dictates not only what victory is like, but also the conditions to be fulfilled in order to obtain victory. There is need of the fiery energy of the suit of Wands, the balance of the number 6, the stubborn courage of Leo, and also the influence of Jupiter, the little bit of luck that tips the scale.

These considerations are particularly important in dealing with the Atu, or Trumps. The Planets are already represented in the numbers or Sephiroth of the Tree of Life. But they have also attributions to certain of the Paths.

Some etymologists of a singularly idle disposition have tried to derive the French word "atout" from the ATU meaning House. It may seem simpler to suggest that "atout" is short for "bon atout", meaning "good for anything", because a Trump will take any card of any suit.

The Atu of Tahuti, who is the Lord of Wisdom, are also called Keys. They are guides to conduct. They give you the map of the Kingdom of Heaven, and also the best way to take it by force. A complete understanding of any magical problem is necessary before it can be solved. Study from outside, and action from outside, are ways abortive.

It is of the utmost importance to understand this extremely specialised character of the Trumps.

To say that the Trump numbered III, called The Empress, represents Venus, means something much less and also much more 'than appears if Venus be studied from a strictly astrological standpoint. One abandons the contemplation of the whole in order to take

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practical advantage of a part. Just so Tactics differs from Strategy. A great general does not think of war in the abstract, but confines his attention to a minute part of his perhaps vast knowledge of the subject by considering the disposition of his forces at a given place and time, and how best to employ them against his adversary. This is of course true not only of the Trumps, but of all the other cards; and it must be true of any specialised studies. If one goes into a shop and asks for a map of a certain country, one cannot get a complete map, because any such map would necessarily merge into the Universe as it approached completeness, for a country's character is modified by the adjacent countries, and so on for ever. Nor would even any useful map be complete in the most vulgar practical way without leading to confusion. The shopman would want to know whether his customer wanted a geological map, an orographical map, a commercial map, a map showing the distribution of population, or a strategic map; and so on for ever.

The student of the Tarot must not therefore expect to find anything beyond a careful selection of the facts about any given card, a selection made for a quite definite magical purpose.

However, the Tarot does try to resume, in a single pictorial symbol, as many as possible of the useful aspects

of the idea. In studying any card, one ought not to neglect any of the attributions, because each class of attribution does modify the form and colour of the card, and its use. This essay will endeavour, in the section describing each card in turn, to include as many of the correspondences as possible.

THE ROMAN NUMBERS OF THE TRUMPS¹

The Trumps are numbered in Roman figures in order to avoid confusion with the Arabic numbers of the Sephiroth. It has puzzled the traditional writers on the Tarot that these numbers should run from 0 to XXI. They seem to have thought that it would be proper to assume that 0 was the Fool, because he was a cipher, a good-for-nothing. They made this assumption simply because they did not

¹ Some paragraphs of this section repeat, in slightly different phrases, statements already made in earlier pages. This is intended.

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know the secret doctrine of the Qabalistic Zero. They did not know elementary Mathematics. They did not know that mathematicians begin the decimal scale with Zero.

To make it quite clear to initiates that they did not understand the meaning of the card called The Fool, they put him down between the cards XX and XXI, for what reason. It baffles the human imagination to conceive. They then attributed the card number I, the Juggler, to the letter Aleph. In this simple yet ingenious manner they the attribution of every card, except The Universe, XXI, wrong.

Meanwhile, the true attribution was well guarded in the Sanctuary; it only became public when the secret lection issued to members of the Grade of Practicus of the Hermetic Order of the Golden Dawn was published as a result of the catastrophe attending the English branch of the Order in 1899 and 1900, e.v., and the reconstruction of the whole Order in March and April, 1904, e.v. By putting the card marked 0 in its proper place, where any mathematician would have put it, the attributions fall into a natural order which is confirmed by every investigation.

There was, however, one kink in the rope. The card called adjustment is marked VIII. The card called Lust is marked XI. To maintain the natural sequence, Lust must be attributed to Libra, and Adjustment to Leo.¹ This is evidently wrong, because the card called Adjustment actually shows a woman with sword and scales, while the card called Lust shows a woman and a lion.

It was quite impossible to understand why this reversal should have taken place until the events of March and April, 1904, which are recounted in detail in "The Equinox of the Gods". One need here give only one quotation: "All these old letters of my Book are aright; but x is not the Star". (AL. 1.57.) This was making darkness deeper. It was clear that the attribution of "The Star" to the letter tzaddi was unsatisfactory; and the question arose, how to find another card which would take its place. An incredible amount of work was done on this; in vain. After nearly twenty years the solution appeared.

The Star represents Nuit, the starry heavens. "I am Infinite Space, and the Infinite Stars thereof." (AL. 1.22.) She is represented

¹ The old titles of these cards were respectively "Strength" and "Justice": they are inadequate or misleading.

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with two vases, one pouring water, a symbol of Light, upon herself, the other upon the earth. This is a glyph of the Economy of the Universe. It continually pours forth energy and continually reabsorbs it. It is the realisation of Perpetual Motion, which is never true of any part) but necessarily true of the whole. For, if it were not so, there would be something disappearing into nothing, which is mathematically absurd. The principle of Carnot (the Second Law of Thermodynamics) is only true in *finite* Equations.

The card which must be exchanged for "The Star" is "The Emperor", who bears the number IV, which signifies Power, Authority, Law, and is attributed to the sign Aries. This proves very satisfactory. But it became infinitely more so as soon as it was seen that this substitution cleared up the other mystery about Strength and Justice. For Leo and Libra are, by this exchange, shown as revolved about Virgo, the sixth sign of the Zodiac, which balances the revolution of Aries and Aquarius about Pisces, the twelfth sign. This is a reference to a peculiar secret of the ancients which was very deeply studied by Godfrey Higgins and others of his school. It is useless to go far into the matter here. But the position is made clear enough by the accompanying diagram. It will be seen at a glance that now, for the first time, is a perfect symmetry established in the Tarot.

The justice of the exchange is evident when one considers Etymology. It is natural that the Great Mother should be attributed to He', which is her letter in the Tetragrammaton, while the letter Tzaddi is the natural letter of the Emperor in the original phonetic system, as shown in the words Tsar, Czar, Kaiser, Cæsar, Senior, Seigneur, Seflor, Signor, Sir.

THE TAROT AND MAGICK

Magick is the science and art of causing change to occur in conformity with the Will. In other words, it is Science, Pure and Applied. This thesis has been worked out at great length by Dr. Sir J. G. Frazer. But in common parlance the word Magic has been used to mean the kind of science which ordinary people do not understand. It is in this restricted sense, for the most part, that the word will be used in this essay.

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The business of Science is to explore Nature. Its first questions are, What is this? How did it come to be? What are its relations with any other object? The knowledge acquired may then be used in Applied Science, which asks: How can we best employ such-and-such a thing or idea for the purpose that, to us, seems fit? An example may make this clear.

The Greeks of old were aware that by rubbing amber (which they called Electron) upon silk, the amber acquired the power of attracting to itself light objects such as small pieces of paper. But there they stopped. Their science was hoodwinked by theological and philosophical theories of the *a priori* type. It was well over 2,000 years before this phenomenon was correlated with other electrical phenomena. The idea of Measurement was hardly known to anyone but mathematicians like Archimedes, and astronomers. The foundations of Science, as it is understood to-day, were hardly laid at all 200 years ago. There was an immense amount of knowledge; but it was nearly all qualitative. The classification of phenomena depended chiefly upon poetic analogies. The doctrines of "correspondences" and "signatures" were based upon fanciful resemblances. Cornelius Agrippa wrote of the "antipathy" between a Dolphin and a Whirlpool. If a meretrix sat under an olive tree, it would bear no more fruit. If anything looked like something else, it partook in some mysterious way of its qualities.

This sounds to-day to many people mere superstitious ignorance and nonsense; but it is not altogether so. The old system of classification was sometimes good and sometimes bad, as far as it went. But in no case did it go very far. The natural ingenuity of their natural philosophers did compensate very largely for the weakness of their theory; and it did ultimately lead them (especially through Alchemy, where they were forced by the nature of the work to add real to their ideal observation) to introduce the idea of Measure. Modern Science, intoxicated by the practical success which attended this innovation, has simply shut the door on anything that cannot be measured. The Old Guard refuses to discuss it. But the loss is immense. Obsession with strictly physical qualities has blocked out all real human values.

The science of the Tarot is entirely based upon this older system. The calculations involved are very precise; but they never lose sight

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of the Incommensurable and the Imponderable.

The theory of Animism was always present in the minds of the mediaeval masters. Any natural object possessed not only its material characteristics, but was a manifestation of a more or less tangible idea on which it depended. The Pool was a pool, true; but also there was a nymph whose home it was. In her turn, she was dependent on a superior kind of nymph, who was much less closely attached to any given pool, but more to pools in general; and so on, up to the supreme Lady of Water, who exercised a general supervision over her whole dominion. She, of course, was subject to the General Ruler of all the Four Elements. It was exactly the same idea as in the case of the police constable, who has his sergeant, inspector, superintendent, commissioner, always getting more cloudy and remote until you reach the shadowy Home Secretary, who is, himself, the servant of a completely intangible and incalculable phantom called The Will of the People.

We may doubt how far the personification of these entities was conceived as real by the ancients; but the theory was that while anyone with a pair of eyes could see the pool, he could not see the nymph except by some accident. But they thought that a superior type of person, by dint of searching, study and experiment, might acquire this general power. A person still more advanced in this science could get into real connection with the superior, because subtler, forms of Life. He could perhaps cause them to manifest themselves to him in material shape.

A good deal of this rests upon the Platonic ideology, which maintained that any material object was an impure and imperfect copy of some ideal perfection. So men who wished to advance in spiritual science and philosophy strove always to formulate for themselves the pure idea. They tried to proceed from the Particular to the General; and this principle has been of the greatest service to ordinary science. The mathematics of $6+5=11$, and $12+3=15$, was all in bits. Advance only came when they wrote down their equations in general terms. $X^2Y^2 = (X+Y)(X-Y)$ covers all possible cases of subtracting the square of one number from the square of another. So the Meaningless and Abstract, when understood, has far more meaning than the Intelligible and Concrete.

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These considerations apply to the cards taken from the Tarot. What is the meaning of the Five of Wands? This card is subject to the Lord of Fire, because it is a Wand, and to the Sephira Geburah because it is a Five. It is also subject to the sign Leo, and to the planet Saturn, because this planet and sign determine the nature of the card. This is no more than saying that a Dry Martini has got some juniper in it, and some alcohol, and some white wine and herbs, and a bit of lemon peel, and some ice. It is a harmonious composition of various elements; once mixed, it forms a single compound from which it would be very difficult to separate the ingredients; yet each element is necessary to the composition.

The Five of Wands is therefore a personality; the nature of this is summed up in the Tarot by calling it "Strife". This means that, if used passively in divination, one says, when it turns up, "There is going to be a fight". If used actively, it means that the proper course of conduct is to contend. But there is a further point about this card. It is governed from the angelic world by two Beings, one during the hours of Light, the other during the hours of Darkness. Therefore, in order to use the properties of this card, one way is to get into communication with the Intelligence concerned, and to induce him to execute his function. There are thus seventy-two "Angels" set over the thirty-six small cards; these are derived from the "Great Name of God" of seventy-two letters, called Shemhamphorasch.

THE SHEMHAMPHORASCH AND THE TAROT

This word means the Divided Name. The "Name" is Tetragrammaton: I.H.V.H., commonly called Jehovah. He is the Supreme Lord of the Four Elements which compose fundamentally the whole Universe. There are three verses in Exodus (xiv, 19, 20, 21) each containing seventy-two letters. By writing down the first of these, and underneath this the next verse backwards, and under this again the last ~ verse forwards, seventy-two columns of three letters each are obtained. These are read downwards, and the terminations AL or AH according as they are male or female, appended. There is also an

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attribution of these Intelligences, one to each of the quaternaries or segments of five degrees of the Zodiac; but there are also innumerable other angels, demons, magical images, lords of triplicities, lesser assistant angels and so on, with demons to correspond. It is quite useless to study all these attributions. They could only be wanted in case of wishing to get into actual communication with one of these for some special purpose. These matters are here mentioned for the sake of completeness; but the Tarot will lose all its vitality for one who allows himself to be side-tracked by its pedantry.

THE TAROT AND CEREMONIAL MAGICK

The Tarot is, thus, intimately bound up with the purely magical Arts of Invocation and Evocation. By Invocation is meant the aspiration to the highest, the purest form of the part of oneself that one wishes to put into action. Evocation is much more objective. It does not imply perfect sympathy. One's attitude to the Being evoked may even be, at least superficially, hostile. Then, of course, the further advanced one is in initiation, the less the idea of hostility enters one's mind. "Tout comprendre, c'est tout pardonner." Thus, in order to understand any given card, one must identify oneself with it completely for the moment; and one way of doing this is to induce or compel the Intelligence ruling the card to manifest to the senses. For, as explained above, the ancient theory of the Universe included the thesis that every object in Nature possessed a spiritual guardian. Roughly speaking, this did not apply so much to manufactured objects, though there are exceptions to this, as in the case of the Gods of the Hearth, the Lintel, and the like; or of angels or spirits as supposed to be interested in one's sword or one's spear. A particularly powerful weapon was likely to get the reputation of not having been manufactured at all by human hands, but forged in volcanoes or in fairy-land, and thus imbued with preternatural powers. Some famous swords had names, and were regarded as living beings; they were liable to fly out of the window if the owner played about too much, instead of killing people as is proper.

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THE TAROT AND ANIMISM

It is only natural, therefore, that at a time when pictorial or written representations of ideas were beyond the comprehension of any but a very few people, when Writing itself was considered magical, and Printing (as it is) an invention of the Devil, people should regard hieroglyphs (whether written or pictured) as living things

having power in themselves. It may be that, even to-day, there are houses in darkest Shropshire where anyone who put another book on the top of the Family Bible would be told never to darken those doors again. Automatic action is everywhere ascribed to inanimate objects; for instance, Horseshoes on doors. There is an entire class of such superstitions. The problem of how any given superstition arose has not always been satisfactorily solved. One can (ignorantly) derive the Sitting-down-Thirteen-at-Table nonsense from the legend of the Last Supper. (Incidentally, it can hardly have been the first time that those thirteen sat down to table.)

But the really primitive superstitions cannot be explained so simply. It seems more probable that they arose from the unscientific habit (extremely common among men of science) of generalising from too few facts. It might happen by chance that on half a dozen occasions within a short period, a hunter, setting out at Full Moon, was killed. The old fallacy of *Post hoc propter hoc* would come in; and the village would say, "It is unlucky to go out hunting at Full Moon". This would gather force, as it was repeated through the generations, by virtue of mental indolence; and it would not be disturbed, because Tabu would render the original coincidence unlikely to recur. If, however, something similar came off at the New Moon, there would be a new superstition; and presently there would be a complete nexus of Tabu about the Moon. A recent case. The late Mr. S. L. Mathers published, in 1898-9, the translation of a manuscript called *The Sacred Magic of Abramelin the Mage* in a small private edition. Some hundreds of people bought it. One special group of purchasers under his personal observation

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were all, or nearly all, hit by misfortune. Within a year, people were saying that it was terribly dangerous to have the book on one's shelves.

Would this theory have resisted statistical examination? Who can say? But, curiously enough, in 1938 e.v., a neglected copy was taken from its hiding-place on an obscure shelf. Immediately, disasters occurred to most of the people concerned, and to those with whom they were in close relationship. *Post hoc propter hoc*. But who can be sure?

THE CARDS OF THE TAROT AS LIVING BEINGS

Victorian science, flushed with its victory over Supernaturalism, was quite right to declare the Immeasurable "Out of Bounds". It had a right to do so on technical grounds, and it was a strategical necessity of its offensive; but it hampered itself by limiting its scope. It laid itself open to the deadliest attacks from Philosophy. Then, especially from the angle of Mathematical Physics, its own generals betrayed its dogmatism. The essence of Science to-day is far more mysterious than the cloudiest speculations of Leibnitz, Spinoza or Hegel; the modern definition of Matter reminds one irresistibly of the definition of Spirit given by such mystics as Ruysbroek, Boehme and Molinos. The idea of the Universe in the mind of a modern mathematician is singularly reminiscent of the ravings of William Blake.

But the mystics were all wrong when they were pious, and held that their mysteries were too sacred to analyse. They ought to have brought in the idea of Measure. This is exactly what was done by the magicians and Qabalists. The difficulty has been that the units of measurement have themselves been somewhat elastic; they even tend to be literary. Their definitions were as circular as, but not more fugitive than, the definitions of the physicists of to-day. Their methods were empirical, though they strove to make them accurate, as well as lack of precise measures and standard apparatus permitted, because they had not yet formulated any true scientific theory. But their successes were numerous. All depended on individual

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skill. One would rather trust oneself in illness to the born physician than to the laboratory experts of Battle Creek.

One of the great differences between ancient and modern Chemistry is the idea of the Alchemists that substance in its natural state is, in some way or other, a living thing. The modern tendency is to insist on the measurable. One can go into a museum and see rows of glass globes and bottles which contain the chemical substances which go to make up the human body; but the collection is very far from being a man. Still less does it explain the difference between Lord Tomnoddy and Bill Sykes. Nineteenth century chemists were at great pains. to analyse opium and isolate its alkaloids, rather like a child pulling a watch to pieces to see what makes it go. They succeeded, but the results were not altogether wholesome. Morphine has much more direct hypnotic effect than opium; its action is speedier and more violent; but it is also a very dangerous drug, and its effects are often disastrous. The action of morphine is sensibly modified by the other twenty odd alkaloids which exist in opium. The intoxicating effect of alcohol differs according to whether one absorbs it in Richebourg '29 or in synthetic gin. An even more startling example comes from Venezuela, where running messengers chew coco leaves, cover their hundred miles a day, and sleep till they are rested. They have no bad reaction, and they do

not acquire the habit. Cocaine is a different story. The adepts of the Tarot would say, quite simply, "We are alive and the plant is alive, so we can make friends. If you kill the plant first, you are asking for trouble."

All this is here written in defence of the system of the makers and users of the Tarot, of their methods of dealing with Nature, of making ~experiments without undue attention to the wish to get things done quickly. They would expose a mixture to the rays of the sun or moon for weeks or months, thinking that everything would be spoilt if they boiled it up violently. The processes of Nature (they would say) are slow and temperate; let us copy them! There may have been good grounds for these views. Experience leads to that conclusion. This is by way of Introduction to a thesis most necessary to the understanding of the Tarot. Each card is, in a sense, a living being;

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and its relations with its neighbours are what one might call diplomatic. It is for the student to build these living stones into his living Temple.

[PART TWO THE ATU \(KEYS or TRUMPS\)](#)

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PART TWO: THE ATU (KEYS OR TRUMPS) 53-144

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II

0. [THE FOOL](#)¹.

This card is attributed to the letter Aleph, which means an Ox, but by its shape the Hebrew letter (so it is said) represents a plough- share; thus the significance is primarily Phallic. It is the first of the three Mother letters, Aleph, Mem, and Shin, which correspond in various interwoven fashions with all the triads that occur in these cards, notably Fire, Water, Air; Father, Mother, Son; Sulphur, Salt, Mercury; Rajas, Sattvas and Tamas.

The really important feature of this card is that its number should be 0. It represents therefore the Negative above the Tree of Life, the source of all things. It is the Qabalistic Zero. It is the equation of the Universe, the initial and final balance of the opposites; Air, in this card, therefore quintessentially means a vacuum.

In the medieval pack, the title of the card is Le Mat, adapted from the Italian Matto, madman or fool; the propriety of this title will be considered later. But there is another, or (one might say) a complementary, theory. If one assumes that the Tarot is of Egyptian origin, one may suppose that Mat (this card being the key card of the whole pack) really stands for Maut, the vulture goddess, who is an earlier and more sublime modification of the idea of Nuith than Isis.

There are two legends connected with the vulture. It is supposed to have a

spiral neck; this may possibly have reference to the theory (recently revived by Einstein, but mentioned by Zoroaster in his Oracles) that the shape of the Universe, the form of that energy which is called the Universe, is spiral.

The other legend is that the vulture was supposed to reproduce her species by the intervention of the wind; in other words, the element of air is considered as the father of all manifested existence. There is a parallel in Anaximenes' school of Greek philosophy.

This card is therefore both the father and the mother, in the most abstract form of these ideas. This is not a confusion, but a deliberate identification of the male and the female, which is justified

¹ Note that 'Fool' is derived from 'follis', a wind-bag. Even etymology gives the attribution to Air. Also, to puff out the cheeks is a gesture implying readiness to create, in the sign-language of Naples. Worse, some English Guardians of Democracy impute folly to others by the "Razzberry".

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by biology. The fertilized ovum is sexually neutral. It is only some unknown determinant in the course of development which decides the issue.

It is necessary to acclimatise oneself to this at first sight strange, idea. As soon as one has made up one's mind to consider the feminine aspect of things, the masculine element should immediately appear in the same flash of thought to counterbalance it. This identification is complete in itself) philosophically speaking; it is only later that one must consider the question of the result of formulating Zero as "plus I plus minus I". The result of so doing is to formulate the idea of Tetragrammaton.

THE FORMULA OF TETRAGRAMMATON

It is explained in this essay (see 16, 34, et al.) that the whole of the Tarot is based upon the Tree of Life, and that the Tree of Life is always cognate with Tetragrammaton. One may sum up the whole doctrine very briefly as follows:

The Union of the Father and the Mother produces Twins, the son going forward to the daughter, the daughter returning the energy to the father; by this cycle of change the stability and eternity of the Universe are assured.

It is necessary, in order to understand the Tarot, to go back in history to the

Matriarchal (and exogamic) Age, to the time when succession was not through the first-born son of the King, but through his daughter. The king was therefore not king by inheritance, but by right of conquest. In the most stable dynasties, the new king was always a stranger, a foreigner; what is more, he had to kill the old king and marry that king's daughter. This system ensured the virility and capacity of every king. The stranger had to win his bride in open competition. In the oldest fairy-tales, this motive is continually repeated. The ambitious stranger is often a troubadour; nearly always he is disguised, often in a repulsive form. Beauty and the Beast is a typical tale. There is often a corresponding camouflage about the king's daughter, as in the case of Cinderella and the Enchanted Princess. Tale tale of Aladdin gives the whole of this fable in a very elaborate form, packed with technical tales of magic. Here

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then is the foundation of the legend of the Wandering Prince---and, note well, he is always "the fool of the family". The connection between foolishness and holiness is traditional. It is no sneer that the family nitwit had better go into the church. In the East the madman is believed to be "possessed", a holy man or prophet. So deep is this identity that it is actually embedded in the language. "Silly" means empty-the Vacuum of Air-Zero-"the silly buckets on the deck". And the word is from the German *selig*, holy, blessed. It is the innocence of the Fool which most strongly characterizes him. It will be seen later how important is this feature of the story.

To ensure the succession, it was therefore devised: firstly, that the blood royal should really be the royal blood, and secondly, that this strain should be fortified by the introduction of the conquering stranger, instead of being attenuated by continual in-breeding.

In certain cases this theory was pushed very far; there was probably a great deal of chicanery about this disguised prince. It may well have been that the king, his father, furnished him with very secret letters of introduction; in short, that the old political game was old even in those primeval times.

The custom is therefore developed into the condition so admirably investigated by Frazer in the *Golden Bough*. (This Bough is no doubt a symbol of the King's Daughter herself). "The king's daughter is all glorious within; her raiment is of wrought gold."

How did such a development come to pass?

There may have been a reaction against playing politics; there may have been a glorification, first of all of the 'gentleman burglar', finally of the mere gangster-

boss, rather as we have seen in our own times, in the reaction against Victorianism. The "wandering prince" was closely examined as to his credentials; unless he were an escaped criminal he was not eligible to compete; nor was it sufficient for him to win the king's daughter in open competition, live in the lap of luxury until the old king died, and succeed him in peace; he was obliged to murder the old king with his own hand.

At first sight it would appear that the formula is the union of the extremely masculine, the big blond beast, with the extremely feminine, the princess who could not sleep if there was a pea beneath her seven feather beds. But all such symbolism defeats itself; the

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soft becomes the hard, the rough the smooth. The deeper one goes into the formula, the closer becomes the identification of the Opposites. The Dove is the bird of Venus, but the dove is also a symbol of the Holy Ghost; that is, of the Phallus in its most sublimated form. There is therefore no reason for surprise in observing the identification of the father with the mother.

Naturally, when ideas so sublime become vulgarised, they fail to exhibit the symbol with lucidity. The great hierophant, confronted with a thoroughly ambiguous symbol, is compelled, just because of his office as hierophant---that is, one who manifests the mystery---to "diminish the message to the dog". This he must do by exhibiting a symbol of the second order, a symbol suited to the intelligence of the second order of Initiates. This symbol, instead of being universal, and thus beyond ordinary expression, must be further adapted to the intellectual capacity of the particular set of people whom it is the business of the hierophant to initiate. Such truth accordingly appears to the vulgar as fable, parable, legend, even creed.

In the case of this comprehensive symbol of The Fool, there are, within actual knowledge, several quite distinct traditions, very clear; and, historically, very important.

These must be considered separately in order to understand the single doctrine from which all sprang.

The "Green Man" of the Spring Festival. "April Fool." The Holy Ghost.

This tradition represents the original idea adapted to the understanding of the average peasant. The Green Man is a personification of the mysterious influence that produces the phenomena of spring. It is hard to say why it should be so, but it is so: there is a connection with the ideas of irresponsibility, of

wantonness, of idealization, of romance, of starry dreaming.

The Fool stirs within all of us at the return of Spring, and because we are a little bewildered, a little embarrassed, it has been thought a salutary custom to externalise the subconscious impulse by ceremonial means. It was a way of making confession easy. Of all these festivals it may be said that they are representations in the simplest form, without introspection, of a perfectly natural pheno-

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nienon. In particular are to be noted the custom of the Easter Egg and the "Poisson d'avril". (The Saviour Fish is discussed elsewhere in this essay. The precession of the Equinoxes has made Spring begin with the entry of the Sun into Aries the Ram, instead of Pisces the Fishes as was the case in the earliest times recorded.)

The "Great Fool" of the Celts (Dalua):

This is a considerable advance on those purely naturalistic phenomena above described; in the Great Fool is a definite doctrine. The world is always looking for a saviour, and the doctrine in question is philosophically more than a doctrine; it is a plain fact. Salvation, whatever salvation may mean, is not to be obtained on any *reasonable* terms. Reason is an impasse, reason is damnation; only madness, divine madness, offers an issue. The law of the Lord Chancellor will not serve; the law-giver may be an epileptic camel-driver like Mohammed, a megalomaniac provincial upstart like Napoleon, or even an exile, three-parts learned, one-part crazy, an attic-dweller in Soho, like Karl Marx. There is only one thing in common among such persons; they are all mad, that is inspired. Nearly all primitive people possess this tradition, at least in a diluted form. They respect the wandering lunatic, for it may be that he is the messenger of the Most High. "This queer stranger? Let us entreat him kindly. It may be that we entertain an angel unawares".

Closely bound up with this idea is the question of paternity. A saviour is needed. What is the one thing certain about his qualifications? That he should not be an ordinary man. (In the Gospels people cavilled about the claim that Jesus was the Messiah because he came from Nazareth, a perfectly well-known town, because they knew his mother and his family; in brief, they argued that he did not qualify as a candidate for Saviour.) The saviour must be a peculiarly sacred person; that he should be a human being at all is hardly credible. At the very least, his mother must be a virgin; and, to match this wonder, his father cannot be an ordinary man; therefore, his father must be a god. But as a god is a gaseous vertebrate, he must be some materialisation of a god. Very good! Let

him be the god Mars under the form of a wolf, or Jupiter as a bull, or a shower of gold, or a swan; or Jehovah in the form of a dove; or some

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other creature of phantasy, preferably disguised in some animal form. There are innumerable forms of this tradition, but they all agree on one point: the saviour can only appear as the result of some extra ordinary accident, quite contrary to whatever is normal. The slightest suggestion of anything reasonable in this matter would destroy the whole argument. But as one must obtain some concrete picture, the general solution is to represent the saviour as the Fool. (Attempts to attain this condition appear in the Bible. Note the "coat of many colours" of Joseph and of Jesus; it is the man in motley¹ who brings his people out of bondage.)

It will be seen later how this idea is linked with that of the mystery of paternity, and also of the iridescence of the alchemical mercury in one of the stages of the Great Work.

"The Rich Fisherman": Percivale.

The legend of Percivale, integral of the mystery of the Saviour Fish-God, and of the Sangraal or Holy Grail, is of disputed origin. It appears certainly, first of all, in Brittany, the land best beloved of Magick, the land of Merlin, of the Druids, of the forest of Broce liande. Some scholars suppose that the Welsh form of this tradition, which lends much of its importance and its beauty to the Cycle of King Arthur, is even earlier. This is in this place irrelevant; but it is vital to realize that the legend, like that of The Fool, is purely pagan in origin, and comes to us through Latin-Christian recensions: there is no trace of any such matters in the Nordic mythologies. (Percivale and Galahad were "innocent": this is a condition of the Guardian ship of the Grail). Note also that Monsalvat, mountain of Sal vation, home of the Graal, the fortress of the Knights Guardians, is in the Pyrenees.

It may be best to introduce the figure of Parsifal in this place, because he represents the western form of the tradition of the Fool,

¹ Call him "Harlequin", and a Tetragrammaton evidently burlesquing the Sacred Family spflngs to sight: Pantaloon, the aged "antique-antic"; Clown and Harlequin, two aspects of the Fool; and Columbine, the Virgin. But, being burlesque, the tradition is confused and the deep meaning lost; just as the medieval Mystery- Play of Pontius an (1 Judas became the farce, with opportunist topical variants, "Punch and Judy".

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and because his legend has been highly elaborated by scholarly initiates. (The dramatic setting of Wagner's *Parsifal* was arranged by the then head of the O.T.O.)

Parsifal in his first phase is Der reine Thor, the Pure Fool. His first act is to shoot the sacred swan. It is the wantonness of innocence. In the second act, it is the same quality that enables him to withstand the blandishments of the ladies in the garden of Kundry. Klingsor, the evil magician, who thought to fulfil the conditions of life by self-mutilation, seeing his empire threatened, hurls the sacred lance (which he has stolen from the Mountain of Salvation) at Parsifal, but it remains suspended over the boy's head. Parsifal seizes it; in other words, attains to puberty. (This transformation will be seen in the other symbolic fables, below.)

In the third act, Parsifal's innocence has matured into sanctification; he is the initiated Priest whose function is to create; it is Good Friday, the day of darkness and death. Where shall he seek his salvation? Where is Monsalvat, the mountain of salvation, which he has sought so long in vain? He worships the lance: immediately the way, so long closed to him, is open; the scenery revolves rapidly, there is no need for him to move. He has arrived at the Temple of the Graal. All true ceremonial religion must be solar and phallic in character. It is the wound of Amfortas which has removed the virtue from the temple. (Amfortas is the symbol of the Dying God.)

Accordingly, to redeem the whole situation, to destroy death, to reconsecrate the temple, he has only to plunge the lance into the Holy Grail; he redeems not only Kundry, but himself. (This is a doctrine only appreciable in its fulness by members of the Sovereign Sanctuary of the Gnosis of the ninth degree of O.T.O.)

The Crocodile (Mako, son of Sd; or Sebek).

This same doctrine of maximum innocence developing into maximum fertility is found in Ancient Egypt in the symbolism of the Crocodile god Sebek. The tradition is that the crocodile was unprovided with the means of perpetuating his species (compare what is said above about the vulture Maut). Not in spite of, but because of this, he was the symbol of the maximum of creative energy. (Freud, as will be seen later, explains this apparent antithesis.)

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Once again, the animal kingdom is invoked to fulfil the function of fathering the redeemer. On the banks of the Euphrates men worshipped Oannes, or

Dagon, the fish god. The fish as a symbol of fatherhood, of motherhood, of the perpetuation of life generally, constantly recurs. The letter N. (Nun, N, in Hebrew means Fish) is one of the original hieroglyphs standing for this idea, apparently because of the mental reactions excited in the mind by the continual repetition of this letter. There are thus a number of gods, goddesses, and eponymous heroes, whose legends are functions of the letter N. (With regard to this letter, see Atu XIII.) It is connected with the North, and so with the starry heavens about the Pole Star; also with the North wind; and the reference is to the Watery signs. Hence the letter N. occurs in legends of the Flood and of fish gods. In Hebrew mythology, the hero concerned is Noah. Note also that the symbol of the Fish has been chosen to represent the Redeemer or Phallus, the god through whose virtue man passes through the waters of death. The common name for this god, in southern Italy to-day, and elsewhere, is *li pesce*. So, also, his female counterpart, *Kteis*, is represented by the *Vesica Piscis*, the bladder of the fish, and this shape is continually exhibited in many church windows and in the episcopal ring.¹

In the mythology of Yucatan it was the "old ones covered with feathers that came up out of the sea". Some have seen in this tradition a reference to the fact that man is a marine animal; our breathing apparatus still possesses atrophied gills.

*Hoor-Pa-Kraat.*²

Arriving at highly sophisticated theogony, there appears a perfectly clear and concrete symbol of this doctrine. Harpocrates is the God of Silence; and this silence has a very special meaning.

1 "IXOYC, which means fish
And very aptly symbolizes Christ."

-The Ring and the Book.

The word is a Notariqon of Iesous Christos Theou Huios Soter (Jesus Chnst, Son of God, Saviour.)

2 The Fool is also, evidently, an aspect of Pan; but this idea is shewn in his fullest development by Atu XV, whose letter is the semi-vowel A'ain, cognate with Aleph.

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(See attached essay, Appendix.) The first is Kether, the pure Being invented as an aspect of pure Nothing. In his manifestation, he is not One, but Two; he is only One because he is 0. He exists; Eheieh, his divine name, which signifies "I Am" or "I shall Be", is merely another way of saying that he Is Not; because One leads to nowhere, which is where it came from. So the only possible manifestation is in Two, and that manifestation must be in silence, because the

number 3, the number of Binah-Understanding-has not yet been formulated. In other words, there is no Mother. All one has is the impulse of this manifestation; and that must take place in silence. That is to say, there is as yet no more than the impulse, which is unformulated; it is only when it is interpreted that it becomes the Word, the Logos. (See Atu I.)

Now consider the traditional form of Harpocrates. He is a babe, that is to say, innocent, and not yet arrived at puberty; a simpler form of Parsifal, he is represented as rose pink in colour. It is dawn- the hint of light about to come, but not by any means that light; he has a lock of black hair curling around his ear, and that is the influence of the Highest descending upon the Brahmarandra Chakra. The ear is the vehicle of Akasha, Spirit. This is the only salient symbol; it is the only indication that he is not merely the bald baby, because it is the only colour in the blob of rose pink. But, on the other hand, his thumb is either against his lower lip or in his mouth; which it is, one cannot say. There is here a quarrel between two schools of thought; if he is pushing up his lower lip, he emphasizes silence as silence; if his thumb is in his mouth, it emphasizes the doctrine of Eheieh: "I shall Be". Yet in the end these doctrines are identical.

This babe is in an egg of blue, which is evidently the symbol of the Mother. This child has, in a way, not been born; the blue is the blue of space; the egg is sitting upon a lotus, and this lotus grows on the Nile. Now, the lotus is another symbol of the Mother, and the Nile is also a symbol of the Father, fertilizing Egypt, the Yoni. (But also the Nile is the home of Sebek the crocodile, who threatens Harpocrates.)

Yet Harpocrates is not always thus represented. He is shown by certain schools of thought as standing; he is standing upon the

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crocodiles of the Nile. (Refer above to the crocodile, the symbol of two exactly opposite things.) There is here an analogy. One is reminded of Hercules-the infant Hercules-who spun the wheel in the House of Women; of Hercules, who was a strong man, who was innocent, who was ultimately a madman, who destroyed his wife and children. It is a cognate symbol.

Harpocrates is (in one sense) the symbol of the Dawn on the Nile, and of the physiological phenomenon which accompanies the act of waking. One sees, at the other end of the octave of thought, the connection of this symbol with the succession to the royal power described above. The symbol of Harpocrates itself tends to be purely philosophical. He is also the mystical absorption of the work of creation; the H~ final of Tetragrammaton. Harpocrates is, in fact, the

passive side of his twin, Horus. Yet at the same time he is a very fully-fledged symbol of this idea, which is wind, which is air, the impregnation of the Mother Goddess. He is immune from all attack because of his innocence; for in this innocence is perfect silence, which is the essence of virility.

The egg is not only Akasha,¹ but the original egg in the biological sense. This egg issues from the lotus, which is the symbol of the Yoni.

There is an Asiatic symbol cognate with Harpocrates, and though it does not come directly into this card it must be considered in connection with it. That symbol is the Buddha-Rupa. He is most frequently represented sitting on a lotus, and often there is behind him spread the hood of the Serpent; the shape of this hood is again the Yoni. (Note the usual ornaments of this hood; phallic and fructiform.)

The crocodile of the Nile is called Sebek or Mako-the Devourer. In the official rituals, the idea is usually that of the fisherman, who wishes protection from the assaults of his totem animal.

There is, however, an identity between the creator and the destroyer. In Indian mythology, Shiva fulfils both functions. In Greek mythology, the god Pan is addressed "Pamphage, Pangenerator", all-devourer, all-begetter. (Note that the numerical value of the word Pan is 131, as is that of Samael, the Hebrew destroying angel.)

So also, in the initiated symbolism, the act of devouring is the

¹The Black Egg of the element of Spirit in some Hindu schools of thought. From it the other elements Air, Water, Earth, Fire (in that order) proceed.

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equivalent of initiation; as the mystic would say, "My soul is swallowed up in God". (Compare the symbolism of Noah and the Ark, Jonah¹ and the Whale, and others.)

One must constantly keep in mind the bivalence of every symbol. Insistence upon either one or other of the contradictory attributions inherent in a symbol is simply a mark of spiritual incapacity; and it is constantly happening, because of prejudice. It is the simplest test of initiation that every symbol is understood instinctively to contain this contradictory meaning in itself. Mark well the passage in *The Vision and the Voice*, page 136:

"It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Da'ath, for herein all the symbols are interchangeable, for each one containeth in itself its own opposite. And this is the great Mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself."

It is characteristic of all high spiritual vision that the formulation of any idea is immediately destroyed or cancelled out by the arising of the contradictory. Hegel and Nietzsche had glimmerings of the idea, but it is described very fully and simply in the Book of Wisdom or Folly. (See citation, below, Appendix.)

This point about the crocodile is very important, because many of the traditional forms of "The Fool" of the Tarot show the crocodile definitely. In the commonplace interpretation of the card, the Scholiasts say that the picture is that of a gay, careless youth, with a sack full of follies and illusions, dancing along the edge of a precipice, unaware that the tiger and crocodile shown in the card are about to attack him. It is the view of the Little Bethel. But, to initiate, this crocodile helps to determine the spiritual meaning of the card as the return to the original Qabalistic zero; it is the "He' final" process in the magical formula of Tetragrammaton. By a flick of the wrist, she can be transmuted to reappear as the original Yod, and repeat the whole process from the beginning.

¹Note the N of Jonah, and the meaning of the name: a dove.

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The innocence-virility formula is again suggested by the introduction of the crocodile, for that was one of the biological superstitions on which they founded their theogony---that the crocodile, like the vulture, had some mysterious method of reproduction.

Zeus Arrhenothelus.

In dealing with Zeus, one is immediately confronted with this deliberate confusion of the masculine and the feminine. In the Greek and Latin traditions the same thing happens. Dianus and Diana are twins and lovers; as soon as one utters the feminine, it leads on to the identification with the masculine, and vice versa, as must be the case in view of the biological facts of nature. It is only in Zeus Arrhenothelus that one gets the true Hermaphroditic nature of the symbol in unified form. This is a very important fact, especially for the present purpose, because images of this god recur again and again in alchemy. It is

hardly possible to describe this lucidly; the idea pertains to a faculty of the mind which is "above the Abyss"; but all two-headed eagles with symbols clustering about them are indications of this idea. The ultimate sense seems to be that the original god is both male and female, which is, of course, the essential doctrine of the Qabalah; and the thing most difficult to understand about the later debased Old Testament tradition,¹ is that it represents Tetragrammaton as masculine, in spite of the two feminine components. Zeus became too popular, and, in consequence, too many legends gathered around him; but the important fact for this present purpose is that Zeus was peculiarly the Lord of Air.³ Men who sought the origin of Nature in the earliest days tried to find this origin in one of the Elements. (The history of philosophy describes the controversy between Anaximander and Zenocrates; later, Empedocles.) It may be that the original authors of the Tarot were trying to promulgate

¹ It was a tribal necessity of the savage wanderers to have an uncivilized and simple Demiurge for god; the complexities and refinements of settled nations were to them mere weakness. Observe that the moment they got a Promised Land and a Temple, under Solomon, he went "an-whoring after strange women" and gods. This infuriated the Diehard prophets, and led within a few years to the breach between Judah and Israel, thence to a whole sequence of disasters.

² The earliest accounts relate the distribution of the three active elements as Dis (Pluto) to Fire, Zeus (Jupiter) to Air, and Poseidon (Neptune) to Water,

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the doctrine that the origin of everything was Air. Yet if this were so, it would upset the whole Tarot as we know it, since the order of origin makes Fire the first father. It is Air as Zero that reconciles the antinomy.

Dianus and Diana, it is true, were symbols of the air, and the Sanskrit Vedas say that the storm gods were the original gods. Yet, if the storm gods really presided over the formation of the Universe as we know it, they were certainly storms of fire; to this astronomers agree. But this theory certainly implies an identification of air and fire, and it seems as if they were thought of as before Light, that is, the Sun; before creative energy, that is, the phallus; and this idea continually suggests itself, that there is here some doctrine contrary to our own most reasonable doctrine: one in which the original confusion of the elements, the Tohu-Bohu, is to be put forward as the cause of order, instead of as a plastic mass on which order imposes itself.

No system truly Qabalistic makes air in the conventional sense the original element, though Akasha is the egg of spirit, the black or dark blue egg. This suggests a form of Harpocrates. In that case, by "air" one really means "spirit".

However this may be, the actual symbol is perfectly clear, and should be applied to its proper place.

Dionysus Zagreus. Bacchus Diphues.

It is convenient to treat the two gods as one. Zagreus is only important to the present purpose because he possesses horns, and because (in the Eleusinian Mysteries) it is said that he was torn to pieces by the Titans. But Athena rescued his heart and carried it to his father, Zeus. His mother was Demeter; he is thus the fruit of the marriage of Heaven and Earth. This identifies him as the Vau of Tetragrammaton, but the legends of his "death" refer to initiation, which accords with the doctrine of the Devourer.

In this card, however, the traditional form is much more clearly expressive of Bacchus Diphues, who represents a more superficial form of worship; the ecstasy characteristic of the god is more magical than mystical. The latter demands the name Iacchus, whereas Bacchus had Semele for a mother, who was visited by Zeus in the form of a flash of lightning which destroyed her. But she was already pregnant by him, and Zeus saved the child. Until puberty, he was

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hidden in the "thigh" (i.e., the phallus) of Zeus. Hera, in revenge for her husband's infidelity with Semele, drove the boy mad. This is the direct connection with the card.

The legend of Bacchus is, first of all, that he was Diphues, double-natured, and this appears to mean more bisexual than hermaphroditic. His madness is also a phase of his intoxication, for he is pre-eminently the god of the vine. He goes dancing through Asia, surrounded by various companions, all insane with enthusiasm; they carry staffs headed with pine cones and entwined with ivy; they also clash cymbals, and in some legends are furnished with swords, or twined about with serpents. All the half-gods of the forest are the male companions of the Maenad women. In his pictures his drunken face, and the languid state of his lingam, connect him with the legend already mentioned about the crocodile. His constant attendant is the tiger; and, in all the best extant examples of the card, the tiger or panther is represented as jumping upon him from behind, while the crocodile is ready to devour him in front. In the legend of his journey through Asia, he is said to have ridden on an ass, which connects him with Priapus, who is said to have been his son by Aphrodite. It also reminds one of the triumphal entry into Jerusalem on Palm Sunday. It is curious, too, that, at the fabled birth of Jesus, the Virgin Mother is represented as being between an ox and an ass, and one remembers that the

letter Aleph means Ox.

In the worship of Bacchus there was a representative of the god, and he was chosen for his quality as a young and virile, but effeminate man. In the course of the centuries, the worship naturally became degraded; other ideas joined themselves to the original form; and, partly because of the orgiastic character of the ritual, the idea of the Fool took definite shape. Hence, he came to be represented with a Fool's cap, evidently phallic, and clad in motley, which again recalls the coat of many colours worn by Jesus, and by Joseph. This symbolism is not only Mercurial, but Zodiacal; Joseph and Jesus, with twelve brothers or twelve disciples, equally represent the sun in the midst of the twelve signs. It was only very much later that any alchemical significance was attributed to this, and that at a time when the Renaissance scholars made rather a point of finding something serious and important in symbols which were, in reality, quite frivolous.

Baphomet.

There is no doubt that this mysterious figure is a magical image of this same idea, developed in so many symbols. Its pictorial correspondence is most easily seen in the figures of Zeus Arrhenothelus and Babalon, and in the extraordinarily obscene representations of the Virgin Mother which are found among the remains of early Christian iconology. The subject is dealt with at considerable length in Payne Knight, where the origin of the symbol and the meaning of the name is investigated. Von Hammer-Purgstall was certainly right in supposing Baphomet to be a form of the Bull-god, or rather, the Bull-slaying god, Mithras; for Baphomet should be spelt with an "r" at the end; thus it is clearly a corruption meaning "Father Mithras". There is also here a connection with the ass, for it was as an ass-headed god that he became an object of veneration to the Templars.

The Early Christians also were accused of worshipping an ass or ass-headed god, and this again is connected with the wild ass of the wilderness, the god Set, identified with Saturn and Satan. (See *infra*, Atu XV.) He is the South, as Nuit is the North: the Egyptians had a Desert and an Ocean in those quarters.

Summary.

It has seemed convenient to deal separately with these main forms of the idea of the Fool, but no attempt has been made, or should be made, to prevent the legends overlapping and coalescing. The variations of expression, even when contradictory in appearance, should lead to an intuitive apprehension of the symbol by a sublimation and transcendence of the intellectual. All these symbols of the Trumps ultimately exist in a region beyond reason and above it.

The study of these cards has for its most important aim the training of the mind to think clearly and coherently in this exalted manner.

This has always been characteristic of the methods of Initiation as understood by the hierophants.

In the confused, dogmatic period of Victorian materialisation, it was necessary for science to discredit all attempts to transcend the rationalist mode of approach to reality; yet it was the progress of science itself that has reintegrated these differentials. From the very

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beginning of the present century, the practical science of the mechanic and the engineer has been forced further and further towards finding its theoretical justification in mathematical physics.

Mathematics has always been the most severe, abstract, and logical of the sciences. Yet even in comparatively early schoolboy mathematics, cognisance must be taken of the unreal and the irrational. Surds and infinite series are the very root forms of advanced mathematical thought. The apotheosis of mathematical physics is now the admission of failure to find reality in any single intelligible idea. The modern reply to the question "What is anything?" is that it is in relation to a chain of ten ideas, any one of which can only be interpreted in terms of the rest. The gnostics would undoubtedly have called this a "chain of ten aeons". These ten ideas must by no means be considered as aspects of some reality in the background. As the supposed straight line which was the framework of calculation has turned out to be a curve, so has the point which had always been taken as the type of existence, become the ring. It is impossible to doubt that there is here a continually closer approximation of the profane science of the outer world to the sacred wisdom of the Initiate.

* * *

The design of the present card resumes the principal ideas of the above essays.

The Fool is of the gold of air. He has the horns of Dionysus Zagreus, and between them is the phallic cone of white light representing the influence from the Crown¹ upon him. He is shown against the background of air, dawning from space; and his attitude is that of one bursting unexpectedly upon the world.

He is clad in green, according to the tradition of Spring; but his shoes are of the phallic gold of the sun.

In his right hand he bears the wand, tipped with a pyramid of white, of the All-

Father. In his left hand he bears the flaming pine- cone, of similar significance, but more definitely indicating vegetable growth; and from his left shoulder hangs a bunch of purple grapes. Grapes represent fertility, sweetness, and the basis of ecstasy. This ecstasy is shown by the stem of the grapes developing into rainbow- hued spirals. The Form of the Universe. This suggests the Threefold

1Kether: see the position of the Path of Aleph on the Tree of Life.

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Veil of the Negative manifesting, by his intervention, in divided light. Upon this spiral whorl are other attributions of godhead; the vulture of Maut, the dove of Venus (Isis'or Mary), and the ivy sacred to his devotees. There is also the butterfly of many-coloured air and the winged globe with~its twin serpents, a symbol which is echoed and fortified by the twin infants embracing on the middle spiral. Above them hangs the benediction of three flowers in one. Fawning upon him is the tiger; and beneath his feet in the Nile with its lotus stems crouches the crocodile. Resuming all his many forms and many- coloured images in the centre of the figure, the focus of the microcosm is the radiant sun. The whole picture is a glyph of the creative light.

I. [THE JUGGLER](#)

This card is referred to the letter Beth, which means a house, and is attributed to the planet Mercury. The ideas connected with this symbol are so complex and so multifarious that it seems better to attach to this general description certain documents which bear upon different aspects of this card. The whole will then form an adequate basis for the full interpretation of the card through study, meditation, and use.

The French title of this card in the medieval pack is "Le Bâteleur", the Bearer of the Bâton.¹ Mercury is pre-eminently the bearer of the Wand: Energy sent forth. This card therefore represents the Wisdom, the Will, the Word, the Logos by whom the worlds were created. (See the Gospel according to St. John, chapter I.) It represents the Will. In brief, he is the Son, the manifestation in act of the idea of the Father. He is the male correlative of the High Priestess. Let there be no confusion here on account of the fundamental doctrine of the Sun and Moon as the Second Harmonics to the Lingam and the Yoni; for, as will be seen in the citation from *The Paris Working*, (see Appendix) the creative Mercury is of the nature of the Sun. But Mercury is the Path leading from Kether to Binah, the Under-

1 Variant: *LE PAGAD*. Origin unknown. Suggestions:

(1) PChD terror (esp. Panic fear) a title of Geburah. Also a thigh: i.e. membrum virile. By Arabic analogy, PACHD, causer of terror:
Value 93!!
(2) Pagoda, a phallic memorial: Similar, and equally apt.

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standing; and thus He is the messenger of the gods, represents precisely that Lingam, the Word of creation whose speech is silence.

Mercury, however, represents action in all forms and phases. He is the fluidic basis of all transmission of activity; and, on the dynamic theory of the Universe, he is himself the substance thereof. He is, in the language of modern physics, that electric charge which is the first manifestation of the ring of ten indefinable ideas, as previously explained. He is thus continuous creation.

Logically also, being the Word, he is the law of reason or of necessity or chance, which is the secret meaning of the Word, which is the essence of the Word, and the condition of its utterance. This being so, and especially because he is duality, he represents both truth and falsehood, wisdom and folly. Being the unexpected, he unsettles any established idea, and therefore appears tricky. He has no conscience, being creative. If he cannot attain his ends by fair means, he does it by foul. The legends of the youthful Mercury are therefore legends of cunning. He cannot be understood, because he is the Unconscious Will. His position on the Tree of Life shows the third Sephira, Binah, Understanding, as not yet formulated; still less the false Sephira, Da'ath, knowledge.

From the above it will appear that this card is the second emanation from the Crown, and therefore, in a sense, the adult form of the first emanation, the Fool, whose letter is Aleph, the Unity. These ideas are so subtle and so tenuous, on these exalted planes of thought, that definition is impossible. It is not even desirable, because it is the nature of these ideas to flow one into the other. One cannot do more than say that any given hieroglyph represents a slight insistence upon some particular form of a pantomorphous idea. In this card, the emphasis is upon the creative and dualistic character of the path of Beth.

In the traditional card the disguise is that of a Juggler.

This representation of the Juggler is one of the crudest and least satisfactory in the medieval pack. He is usually represented with a headdress shaped like the sign of infinity in mathematics (this is shown in detail in the card called the Two of Disks). He bears a wand with a knob at each end, which was probably

connected with

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the dual polarity of electricity; but it is also the hollow wand of Prometheus that brings down fire from Heaven. On a table or altar, behind which he is standing, are the three other elemental weapons.

"Wth the Wand createth He.
 With the Cup preserveth He.
 With the Dagger destroyeth He.
 With the Coin redeemeth He.
Liber Magi vv. 7-10."

The present card has been designed principally upon the Graeco-Egyptian tradition; for the understanding of this idea was certainly further advanced when these philosophies modified each other, than elsewhere at any time.

The Hindu conception of Mercury, Hanuman, the monkey god, is abominably degraded. None of the higher aspects of the symbol are found in his cult. The aim of his adepts seems principally to have been the production of a temporary incarnation of the god by sending the women of the tribe every year into the jungle. Nor do we find any legend of any depth or spirituality. Hanuman is certainly little more than the Ape of Thoth.

The principal characteristic of Tahuti or Thoth, the Egyptian Mercury, is, firstly, that he has the head of the ibis. The ibis is the symbol of concentration, because it was supposed that this bird stood continuously upon one leg, motionless. This is quite evidently a symbol of the meditative spirit. There may also have been some reference to the central mystery of the Aeon of Osiris, the secret guarded so carefully from the profane, that the intervention of the male was necessary to the production of children. In this form of Thoth, he is seen bearing the phoenix wand, symbolising resurrection through the generative process. In his left hand is the Ankh, which represents a sandal-strap; that is to say, the means of progress through the worlds, which is the distinguishing mark of godhead. But, by its shape, this Ankh (*crux ansata*) is actually another form of the Rose and Cross, and this fact is perhaps not quite such an accident as modern Egyptologists, preoccupied with their attempted refutation of the Phallic school of Archeology, would have us suppose.

The other form of Thoth represents him primarily as Wisdom

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and the Word. He bears in his right hand the Style, in his left the Papyrus. He is the messenger of the gods; he transmits their will by hieroglyphs intelligible to the initiate, and records their acts; but it was seen from very early times that the use of speech, or writing, meant the introduction of ambiguity at the best, and falsehood at the worst; they therefore represented Thoth as followed by an ape, the cynocephalus, whose business was to distort the Word of the god; to mock, to simulate and to deceive. In philosophical language one may say: Manifestation implies illusion. This doctrine is found in Hindu philosophy, where the aspect of Tahuti of which we are speaking is called Mayan. This doctrine is also found in the central and typical image of the Mahayana school of Buddhism (really identical with the doctrine of Shiva and Shakti). A vision of this image will be found in the document entitled "The Lord of Illusion". (See Appendix.)

The present card endeavours to represent all the above conceptions. Yet no true image is possible at all; for, firstly, all images are necessarily false as such; and, secondly, the motion being perpetual, and its rate that of the limit, c , the rate of Light, any stasis contradicts the idea of the card: this picture is, therefore, hardly more than mnemonic jottings. Many of the ideas expressed in the design are well expounded in the extracts from *The Paris Working*. (See Appendix.)

II. [THE HIGH PRIESTESS](#)

This card is referred to the letter Gimel, which means a Camel. (The symbolism of the Camel is explained later.)

The card refers to the Moon. The Moon (being the general feminine symbol, the symbol of the second order corresponding to the Sun as the Yoni does to the Lingam) is universal, and goes from the highest to the lowest. It is a symbol which will recur frequently in these hieroglyphs. But in the earlier Trumps the concern is with Nature above the Abyss; the High Priestess is the first card which connects the Supernal Triad with the Hexad; and her path, as shown in the diagram, makes a direct connection between the Father in his highest aspect, and the Son in his most perfect manifestation. This path is

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in exact balance in the middle pillar. There is here, therefore, the purest and most exalted conception of the Moon. (At the other end of the scale is Atu xviii, q.v.)

The card represents the most spiritual form of Isis the Eternal Virgin; the Artemis of the Greeks. She is clothed only in the luminous veil of light. It is

important for high initiation to regard Light not as the perfect manifestation of the Eternal Spirit, but rather as the veil which hides that Spirit. It does so all the more effectively because of its incomparably dazzling brilliance.¹ Thus she is light and the body of light. She is the truth behind the veil of light. She is the soul of light. Upon her knees is the bow of Artemis, which is also a musical instrument, for she is huntress, and hunts by enchantment.

Now, regard this idea as from behind the Veil of Light, the third Veil of the original Nothing. This light is the menstruum of manifestation, the goddess Nuith, the possibility of Form. This first and most spiritual manifestation of the feminine takes to itself a masculine correlative, by formulating in itself any geometrical point from which to contemplate possibility. This virginal goddess is then potentially the goddess of fertility. She is the idea behind all form; as soon as the influence of the triad descends below the Abyss, there is the completion of concrete idea.

The following chapter of the *Book of Lies (falsely so-called)*, may assist the student to understand this doctrine by dint of meditation:

DUST DEVILS.

In the Wind of the mind arises the turbulence called I.
It breaks; down shower the barren thoughts.
All life is choked.
This desert is the Abyss wherein is the Universe.
The Stars are but thistles in that waste.
Yet this desert is but one spot accursed in a world of bliss.
Now and again Travellers cross the desert; they come from the Great Sea, and
to the Great Sea they go.

¹The tradition of the best schools of Hindu mysticism has a precise parallelism. The final obstacle to full Enlightenment is exactly this Vision of Formless Effulgence.

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And as they go they spill water; one day they will irrigate the desert, till it
flower.
See! Five footprints of a Camel! V.V.V.V.V.
(For the classical description of the Abyss, the student should consult
Liber 418, *The Vision and the Voice*, especially the Tenth Æthyr.
The Equinox, Vol. I, No.5, Supplement.)

At the bottom of the card, accordingly, are shown nascent forms, whorls,
crystals, seeds, pods, symbolising the beginnings of life. In the midst is the

Camel which is mentioned in the chapter quoted above. In this card is the one link between the archetypal and formative worlds.

Thus far concerning this path, considered as issuing downwards from the Crown; but to the aspirant, that is, to the adept who is already in Tiphareth, to him who has attained to the Knowledge and Conversation of the Holy Guardian Angel, this is the path which leads upwards; and this card, in one system entitled the Priestess of the Silver Star, is symbolic of the thought (or rather of the intelligible radiance) of that Angel. It is, in short, a symbol of the highest Initiation. Now it is a condition of Initiation that its keys are to be communicated by those who possess them to all true aspirants. This card is thus very peculiarly a glyph of the work of the A.'.A.'. Some idea of the formula is given in this other chapter of the *Book of Lies*:

THE OYSTER

The Brothers of A.'.A.'. are one with the Mother of the Child.

The Many is as adorable to the One as the One is to the Many.

This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many.

The All, thus interwoven of These, is Bliss.

Naught is beyond Bliss.

The Man delights in uniting with the Woman; the Woman in parting from the Child.

The Brothers of A.'.A.'. are Women; the Aspirants to A.'.A.'. are Men.

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It is important to reflect that this card is wholly feminine, wholly virginal, for it represents the influence and the means of manifestation (or, from below, of attainment) in itself. It represents possibility in its second stage without any beginning of consummation.

It is especially to be observed that the three consecutive letters, Gimel, Daleth, He' (Atu II, III, XVII) show the Feminine Symbol (Yin) in three forms composing a Triune Goddess. This Trinity is immediately followed by the three corresponding and complementary Fathers, Vau, Tzaddi, Yod (Atu IV, V, IX). The Trumps 0 and I are hermaphrodite. The remaining fourteen Trumps represent these Primordial Quintessences of Being in conjunction, function, or manifestation.

III. [THE EMPRESS](#)

This card is attributed to the letter Daleth, which means a door, and it refers to the planet Venus. This card is. on the face of it, the complement of The Emperor; but her attributions are much more universal.

On the Tree of Life, Daleth is the path leading from Chokmah to Binah, uniting the Father with the Mother. Daleth is one of the three paths which are altogether above the Abyss. There is further more the alchemical symbol of Venus, the only one of the planetary symbols which comprises all the Sephiroth of the Tree of Life. The doctrine implied is that the fundamental formula of the Universe is Love. [The circle touches the Sephiroth 1, 2, 4, 6, 5, 3; the Cross is formed by 6, 9, 10 and 7, 8.]

It is impossible to summarize the meanings of the symbol of the Woman, for this very reason, that she continually recurs in infinitely varied form. "Many-throned, many-minded, many-wiled, daughter of Zeus."

In this card, she is shown in her most general manifestation. She combines the highest spiritual with the lowest material qualities. For this reason, she is fitted to represent one of the three alchemical forms of energy, Salt. Salt is the inactive principle of Nature; Salt is matter which must be energized by Sulphur to maintain the whirling equilibrium of the Universe. The arms and torso of the figure con-

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sequently suggest the shape of the alchemical symbol of Salt. She represents a woman with the imperial crown and vestments, seated upon a throne, whose uprights suggest blue twisted flames symbolic of her birth from water, the feminine, fluid element. In her right hand she bears the lotus of Isis; the lotus represents the feminine, or passive power. Its roots are in the earth beneath the water, or in the water itself, but it opens its petals to the Sun, whose image is the belly of the chalice. It is, therefore, a living form of the Holy Grail, sanctified by the blood of the Sun. Perching upon the flamelike up. rights of her throne are two of her most sacred birds, the sparrow and the dove; the nub of this symbolism must be sought in the poems of Catullus and Martial. On her robe are bees; also dominos, surrounded by continuous spiral lines; the signification is everywhere similar.

About her, for a girdle, is the Zodiac.

Beneath the throne is a floor of tapestry, embroidered with fleurs-de-lys and fishes; they seem to be adoring the Secret Rose, which is indicated at the base of the throne. The significance of these symbols has already been explained. In this card all symbols are cognate, because of the simplicity and purity of the

emblem. There is here no contradiction; such opposition as there seems to be is only the opposition necessary to balance. And this is shown by the revolving moons.

The heraldry of the Empress is two-fold: on the one side, the Pelican of tradition feeding its young from the blood of its own heart; on the other, the White Eagle of the Alchemist.

With regard to the Pelican, its full symbolism is only available to Initiates of the Fifth degree of the O.T.O. In general terms, the meaning may be suggested by identifying the Pelican herself with the Great Mother and her offspring, with the Daughter in the formula of Tetragrammaton. It is because the daughter *is* the daughter of her mother that she can be raised to her throne. In other language, there is a continuity of life, an inheritance of blood, which binds all forms of Nature together. There is no break between light and dark ness. *Natura non facit saltum*. If these considerations were fully understood, it would become possible to reconcile the Quantum theory with the Electro-magnetic equations.

The White Eagle in this trump corresponds to the Red Eagle

in the Consort card, the Emperor. It is here necessary to work back wards. For in these highest cards are the symbols of perfection; both the initial perfection of Nature and the final perfection of Art; not only Isis, but Nephthys. Consequently, the details of the work pertain to subsequent cards, especially Atu vi and Atu xiv.

At the back of the card is the Arch or Door, which is the interpretation of the letter Daleth. This card, summed up, may be called the Gate of Heaven. But, because of the beauty of the symbol, because of its omniform presentation, the student who is dazzled by any given manifestation may be led astray. In no other card is it so necessary to disregard the parts, to concentrate upon the whole.

IV. [THE EMPEROR](#)

This card is attributed to the letter Tzaddi, and it refers to the sign of Aries in the Zodiac. This sign is ruled by Mars, and therein the Sun is exalted. The sign is thus a combination of energy in its most material form with the idea of authority. The sign TZ or TS implies this in the original, onomatopoetic form of language. It is derived from Sanskrit roots meaning Head and Age, and is found to-day in words like Cæsar, Tsar, Sirdar, Senate, Senior, Signor, Sefior, Seigneur.

The card represents a crowned male figure, with imperial vestments and regalia. He is seated upon the throne whose capitals are the heads of the Himalayan wild ram, since Aries means a Ram. At his feet, couchant, is the Lamb and Flag, to confirm this attribution on the lower plane; for the ram, by nature, is a wild and courageous animal, lonely in lonely places, whereas when tamed and made to lie down in green pastures, nothing is left but the docile, cowardly, gregarious and succulent beast. This is the theory of government.

The Emperor is also one of the more important alchemical cards; with Atu II and III, he makes up the triad: Sulphur, Mercury, Salt. His arms and head form an upright triangle; below, crossed legs represent the Cross. This figure is the alchemical symbol of Sulphur (see Atu X). Sulphur is the male fiery energy of the Universe, the Rajas of Hindu philosophy. This is the swift creative energy, the initiative of all Being. The power of the Emperor is a general-

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ization of the paternal power; hence such symbols as the Bee and the Fleur-deAys, which are shown on this card. With regard to the quality of this power, it must be noted that it represents sudden, violent, but impermanent activity. If it persists too long, it burns and destroys. Distinguish from the Creative Energy of Aleph and Beth: this card is below the Abyss.

The Emperor bears a sceptre (surmounted by a ram's head for the reasons given above) and an orb surmounted by a Maltese cross, which signifies that his energy has reached a successful issue, that his government has been established.

There is one further symbol of importance. His shield represents the two-headed eagle crowned with a crimson disk. This represents the red tincture of the alchemist, of the nature of gold, as the white eagle shown in Atu III pertains to his consort, the Empress, and is lunar, of silver.

It is finally to be observed that the white light which descends upon him indicates the position of this card in the Tree of Life. His authority is derived from Chokmah, the creative Wisdom, the Word, and is exerted upon Tiphareth, the organized man.

V. [THE HIEROPHANT](#)

This card is referred to the letter Vau, which means a Nail; of this instrument nine appear at the top of the card; they serve to fix the oriel behind the main figure of the picture.

The card is referred to Taurus; therefore the Throne of the Hierophant is surrounded by elephants, which are of the nature of Taurus; and he is actually seated upon a bull. Around him are the four beasts or Kerubs, one in each corner of the card; for these are the guardians of every shrine. But the main reference is to the particular arcanum which is the principal business, the essential, of all magical work; the uniting of the microcosm with the macrocosm. Accordingly, the oriel is diaphanous; before the Manifestor of the Mystery is a hexagram representing the macrocosm. In its centre is a pentagram, representing a dancing male child. This symbolizes the law of the new Aeon of the Child Horns, which has supplanted that Aeon of the "Dying God" which governed the world for two thousand

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years. Before him is the woman girt with a sword; she represents the Scarlet Woman in the hierarchy of the new Aeon. This symbolism is further carried out in the oriel where, behind the phallic headdress, the rose of five petals is in blossom.

The symbolism of the snake and dove refers to this verse of the *Book of the Law*---chap. I, verse 57: "there are love and love. There is the dove, and there is the serpent".

This symbol recurs in the trump numbered XVI.

The background of the whole card is the dark blue of the starry night of Nuit, from whose womb all phenomena are born.

Taurus, the sign of the Zodiac represented by this card, is itself the~Bull Kerub; that is, Earth in its strongest and most balanced form.

The ruler of this sign is Venus; she is represented by the woman standing before the hierophant.

Chapter III of the *Book of the Law*, verse xi, reads:

"Let the woman be girt with a sword before me." This woman represents Venus as she now is in this new aeon; no longer the mere vehicle of her male counterpart, but armed and militant.

In this sign the Moon is "exalted"; her influence is represented not only by the woman, but by the nine nails.

It is impossible at the present time to explain this card thoroughly, for only the course of events can show how the new current of initiation will work out.

It is the aeon of Horus, of the Child. Though the face of the Hierophant appears benignant and smiling, and the child himself seems glad with wanton innocence, it is hard to deny that in the expression of the initiator is something mysterious, even sinister. He seems to be enjoying a very secret joke at somebody's expense. There is a distinctly sadistic aspect to this card; not unnaturally, since it derives from the Legend of Pasiphae, the prototype of all the legends of Bull-gods. These still persist in such religions as Shaivism, and (after multiple degradations) in Christianity itself.

The symbolism of the Wand is peculiar; the three interlaced rings which crown it may be taken as representative of the three Aeons of Isis, Osiris and Horus with their interlocking magical formulae. The upper ring is marked with scarlet for Horus; the two lower rings with green for Isis, and pale yellow for Osiris, respectively.

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All these are based upon deep indigo, the colour of Saturn, the Lord of Time. For the rhythm of the Hierophant is such that he moves only at intervals of 2,000 years.

VI. [THE LOVERS](#) OR: (THE BROTHERS)

This card and its twin, XIV, Art, are the most obscure and difficult of the Atu. Each of these symbols is in itself double, so that the meanings form a divergent series, and the integration of the Card can only be regained by repeated marriages, identifications, and some form of Hermaphroditism.

Yet the attribution is the essence of simplicity. Atu VI refers to Gemini, ruled by Mercury. It means The Twins. The Hebrew letter corresponding is Zain, which means a Sword, and the framework of the card is therefore the Arch of Swords, beneath which the Royal Marriage takes place.

The Sword is primarily an engine of division. In the intellectual world-which is the world of the Sword suit-it represents analysis. This card and Atu XIV together compose the comprehensive alchemical maxim: *Solve et coagula*.

This card is consequently one of the most fundamental cards in the Tarot. It is the first card in which more than one figure appears. [The Ape of Thoth in Atu I is only a shadow.] In its original form, it was the story of Creation.

Here is appended, for its historical interest, the description of this card in its primitive form from *Liber 418*.

"There is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of Initiation.

"The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed. And that is external religion; but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned of all men, until he had shed blood.

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And this blood was the blood of his brother. This is a mystery of the sixth key of the Tarot, which ought not to be called The Lovers, but The Brothers.

"In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, and it is all wet with his blood. And his left hand he holdeth open as a sign of innocence. On his right hand is his mother Eve, around whom the serpent is entwined with his hood spread behind her head; and on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. Yet I know it to be Lilith. And above him is the Great Sigil of the Arrow, downward, but it is struck through the heart of the child. This child also is Abel. And the meaning of this part of the card is obscure, but that is the correct drawing of the Tarot card; and that is the correct magical fable from which the Hebrew scribes, who were not complete Initiates, stole their legend of the Fall and the subsequent events."

It is very significant that almost every sentence in this passage seems to reverse the meaning of the previous one. This is because reaction is always equal and opposite to action. This equation is, or should be, simultaneous in the intellectual world, where there is no great time lag; the formulation of any idea creates its contradictory at almost the same moment. The contradictory of any proposition is implicit in itself. This is necessary to preserve the equilibrium of the Universe. The theory has been explained in the essay on Atul, the Juggler, but must now be again emphasized in order to interpret this card.

The key is that the Card represents the Creation of the World. The Hierarchs

held this secret as of transcendent importance. Consequently, the Initiates who issued the Tarot, for use during the Aeon of Osiris, superseded the original card above described in "The Vision and the Voice". They were concerned to create a new Universe of their own; they were the fathers of Science. Their methods of working, grouped under the generic term Alchemy, have never been made public. The interesting point is that all developments of modern science in the last fifty years have given intelligent and instructed people the opportunity of reflecting that the whole trend of science has been to return to alchemical aims and (*mutatis mutandis*) methods.

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The secrecy observed by the alchemists was made necessary by the power of persecuting Churches. Bitterly as bigots fought among themselves, they were all equally concerned to destroy the infant Science, which, as they instinctively recognized, would put an end to the ignorance and faith on which their power and wealth depended.

The subject of this card is Analysis, followed by Synthesis. The first question asked by science is: "Of what are things composed?" This having been answered, the next question is: "How shall we recombine them to our greater advantage?" This resumes the whole policy of the Tarot.

The hooded figure which occupies the centre of the Card is another form of The Hermit, who is further explained in Atu IX. He is himself a form of the god Mercury, described in Atu I; he is closely shrouded, as if to signify that the ultimate reason of things lies in a realm beyond manifestation and intellect. (As elsewhere explained, only two operations are ultimately possible---analysis and synthesis). He is standing in the Sign of the Enterer, as if projecting the mysterious forces of creation. About his arms is a scroll, indicative of the Word which is alike his essence and his message. But the Sign of the Enterer is also the Sign of Benediction and of Consecration; thus his action in this card is the Celebration of the Hermetic Marriage. Behind him are the figures of Eve, Lilith and Cupid. This symbolism has been incorporated in order to preserve in some measure the original form of the card, and to show its derivation, its heirship, its continuity with the past. On the quiver of Cupid is inscribed the word Thelema, which is the Word of the Law. (See *Liber AL*, chap. I, verse 39.) His shafts are *quanta* of Will. It is thus shown that this fundamental formula of magical working, analysis and synthesis, persists through the Aeons.

One may now consider the Hermetic Marriage itself.

This part of the Card has been simplified from "the Chymical Marriage of Christian Rosenkreutz", a masterpiece too lengthy and diffuse to quote usefully

in this place. But the essence of the analysis is the continuous see-saw of contradictory ideas. It is a glyph of duality. The Royal persons concerned are the Black or Moorish King with a golden crown, and the White Queen with a silver crown. He is accompanied by the Red Lion, and she by the White Eagle.

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These are symbols of the male and female principles in Nature; they are therefore equally, in various stages of manifestation, Sun and Moon, Fire and Water, Air and Earth. In chemistry they appear as acid and alkali, or (more deeply) metals and non-metals, taking those words in their widest philosophical sense to include hydrogen on the one hand and oxygen on the other. In this aspect, the hooded figure represents the Protean element of carbon, the seed of all organic life.

The symbolism of male and female is carried on still further by the weapons of the King and Queen; he bears the Sacred Lance, and she the Holy Grail; their other hands are joined, as consenting to the Marriage. Their weapons are supported by twin children, whose positions are counterchanged; for the white child not only holds the Cup, but carries roses, while the black child, holding his father's Lance, carries also the club, an equivalent symbol. At the bottom of the whole is the result of the Marriage in primitive and panto morphic form; it is the winged Orphic egg. This egg represents the essence of all that life which comes under this formula of male and female. It carries on the symbolism of the Serpents with which the King's robe is embroidered, and of the Bees which adorn the mantle of the Queen. The egg is grey, mingling white and black; thus it signifies the co-operation of the three Supernals of the Tree of Life. The colour of the Serpent is purple, Mercury in the scale of the Queen. It is the influence of that God manifested in Nature, whereas the wings are tinged with crimson, the colour (in the King scale) of Binah the great Mother. In this symbol is therefore a complete glyph of the equilibrium necessary to begin the Great Work. But, as to the final mystery, that is left unsolved. Perfect is the plan to produce life, but the nature of this life is concealed. It is capable of taking any possible form; but what form? That is dependent upon the influences attendant on gestation.

The figure in the air presents some difficulty. The traditional interpretation of the figure is that he is Cupid; and it is not at first clear what Cupid has to do with Gemini. No light is thrown upon this point by consideration of the position of the path upon the Tree of Life, for Gemini leads from Binah to Tiphareth. There accordingly arises the whole question of Cupid. Roman gods usually

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represent a more material aspect of the Greek gods from whom they are derived; in this case, Eros. Eros is the son of Aphrodite, and tradition varies as to whether his father was Ares, Zeus or Hermes---that is, Mars, Jupiter or Mercury. His appearance in this card suggests that Hermes is the true sire; and this view is confirmed by the fact that it is not altogether easy to distinguish him from the child Mercury, for they have in common wantonness, irresponsibility, and the love of playing tricks. But in this image are peculiar characteristics. He carries a bow and arrows in a golden quiver. (He is sometimes represented with a torch.) He has golden wings, and is blindfolded. From this, it may appear that he represents the intelligent (and, at the same time, unconscious) will of the soul to unite itself with all and sundry, as has been explained in the general formula with regard to the agony of separateness.

No very special importance is attached to Cupid in alchemical figures. Yet, in one sense, he is the source of all action; the libido to express Zero as Two. From another point of view, he may be regarded as the intellectual aspect of the influence of Binah upon Tiphareth, for (in one tradition) the title of the card is "The Children of the Voice, the Oracle of the Mighty Gods". From this point of view, he is a symbol of inspiration, descending upon the hooded figure, who is, in this instance, a prophet operating the conjunction of the King and Queen. His arrow represents the spiritual intelligence necessary in alchemical operations, rather than the mere hunger to perform them. On the other hand, the arrow is peculiarly a symbol of direction, and it is, therefore, proper to put the word "Thelema" in Greek letters on the quiver. It is also to be observed that the opposite card, Sagittarius, means the Bearer of the Arrow, or Archer, a figure who does not appear in any form in Atu XIV. These two cards are so complementary that they cannot be studied separately, for full interpretation.

VII. [THE CHARIOT](#)

Atu VII refers to the zodiacal sign of Cancer, the sign into which the Sun moves at the Summer Solstice.¹

¹Note that Cheth-Cheth 8-Yod 10-Tan 400-has the value of 418. This is one of the most important of the key-numbers of Liber AL. It is the number of the word of the Aeon, ABRAHADABRA, the cypher of the Great Work. (See *The Equinox of the Gods*, p.138. Also *The Temple of Solomon the King*.) On this word alone a complete volume could, and should, be written.

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Cancer is the cardinal sign of the element of Water,² and represents the first keen onrush of that element. Cancer also represents the path which leads from the great Mother Binah to Geburah, and is thus the influence of the Supernals

descending through the Veil of Water (which is blood) upon the energy of man, and so inspires it. It corresponds, in this way, to The Hierophant, which, on the other side of the Tree of Life, brings down the fire of Chokmah. (See diagram.)

The design of this present card has been much influenced by the Trump portrayed by Eliphaz Levi.

The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetra grammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion.

This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements.

The Charioteer is clothed in the amber-coloured armour appropriate to the sign. He is throned in the chariot rather than conducting it, because the whole system of progression is perfectly balanced. His only function is to bear the Holy Grail.

Upon his armour are ten Stars of Assiah, the inheritance of celestial dew from his mother.

He bears as a crest the Crab appropriate to the sign. The vizor of his helmet is lowered, for no man may look upon his face and live. For the same reason, no part of his body is exposed.

Cancer is the house of the Moon; there are thus certain analogies between this card and that of the High Priestess. But, also, Jupiter is exalted in Cancer, and here one recalls the card called Fortune (Atu X) attributed to Jupiter.

The central and most important feature of the card is its centre-

² Hence St. John Baptist's Day, and the various ceremonials connected with water.

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the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah.

In the centre is radiant blood; the spiritual life is inferred; light in the darkness. These rays, moreover, revolve, emphasizing the Jupiterian element

in the symbol.

VIII. ADJUSTMENT

This card in the old pack was called Justice. This word has none but a purely human and therefore relative sense; so it is not to be considered as one of the facts of Nature. Nature is not just, according to any theological or ethical idea; but Nature is exact.

This card represents the sign of Libra, ruled by Venus; in it Saturn is exalted. The equilibrium of all things is hereby symbolized. It is the final adjustment in the formula of Tetragrammaton, when the daughter, redeemed by her marriage with the Son, is thereby set up on the throne of the mother; thus, finally, she "awakens the Eld of the All-Father."

In the greatest symbolism of all, however, the symbolism beyond all planetary and Zodiacal considerations, this card is the feminine complement of the Fool, for the letters Aleph Lamed constitute the secret key of the *Book of the Law*, and this is the basis of a complete qabalistic system of greater depth and sublimity than any other. The details of this system have not yet been revealed. It has been thought right, nevertheless, to hint at its existence by equating the designs of these two cards. Not only therefore, because Libra is a sign of Venus, but because she is the partner of the Fool, is the Goddess represented as dancing, with the suggestion of Harlequin.

The figure is that of a young and slender woman poised exactly upon toetip. She is crowned with the ostrich plumes of Maat, the Egyptian goddess of Justice, and on her forehead is the Uraeus serpent, Lord of Life and Death. She is masked, and her expression shows her secret intimate satisfaction in her domination of every element of dis-equilibrium in the Universe. This condition is symbolized by the Magic Sword which she holds in both hands, and the balances or spheres in which she weighs the Universe, Alpha the

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First balanced exactly against Omega the Last. These are the Judex and Testes of Final Judgment; the Testes, in particular, are symbolic of the secret course of judgment whereby all current experience is absorbed, transmuted, and ultimately passed on, by virtue of the operation of the Sword, to further manifestation. This all takes place within the diamond formed by the figure which is the concealed *Vesica Piscis* through which this sublimated and adjusted experience passes to its next manifestation.

She poises herself before a throne composed of spheres and pyramids (four in number, signifying Law and Limitation) which themselves maintain the same equity that she herself manifests, though on a completely impersonal plane, in the framework within which all operations take place. Outside this again, at the corner of the card, are indicated balanced spheres of light and darkness, and constantly equilibrated rays from these spheres form a curtain, the interplay of all those forces which she sums up and adjudicates.

One must go more deeply into philosophy; the Trump represents The Woman Satisfied. Equilibrium stands apart from any individual prejudices; therefore the title, in France, should rather be Justesse. In this sense, Nature is scrupulously just. It is impossible to drop a pin without exciting a corresponding reaction in every Star. The action has disturbed the balance of the Universe.

This woman-goddess is Harlequin; she is the partner and fulfilment of The Fool. She is the ultimate illusion which is manifestation; she is the dance, many-coloured, many-wiled, of Life itself. Constantly whirling, all possibilities are enjoyed, under the phantom show of Space and Time: all things are real, the soul is the surface, precisely because they are instantly compensated by this Adjustment. All things are harmony and beauty; all things are Truth: because they cancel out.

She is the goddess Maat; she bears upon her nemyss the ostrich feathers of the Twofold Truth.

From this Crown, so delicate that the most faintest breath of thought must stir it, depend, by chains of Cause, the Scales wherein Alpha, the first, is poised in perfect equilibrium with Omega, the last. The scales of the balance are the Two Witnesses in whom shall every word be established. She is therefore to be understood as

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assessing the virtue of every act and demanding exact and precise satisfaction.

More than this, she is the complete formula of the Dyad; the word AL is the title of the *Book of the Law*, whose number is 31, the most secret of the numerical keys of that Book. She represents Manifestation, which may always be cancelled out by equilibration of opposites.

She is wrapped in a cloak of mystery, the more mysterious because diaphanous; she is the sphinx without a secret, because she is purely a matter of calculation. In Eastern philosophy she is Karma.

Her attributions develop this thesis. Venus rules the sign of the Balance; and that is to show the formula: "Love is the law, love under will". But Saturn represents above all the element of Time, without which adjustment cannot take place, for all action and re action take place in time, and therefore, time being itself merely a condition of phenomena, all phenomena are invalid because uncompensated.

The Woman Satisfied. From the cloak of the vivid wantonness of her dancing wings issue her hands; they hold the hilt of the Phallic sword of the magician. She holds the blade between her thighs.

This is again a hieroglyph of "Love is the law, love under will". Every form of energy must be directed, must be applied with integrity, to the full satisfaction of its destiny.

IX. [THE HERMIT](#)

This card is attributed to the letter Yod, which means the Hand. Hence, the hand, which is the tool or instrument par excellence, is in the centre of the picture. The letter Yod is the foundation of all the other letters of the Hebrew alphabet, which are merely combinations of it in various ways.

The letter Yod is the first letter of the name Tetragrammaton, and this symbolizes the Father, who is Wisdom; he is the highest form of Mercury, and the Logos, the Creator of all worlds. Accordingly, his representative in physical life is the spermatozoon; this is why the card is called The Hermit.

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The figure of the Hermit himself recalls the shape of the letter Yod, and the colour of his cloak is the colour of Binah, in whom he gestates. In his hand he holds a Lamp whose centre is the Sun, portrayed in the likeness of the Sigil of the great King of Fire (Yod is the secret Fire). It seems that he is contemplating---in a certain sense, adoring---the Orphic egg (greenish in colour) because it is conterminous with the Universe, while the snake which surrounds it is many-coloured to signify the iridescence of Mercury. For he is not only creative, but is the fluidic essence of Light, which is the life of the Universe.

The highest symbolism of this card is, therefore, Fertility in its most exalted sense, and this is reflected in the attribution of the card to the sign of Virgo, which is another aspect of the same quality. Virgo is an earthy sign, and is referred especially to Corn, so that

the background of the card is a field of wheat.

Virgo represents the lowest, most receptive, most feminine form of earth, and forms the crust over Hades. Yet not only is Virgo ruled by Mercury, but Mercury is exalted therein. Compare the Ten of Disks, and the general doctrine that the climax of the Descent into Matter is the signal for the reintegration by Spirit. It is the Formula of the Princess, the mode of fulfilment of the Great Work.

This card recalls the Legend of Persephone, and herein is a dogma. Concealed within Mercury is a light which pervades all parts of the Universe equally; one of his titles is Psychopompos, the guide of the soul through the lower regions. These symbols are indicated by his Serpent Wand, which is actually growing out of the Abyss, and is the spermatozoon developed as a poison, and manifesting the foetus. Following him is Cerberus, the three-headed Hound of Hell whom he has tamed. In this Trump is shewn the entire mystery of Life in its most secret workings. Yod Phallus Spermatozoon Hand Logos Virgin. There is perfect Identity, not merely Equivalence, of the Extremes, the Manifestation, and the Method.

X. [FORTUNE](#)

This card is attributed to the planet Jupiter, "the Greater Fortune" in astrology. It corresponds to the letter Kaph, which means

¹Kaph 20 Pe' 80 =100, Qoph, Pisces. The initials K Ph are those of κτεις and φαλλος

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the palm of the hand, in whose lines, according to another tradition, the fortune of the owner may be read. It would be narrow to think of Jupiter as *good* fortune; he represents the element of luck. The incalculable factor.

This card thus represents the Universe in its aspect as a continual change of state. Above, the firmament of stars. These appear distorted in shape, although they are balanced, some being brilliant and some dark. From them, through the firmament, issue lightnings; they churn it into a mass of blue and violet plumes. In the midst of all this is suspended a wheel of ten spokes, according to the number of the Sephiroth, and of the sphere of Malkuth, indicating governance of physical affairs.

On this wheel are three figures, the Sworded Sphinx, Herman ubis, and Typhon;

they symbolize the three forms of energy which govern the movement of phenomena.

The nature of these qualities requires careful description. In the Hindu system are three Gunas-Sattvas, Rajas and Tamas. The word "Guna" is untranslatable. It is not quite an element, a quality, a form of energy, a phase, or a potential; all of these ideas enter into it. All the qualities that can be predicated of anything may be ascribed to one or more of these Gunas: Tamas is darkness, inertia, sloth, ignorance, death and the like; Rajas is energy, excitement, fire, brilliance, restlessness; Sattvas is calm, intelligence, acidity and balance. They correspond to the three principal Hindu castes.

One of the most important aphorisms of Hindu philosophy is:

"the Gunas revolve". This means that, according to the doctrine of continual change, nothing can remain in any phase where one of these Gunas is predominant; however dense and dull that thing may be, a time will come when it begins to stir. The end and reward of the effort is a state of lucid quietude, which, however, tends ultimately to sink into the original inertia.

The Gunas are represented in European philosophy by the three qualities, sulphur, mercury and salt, already pictured in Atu I, III and IV. But in this card the attribution is somewhat different. The Sphinx is composed of the four Kerubs, shown in Atu V, the bull, the lion, the eagle and the man. These correspond, furthermore,

to the four magical virtues, to Know, to Will, to Dare, and to Keep Silence.¹ This Sphinx represents the element of sulphur, and is exalted, temporarily, upon the summit of the wheel. She is armed with a sword of the short Roman pattern, held upright between the paws of the lion.

Climbing up the left-hand side of the wheel is Hermanubis, who represents the alchemical Mercury. He is a composite god; but in him the simian element predominates.

On the right hand side, precipitating himself downward, is Typhon, who represents the element of salt. Yet in these figures there is also a certain degree of complexity, for Typhon was a monster of the primitive world, personifying the destructive power and fury of volcanos and typhoons. In the legend, he attempted to obtain supreme authority over both gods and men; but Zeus blasted him with a thunderbolt. He is said to be the father of stormy, hot and poisonous winds; also of the Harpies. But this card, like Atu XVI, may also be interpreted as a Unity of supreme attainment and delight. The lightnings which destroy, also beget; and the wheel may be regarded as the Eye of Shiva,

whose opening annihilates the Universe, or as a wheel upon the Car of Jaganath, whose devotees attain perfection at the moment that it crushes them.

A description of this card, as it appears in *The Vision and the Voice*, with certain inner meanings, is given in an Appendix.

XI. [LUST](#)

This Trump was formerly called Strength. But it implies far more than strength in the ordinary sense of the word. Technical analysis shows that the Path corresponding to the card is not the Strength of Geburah, but the influence from Chesed upon Geburah, the Path balanced both vertically and horizontally on the Tree of Life (see diagram). For this reason it has been thought better to

¹These are the four elements, summed in a fifth, Spirit, to form the Pentagram; and the Magical Virtue corresponding is Ire, to go. "To go" is the token of Godhead, as explained in reference to the sandal-strap or Ankh, the Crux Ansata, which in its turn is identical with the astrological symbol of Venus, comprising the 10 Sephiroth. (See diagram.)

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change the traditional title. Lust implies not only strength, but the joy of strength exercised. It is vigour, and the rapture of vigour.

"Come forth, O children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy."

"Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

"I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, O man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

"Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and

there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."

"There is a light before thine eyes, O prophet, a light undesired, most desirable.

"I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

"Thou art exhaust in the voluptuous fulness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm."

This Trump is assigned to the sign of Leo in the Zodiac. It is the Kerub of Fire, and is ruled by the Sun. It is the most powerful of the twelve Zodiacal cards,' and represents the most critical of all the operations of magick and of alchemy. It represents the act of

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the original marriage as it occurs in nature, as opposed to the more artificial form portrayed in Atu VI; there is in this card no attempt to direct the course of the operation.

The main subject of the card refers to the most ancient collection of legends or fables. It is necessary here to go a little into the magical doctrine of the succession of the Aeons, which is connected with the procession of the Zodiac. Thus, the last Aeon, that of Osiris, is referred to Aries and Libra, as the previous Aeon, that of Isis, was especially connected with the signs of Pisces and Virgo, while the present, that of Horus, is linked with Aquarius and Leo. The central mystery in that past Aeon was that of Incarnation; all the legends of god-men were founded upon some symbolic story of that kind. The essential of all such stories was to deny human fatherhood to the hero or god-man. In most cases, the father is stated to be a god in some animal form, the animal being chosen in accordance with the qualities that the authors of the cult wished to see reproduced in the child.

Thus, Romulus and Remus were twins begotten upon a virgin by the god Mars, and they were suckled by a wolf. On this the whole magical formula of the city Rome was founded.

Reference has already been made in this essay to the legends of Hermes and Dionysus.

The father of Gautama Buddha was said to be an elephant with six tusks, appearing to his mother in a dream.

There is also the legend of the Holy Ghost in the form of a dove, impregnating the Virgin Mary. There is here a reference to the dove of Noah's Ark, bringing glad tidings of the salvation of the world from the waters. (The dwellers in the Ark are the foetus, the waters the amniotic fluid.)

Similar fables are to be found in every religion of the Aeon of Osiris: it is the typical formula of the Dying God.

In this card, therefore, appears the legend of the woman and the lion, or rather lion-serpent. (This card is attributed to the letter Teth, which means a serpent.)

The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the

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precession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIII-th chapters of the Apocalypse; but on the Tree of Life, the path of Gimel, the Moon, descending from the highest, cuts the path of Teth, Leo, the house of the Sun, so that the Woman in the card may be regarded as a form of the Moon, very fully illuminated by the Sun, and intimately united with him in such wise as to produce, incarnate in human form, the representative or representatives of the Lord of the Aeon.

She rides astride the Beast; in her left hand she holds the reins, representing the passion which unites them. In her right she holds aloft the cup, the Holy Grail aflame with love and death. In this cup are mingled the elements of the sacrament of the Aeon. The *Book of Lies* devotes one chapter to this symbol.

Waratah-Blossom

Seven are the veils of the dancing-girl in the harem of IT.
 Seven are the names, and seven are the lamps beside Her bed.
 Seven eunuchs guard Her with drawn swords; No man may come nigh unto Her.
 In Her wine-cup are seven streams of the blood of the Seven Spirits of God.
 Seven are the heads of THE BEAST whereon She rideth.
 The head of an Angel: the head of a Saint: the head of a Poet:
 the head of an Adulterous Woman: the head of a Man of Valour:

the head of a Satyr: and the head of a Lion-Serpent.

Seven letters hath Her holiest name; and it is



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This is the Seal upon the Ring that is on the Forefinger of IT:
and it is the Seal upon the Tombs of them whom She hath slain, .

Here is Wisdom. Let him that hath Understanding count the Number of Our
Lady; for it is the Number of a Woman; and Her Number is
An Hundred and Fifty and Six.

There is a further description in *The Vision and the Voice*. (See Appendix.)

There is in this card a divine drunkenness or ecstasy. The woman is shown as more than a little drunk, and more than a little mad; and the lion also is aflame with lust. This signifies that the type of energy described is of the primitive, creative order; it is completely independent of the criticism of reason. This card portrays the will of the Aeon. In the background are the bloodless images of the saints, on whom this image travels, for their whole life has been absorbed into the Holy' Grail.

"Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman all power is given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.

"For he is ever a sun, and she a moon. But to him is the winged secret flame,

and to her the stooping starlight."

This sacrament is the physical-magical formula for attaining initiation, for the accomplishment of the Great Work. It is in alchemy the process of distillation, operated by internal ferment, and the influence of the Sun and Moon.

Behind the figures of the Beast and his Bride are ten luminous rayed circles; they are the Sephiroth latent and not yet in order, for every new Aeon demands a new system of classification of the Universe.

At the top of the card is shown an emblem of the new light, with ten horns of the Beast, which are serpents, sent forth in every direction to destroy and re-create the world.

Further study of this card may be made by close examination of *Liber XV* (*Magick*, pp.345 sqq.).

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XII. [THE HANGED MAN](#)

This card, attributed to the letter Mem, represents the element of Water. It would perhaps be better to say that it represents the spiritual function of water in the economy of initiation; it is a baptism which is also a death. In the Aeon of Osiris, this card represented the supreme formula of adeptship; for the figure of the drowned or hanged man has its own special meaning. The legs are crossed so that the right leg forms a right angle with the left leg, and the arms are stretched out at an angle of 60° so as to form an equilateral triangle; this gives the symbol of the Triangle surmounted by the Cross, which represents the descent of the light into the darkness in order to redeem it. For this reason there are green disks-green, the colour of Venus, signifies Grace-at the terminations of the limbs and of the head. The air above the surface of the water is also green, infiltrated by rays of the white light of Kether. The whole figure is suspended from the Ankh, another way of figuring the formula of the Rose and Cross, while around the left foot is the Serpent, creator and destroyer, who operates all change. (This will be seen in the card which next follows.)

It is notable that there is an apparent increase of darkness and solidity in proportion as the redeeming element manifests itself; but the colour of green is the colour of Venus, of the hope that lies in love. That depends upon the formulation of the Rose and Cross, of the annihilation of the self in the Beloved, the condition of progress. In this inferior darkness of death, the

serpent of new life begins to stir.

In the former Aeon, that of Osiris, the element of Air, which is the nature of that Aeon, is not unsympathetic either to Water or to Fire; compromise was a mark of that period. But now, under a Fiery lord of the Aeon, the watery element, so far as water is below the Abyss, is definitely hostile, unless the opposition is the right opposition implied in marriage. But in this card the only question is of the "redemption" of the submerged element, and therefore everything is reversed. This idea of sacrifice is, in the final analysis, a wrong idea.

"I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

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"Every man and every woman is a star."

The whole idea of sacrifice is a misconception of nature, and these texts of the *Book of the Law* are the answer to it.

But water is the element of Illusion; one may regard this symbol an evil legacy from the old Aeon; to use an anatomical analogy, it spiritual vermiform appendix.

It was the water, and the Dwellers of the Water that slew Osiris; it is the crocodiles that threaten Hoor-Pa-Kraat.

This card is beautiful in a strange, immemorial, moribund manner. It is the card of the Dying God; its importance in the present pack is merely that of the Cenotaph. It says: "If ever things get bad like that again, in the new Dark Ages which appear to threaten, this is the way to put things right." But if things have to be put right, it shows that they are very wrong. It should be the chiefest aim of the wise to rid mankind of the insolence of self-sacrifice, of the calamity of chastity; faith must be slain by certainty, and chastity by ecstasy.

In the *Book of the Law* it is written: "Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled and the consoler."

Redemption is a bad word; it implies a debt. For every star possesses boundless wealth; the only proper way to deal with the ignorant is to bring them to the knowledge of their starry heritage. To do this, it is necessary to behave as must be done in order to get on good terms with animals and children: to treat them

with absolute respect; even; in a certain sense, with worship.

* * *

Note on the Precession of the Aeons. "The Hanged Man" is an invention of the Adepts of the I.N.R.I.-J.A.O. formula; in the Aeon previous to the Osirian, that of Isis (Water), he is "The Drowned Man". The two uprights of the gallows shewn in the Mediaeval packs were, in the parthenogenetic system of explaining and ruling Nature, the bottom of the Sea and the keel of the Ark. In this Aeon all birth was considered an emanation, without male intervention, of the Mother or Star-Goddess, Nuit; all death a return to Her. This explains the original attribution of the Atu to Water, and the sound M the

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return to Eternal Silence, as in the word AUM. This card is therefore specially sacred to the Mystic) and the attitude of the figure is a ritual posture in the Practice called "The Sleep of Shiloam".

* * *

The Alchemical import of this card is so alien to all dogmatic implications that it has seemed better to deal quite separately with it. Its technical qualities are independent of all doctrines soever; here is a matter of strictly scientific bearings. The student will be prudent to read in connexion with these remarks Chapter XII of *Magick*.

The Atu represents the sacrifice of "a male child of perfect innocence and high intelligence"-these words were chosen with the utmost care. The meaning of his attitude has already been described, and of the fact that he is hanged from an Ankh, an equivalent of the Rosy Cross; in some early cards the gallows is a Pylon, or the branch of a Tree, by shape suggesting the letter Daleth (~) Venus, Love.

His background is an unbounded grill of small squares; these are the Elemental Tablets which exhibit the names and sigilla of all the energies of Nature. Through his Work a Child is begotten, as shewn by the Serpent stirring in the Darkness of the Abyss below him.

Yet the card in itself is essentially a glyph of Water; Mem is one of the three great Mother Letters, and its value is 40, the might of Tetragrammaton fully developed by Malkuth, the symbol of the Universe under the Demiourgos. Moreover, Water is peculiarly the Mother Letter, for both Shin and Aleph (the

other two) represent masculine ideas; and, in Nature, Homo Sapiens is a marine mammal, and our intra-uterine existence is passed in the Amniotic Fluid. The legend of Noah, the Ark and the Flood, is no more than a hieratic presentation of the facts of life. It is then to Water that the Adepts have always looked for the continuation (in some sense or other) and to the prolongation and perhaps renovation of life.

The legend of the Gospels, dealing with the Greater Mysteries of the Lance and the Cup (those of the god Iacchus Iao) as superior to the Lesser Mysteries (those of the God Iou=Noah, and the N-

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gods in general) in which the Sword slays the god that his head may be offered on a Plate, or Disk, says: And a soldier with a spear pierced his side; and thereforth there came out blood and water. This Wine, collected by the Beloved Disciple and the Virgin-Mother, waiting beneath the Cross or Tree for that purpose, in a Cup or Chalice; this is the Holy Grail or Sangreal (Sangraal) of Monsalvat, the Mountain of Salvation. [Grail (gréal) actually means a dish: O.F. graal, greal, grasal, probably corrupted from late Latin gradale, itself a corrupt form of crater, a bowl.] This Sacrament is exalted in the Zenith in Cancer; see Atu VII.

It is most necessary for the Student to go round and round this Wheel of symbolism until the figures melt imperceptibly the one into the other in an intoxicating dance of ecstasy; not until he has attained that is he able to partake of the Sacrament, and accomplish for him- self-and for all men!-the Great Work.

But let him also remember the practical secret cloistered in all these wind-swept corridors of music, the actual preparation of the Stone of the Wise, the Medicine of Metals, and the Elixir of Life!

XIII. [DEATH](#)

This card is attributed to the letter Nun, which means a fish; the symbol of life beneath the waters; life travelling through the waters. It refers to the Zodiacal sign of Scorpio, which is ruled by Mars, the planet of fiery energy in its lowest form, which is therefore necessary to provide the impulse. In alchemy, this card explains the idea of putrefaction, the technical name given by its adepts to the series of chemical changes which develops the final form of life from the original latent seed in the Orphic egg.

This sign is one of the two most powerful in the Zodiac, but it has not the simplicity and intensity of Leo. It is formally divided into three parts; the lowest is symbolized by the Scorpion, which was supposed by early observers of Nature to commit suicide when finding itself ringed with fire, or otherwise in a desperate situation. This represents putrefaction in its lowest form. The strain of environment has become intolerable, and the attacked element willingly

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subjects itself to change; thus, potassium thrown upon water becomes ignited, and accepts the embrace of the hydroxyl radicle.

The middle interpretation of this sign is given by the serpent, who is, moreover, the main theme of the sign.¹ The serpent is sacred, Lord of Life and Death, and its method of progression suggests the rhythmical undulation of those twin phases of life which we call respectively life and death. The serpent is also, as previously explained, the principal symbol of male energy. From this it will be seen that this card is, in a very strict sense, the completion of the card called Lust, Atu XI, and Atu XII represents the solution or dissolution which links them.

The highest aspect of the card is the Eagle, which represents exaltation above solid matter. It was understood by the early chemists that, in certain experiments, the purest (i.e., most tenuous) elements present were given off as gas or vapour. There are thus represented in this card the three essential types of putrefaction.

The card itself represents the dance of death; the figure is a skeleton bearing a scythe, and both the skeleton and the scythe are importantly Saturnian symbols. This appears strange, as Saturn has no overt connection with Scorpio; but Saturn represents the essential structure of existing things. He is that elemental nature of things which is not destroyed by the ordinary changes which occur in the operations of Nature. Furthermore, he is crowned with the crown of Osiris; he represents Osiris in the waters of Amennti. Yet more, he is the original secret male creative God: see Atu XV. "Redeunt Saturnia regna." It was only the corruption of the Tradition, the confusion with Set, and the Cult of the Dying God, misunderstood, deformed and distorted by the Black Lodge, that turned him into a senile and fiendish symbol.

With the sweep of his scythe he creates bubbles in which are

¹ The Qabalists embodied in the Book of Genesis, Caps I and II, this doctrine of regeneration. NChSh, the Serpent in Eden, has the value 358: 50 also MShIch, Messiah.

He is, accordingly, in the secret doctrine, the Redeemer. The thesis may be developed at great length. Later in the Legend, the doctrine reappears in slightly different symbolism as the story of the Flood, elsewhere in this Essay explained. Of course, the Fish is identical in essence with the Serpent; for Fish=NVN=Scorpio=Serpent. Also, Teth, the letter of Leo, means Serpent. But Fish is also the Vesica, or Womb, and Christ-and so on. This symbol resumes the *whole* Secret Doctrine.

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beginning to take shape the new forms which he creates in his dance; and these forms dance also.

In this card the symbol of the fish is paramount; the fish (*Il pesce*, as they call him in Naples and many other places) and the serpent are the two principal objects of worship in cults which taught the doctrines of resurrection or re-incarnation. Thus we have Oannes and Dagon, fish gods, in western Asia; in many other parts of the world are similar cults. Even in Christianity, Christ was represented as a fish. The Greek work IXThUS, "which means fish And very aptly symbolizes Christ", as Browning reminds one, was supposed to be a notariqon, the initials of a sentence meaning "Jesus Christ Son of God, Saviour". Nor is it an accident that St. Peter was a fisherman. The Gospels, too, are full of miracles involving fish, and the fish is sacred to Mercury, because of its cold-bloodedness, its swiftness and its brilliance. There is moreover the sexual symbolism. This again recalls the function of Mercury as the guide of the dead, and as the continuing elastic element in nature.

This card must then be considered as of greater importance and catholicity than would be expected from the plain Zodiacal attribution. It is even a compendium of universal energy in its most secret form.

XIV. [ART](#)

This card is the complement and the fulfilment of Atu VI, Gemini. It pertains to Sagittarius, the opposite to Gemini in the Zodiac, and therefore, "after another manner," one with it. Sagittarius means the Archer; and the card is (in its simplest and most primitive form) a picture of Diana the Huntress. Diana is primarily one of the lunar goddesses, though the Romans rather degraded her from the Greek "virgin Artemis", who is also the Great Mother of Fertility, Diana of the Ephesians, Many-Breasted. (A form of Isis-see Atu II and III.) The connection between the Moon and the Huntress is shewn by the shape of the bow, and the occult significance of Sagittarius is the arrow piercing the rainbow; the last three paths of the Tree of Life make the word Qesheth, a rainbow, and Sagittarius bears the arrow which pierces the rainbow, for his

path leads from the Moon of Yesod

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to the Sun of Tiphareth. (This explanation is highly technical; but this is necessary because the card represents an important scientific formula, which cannot be expressed in language suited to common comprehension.)

This card represents the Consummation of the Royal Marriage which took place in Atu VI. The black and white personages are now united in a single androgyne figure. Even the Bees and the Serpents on their robes have made an alliance. The Red Lion has become white, and increased in size and importance, while the White Eagle, similarly expanded, has become red. He has exchanged his red blood for her white gluten. (It is impossible to explain these terms to any but advanced students of alchemy.)

The equilibrium and counter-change are carried out completely in the figure itself; the white woman has now a black bead; the black king, a white one. She wears the golden crown with a silver band, he, the silver crown with a golden fillet; but the white head on the right is extended in action by a white arm on the left which holds the cup of the white gluten, while the black head on the left has the black arm on the right, holding the lance which has become a torch and pours forth its burning blood. The fire burns up the water; the water extinguishes the fire.

The robe of the figure is green, which symbolizes vegetable growth: this is an alchemical allegory. In the symbolism of the fathers of science, all "actual" objects were regarded as dead; the difficulty of transmuting metals was that the metals, as they occur in nature, were in the nature of excrements, because they did not grow. The first problem of alchemy was to raise mineral to vegetable life; the adepts thought that the proper way to do this was to imitate the processes of nature. Distillation, for instance, was not an operation to be performed by heating something in a retort over a flame; it had to take place naturally, even if months were required to consummate the Work. (Months, at that period of civilization, were at the disposal of enquiring minds.)

A great deal of what people now consider ignorance, being themselves ignorant of what the men of old time thought, comes from this misapprehension. At the bottom of this card, for example, are seen Fire and Water harmoniously mingled. But this is only a

crude symbol of the spiritual idea, which is the satisfaction of the desire of the incomplete element of one kind to satisfy its formula by assimilation of its equal and opposite.

This state of the great Work therefore consisted in the mingling of the contradictory elements in a cauldron. This is here represented as golden or solar, because the Sun is the Father of all Life, and (in particular) presides over distillation. The fertility of the Earth is maintained by rain and sun; the rain is formed by a slow and gentle process, and is rendered effective by the co-operation of air, which is itself alchemically the result of the Marriage of Fire and Water. So also the formula of continued life is death, or putrefaction. Here it is symbolized by the *caput mortuum* on the cauldron, a raven perched upon a skull. In agricultural terms, this is the fallow earth.

There is a particular interpretation of this card which is only to be understood by Initiates of the Ninth Degree of the O.T.O; for it contains a practical magical formula of such importance as to make it impossible to communicate it openly.

Rising from the cauldron, as the result of the operation performed ~ is a stream of light which becomes two rainbows; they form the cape of the androgyne figure. In the centre, an arrow shoots upwards. This is connected with the general symbolism previously explained, the spiritualization of the result of the Great Work.

The rainbow is moreover symbolical of another stage in the alchemical process. At a certain period, as a result of putrefaction, there is observed a phenomenon of many-coloured lights (The "coat of many colours" said to have been worn by Joseph and Jesus, in the ancient legends, refers to this. See also Atu 0, the Motley of the Green Man, Dreamer-Redeemer).

To sum up, the whole of this card represents the hidden content of the Egg described in Atu VI. It is the same formula, but in a more advanced stage. The original duality has been completely compensated; but after birth comes growth; after growth, puberty; and after puberty, purification.

In this card, therefore, is foreshadowed the final stage of the Great Work. Behind the figure, its edges tinged with the rainbow, which has now arisen from the twin rainbows forming the cape of the

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figure, is a glory bearing an inscription VISITA INTERIORA TERRAE RECTIFICANDO INVENIES OCCULTUM LAPIDEM.

"Visit the interior parts of the earth: by rectification thou shalt find the hidden stone." Its initials make the word V.I.T.R.I.O.L., the Universal Solvent, to be

discussed later. (Its value is $726=6 \times 11^2=33 \times 22$.)

This "hidden stone" is also called the Universal Medicine. It is sometimes described as a stone, sometimes as a powder, sometimes as a tincture. It divides again into two forms, the gold and the silver, the red and the white; but its essence is always the same, and its nature is not to be understood except by experience. It is because the alchemists were dealing with substances on the borderland of "matter" that they are so difficult to understand. The subject-matter of chemistry and physics in modern times is what they would have called the study of dead things; for the real difference between living things and dead is, in the first instance, their behaviour.

The initials of the alchemical motto given above form the word Vitriol. This has nothing to do with the sulphates of either hydrogen, iron or copper, as might be supposed from modern usage. It represents a balanced combination of the three alchemical principles, Sulphur, Mercury and Salt. These names have no connection with substances so named by the vulgar; they have already been described in Atu 1.111 and IV

The counsel to "visit the interior of the earth" is a recapitulation (on a higher plane) of the first formula of the Work which has been the so constant theme of these essays. The important word in the injunction is the central word RECTIFICANDO; it implies the right leading of the new living substance in the path of the True Will. The stone of the Philosophers, the Universal Medicine, is to be a talisman of use in any event, a completely elastic and completely rigid vehicle of the True Will of the alchemists. It is to fertilize and bring to manifested Life the Orphic Egg.

The Arrow, both in this card and in Atu VI, is of supreme importance. The Arrow is, in fact, the simplest and purest glyph of Mercury, being the symbol of directed Will. It is right to emphasize this fact by a quotation from the Fourth Aethyr, LIT, in *The Vision and the Voice*. (See Appendix.)

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XV. [THE DEVIL](#)

This card is attributed to the letter 'Ayin, which means an Eye, and it refers to Capricornus in the Zodiac. In the Dark Ages of Christianity, it was completely misunderstood. Eliphaz Levi studied it very deeply because of its connection with ceremonial magic, his 4 favourite subject; and he re-drew it, identifying it with Baphomet, the ass-headed idol of the Knights of the Temple.¹ But at this time arch~ological research had not gone very far; the nature of Baphomet was

not fully understood. (See Atu 0, above.) At least he succeeded in identifying the goat portrayed upon the card with Pan.

On the Tree of Life, Atu XIII and XV are symmetrically placed; they lead from Tiphareth, the human consciousness, to the spheres in which Thought (on the one hand) and Bliss (on the other) are developed. Between them, Atu XIV leads similarly to the sphere which formulates Existence. (See note on Atu X and arrangement.) These three cards may therefore be summed up as a hieroglyph of the processes by which idea manifests as form.

This card represents creative energy in its most material form; in the Zodiac, Capricornus occupies the Zenith. It is the most exalted of the signs; it is the goat leaping with lust upon the summits of earth. The sign is ruled by Saturn, who makes for selfhood and perpetuity. In this sign, Mars is exalted, showing in its best form the fiery, material energy of creation. The card represents Pan Pangenetor, the MI-Begetter. It is the Tree of Life as seen against a background of the exquisitely tenuous, complex, and fantastic forms of madness, the divine madness of spring, already foreseen in the meditative madness of winter; for the Sun turns northwards on entering this sign. The roots of the Tree are made transparent, in order to show the innumerable leapings of the sap; before it stands the Himalayan goat, with an eye in the centre of his forehead, representing the god Pan upon the highest and most secret mountains of the earth. His creative energy is veiled in the symbol of the Wand of the Chief Adept, crowned with the winged globe and the twin serpents of Horus and Osiris.

1The Early Christians also were accused of worshipping an Ass, or ass-headed god. See Browning, *The Ring and the Book* (The Pope).

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"Hear me, Lord of the Stars,
For thee have I worshipped ever
With stains and sorrows and scars,
With joyful, joyful Endeavour.
Hear me, O lilywhite goat
Crisp as a thicket of thorns,
With a collar of gold for thy throat,
A scarlet bow for thy horns."

The sign of Capricornus is rough, harsh, dark, even blind; the impulse to create takes no account of reason, custom, or foresight. It is divinely unscrupulous, sublimely careless of result. "thou hast no right but to do thy will. Do that, and

no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." AL. I, 42-4.

It is further to be remarked that the trunk of the Tree pierces the heavens; about it is indicated the ring of the body of Nuith. Similarly, the shaft of the Wand goes down indefinitely to the centre of earth. "If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one." (AL. II, 26).

The formula of this card is then the complete appreciation of all existing things. He rejoices in the rugged and the barren no less than in the smooth and the fertile. All things equally exalt him. He represents the finding of ecstasy in every phenomenon, however naturally repugnant; he transcends all limitations; he is Pan; he is All.

It is important to notice some other correspondences. The three vowel-consonants of the Hebrew alphabet, Aleph, Yod, 'Ayin, these three letters form the sacred name of God, I A O. These three Atu, IX, O, and XV, thus offer a threefold explanation of the male creative energy; but this card especially represents the masculine energy at its most masculine. Saturn, the ruler, is Set, the ass-headed god of the Egyptian deserts; he is the god of the south. The name refers to all gods containing these consonants, such as Shaitan, or Satan. (See *Magick* pp.336-7). Essential to the symbolism are the surroundings - barren places, especially high places. The cult of the mountain is an exact parallel. The Old Testament is full of attacks

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upon kings who celebrated worship in "high places"; this, although Zion itself was a mountain! This feeling persisted, even to the days of the Witches' Sabbath, held, if possible, on a desolate summit, but (if none were available) at least in a wild spot, uncontaminated by the artfulness of men.

Note that Shabbathai, the "sphere of Saturn", is the Sabbath. Historically, the animus against witches pertains to the fear of the Jews; whose rites, supplanted by the Christian forms of Magic, had become mysterious and terrible. Panic suggested that Christian children were stolen, sacrificed, and eaten. The belief persists to this day.

In every symbol of this card there is the allusion to the highest things and most remote. Even the horns of the goat are spiral, to represent the movement of the all-pervading energy. Zoroaster defines God as "having a spiral force". Compare the more recent, if less profound, writings of Einstein¹.

XVI. [THE TOWER](#) (OR: WAR)

This card is attributed to the letter Pe', which means a mouth; it refers to the planet Mars. In its simplest interpretation it refers to the manifestation of cosmic energy in its grossest form. The picture shows the destruction of existing material by fire. It may be taken as the preface to Atu XX, the Last Judgment, i.e., the Coming of a New Aeon. This being so, it seems to indicate the quintessential quality of the Lord of the Aeon².

At the bottom part of the card, therefore, is shown the destruction of the old-established Aeon by lightning, flames, engines of war. In the right-hand corner are the jaws of Dis, belching flame at the roof of the structure. Falling from the tower are broken figures of the garrison. It will be noticed that they have lost their human shape.

They have become mere geometrical expressions.

This suggests another (and totally different) interpretation of the

¹ Compare Saturn, at one end of the Seven Sacred Wanderers, with the Moon at the other: the aged man and the young girl -see "The Formula of Tetragrammaton". They are linked as no other two planets, since $3^2=9$, and each contains in itself the extremes of its own idea. (See also Appendix: Atu xxi.)

²See LiberAL. III. 3-9; II - 13; 17-18; 23-29; 46; 49-60; 70-72.

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card. To understand this, it is necessary to refer to the doctrines of Yoga, especially those most widely current in Southern India, where the cult of Shiva, the Destroyer, is paramount. Shiva is represented as dancing upon the bodies of his devotees. To understand this is not easy for most western minds. Briefly, the doctrine is that the ultimate reality (which is Perfection) is Nothingness. Hence all manifestations, however glorious, however delightful, are stains. To obtain perfection, all existing things must be annihilated. The destruction of the garrison may therefore be taken to mean their emancipation from the prison of organized life, which was confining them. It was their unwisdom to cling to it.

The above should make it clear that magical symbols must always be understood in a double sense, each contradictory of the other. These ideas blend naturally with the higher and deeper significance of the card.

There is a direct reference to this card in the *Book of the Law*. In Chapter I, verse 57, the goddess Nuith speaks: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God".¹

The dominating feature of this card is the Eye of Horus. This is also the Eye of Shiva, on the opening of which, according to the legend of this cult, the Universe is destroyed.

Besides this, there is a special technical magical meaning, which is explained openly only to initiates of the Eleventh degree of the O.T.O.; a grade so secret that it is not even listed in the official documents. It is not even to be understood by study of the Eye in Atu XV. Perhaps it is lawful to mention that the Arab sages and the Persian poets have written, not always guardedly, on the subject.

Bathed in the effulgence of this Eye (which now assumes even a third sense, that indicated in Atu XV) are the Dove bearing an olive branch and the Serpent: as in the above quotation. The Serpent is portrayed as the Lion-Serpent Xnoubis or Abraxas. These represent the two forms of desire; what Schopenhauer would have called the

¹For this reason the ancient title, to-day not very intelligible, has been retained. Otherwise, it might have been called War.

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Will to Live and the Will to Die. They represent the feminine and triasculine impulses; the nobility of the latter is possibly based upon recognition of the futility of the former. This is perhaps why the renunciation of love in all the ordinary senses of the word has been so constantly announced as the first step towards initiation. This is an unnecessarily rigid view. This Trump is not the only card in the Pack, nor are the "will to live" and the "will to die" incompatible. This becomes clear as soon as life and death are understood (See Atu XIII) as phases of a single manifestation of energy.

XVII. [THE STAR](#)

This card is attributed to the letter He', as has been explained elsewhere. It refers to the Zodiacal sign of Aquarius, the water- bearer. The picture

represents Nuith, our Lady of the Stars. For the full meaning of this sentence it is necessary to understand the first chapter of the *Book of the Law*.

The figure of the goddess is shown in manifestation, that is, not as the surrounding space of heaven, shown in Atu XX, where she is the pure philosophical idea continuous and omniform. In this card she is definitely personified as a human-seeming figure; she is represented as bearing two cups, one golden, held high above her head, from which she pours water upon it. (These cups resemble breasts, as it is written: "the milk of the stars from her paps; yea, the milk of the stars from her paps").

The Universe is here resolved into its ultimate elements. (One is tempted to quote from the Vision of the Lake Pasquaney, "Nothingness with twinkles. . . but *what* twinkles!") Behind the figure of the goddess is the celestial globe. Most prominent among its features is the seven-pointed Star of Venus, as if declaring the principal characteristic of her nature to be Love. (See again the description in Chapter I of the *Book of the Law*). From the golden cup she pours this ethereal water, which is also milk and oil and blood, upon her own head, indicating the eternal renewal of the categories, the inexhaustible possibilities of existence.

The left hand, lowered, holds a silver cup, from which also she pours the immortal liquor of her life. (This liquor is the Amrita of the

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Indian philosophers, the Nepenthe and Ambrosia of the Greeks, the Alkahest and Universal Medicine of the Alchemists, the Blood of the Grail; or, rather, the nectar which is the mother of that blood. She pours it upon the junction of land and water. This water is the water of the great Sea of Binah; in the manifestation of Nuith on a lower plane, she is the Great Mother. For the Great Sea is upon the shore of the fertile earth, as represented by the roses in the right hand corner of the picture. But between sea and land is the "Abyss", and this is hidden by the clouds, which whirl as a development of her hair: "my hair the trees of Eternity". (AL. 1, 59).

In the left-hand corner of the picture is the star of Babalon; the Sigil of the Brotherhood of the A.'. A.'. For Babalon is yet a further materialization of the original idea of Nuith; she is the Scarlet Woman, the sacred Harlot who is the lady of Atu XI. From this star, behind the celestial sphere itself, issue the curled rays of spiritual light. Heaven itself is no more than a veil before the face of the immortal goddess.

It will be seen that every form of energy in this picture is spiral. Zoroaster says,

"God is he, having the head of a hawk; having a spiral force". It is interesting to notice that this oracle appears to anticipate the present Aeon, that of the hawk-headed Lord, and also of the mathematical conception of the shape of the Universe as calculated by Einstein and his school. It is only in the lower cup that the forms of energy issuing forth show rectilinear characteristics. In this may be discovered the doctrine which asserts that the blindness of humanity to all the beauty and wonder of the Universe is due to this illusion of straightness. It is significant that Riemann, Bolyai and Lobatchewsky seem to have been the mathematical prophets of the New Revelation. For the Euclidian geometry depends upon the conception of straight lines, and it was only because the Parallel Postulate was found to be incapable of proof that mathematicians began to conceive that the straight line had no true correspondence with reality¹.

In the first chapter of the *Book of the Law*, the conclusion is of

1 The straight line is no more than the limit of any curve. For instance, it is an ellipse whose foci are an "infinite" distance apart. In fact, such use of the Calculus is the one certain way of ensuring "straightness".

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practical importance. It gives the definite formula for the attainment of truth.

"I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

"But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

"At all my meetings with you shall the priestess say-and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple-To me! To me! calling forth the flame of the hearts of all in her love-chant.

"Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

"I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

"To me! To me!

"The Manifestation of Nuit is at an end."

XVIII. [THE MOON](#)

The Eighteenth Trump is attributed to the letter Qoph, which represents Pisces in the Zodiac. It is called the Moon.

Pisces is the last of the Signs; it represents the last stage of winter. It might be called the Gateway of Resurrection (the letter Qoph means the back of the head, and is connected with the potencies of the cerebellum). In the system of the old Aeon, the resurrection of

the Sun was not only from winter, but from night; and this card represents midnight.

"There is a budding morrow in midnight", wrote Keats. For this reason there appears at the bottom of the card, underneath the water which is tinged with graphs of abomination, the sacred Beetle, the Egyptian Khephra, bearing in his mandibles the Solar Disk. It is this Beetle that bears the Sun in his Silence through the darkness of Night and the bitterness of Winter.

Above the surface of the water is a sinister and forbidding landscape. We see a path or stream, serum tinged with blood, which flows from a gap between two barren mountains; nine drops of impure blood, drop-shaped like Yods, fall upon it from the Moon.

The Moon, partaking as she does of the highest and the lowest, and filling all the space between, is the most universal of the Planets. In her higher aspect, she occupies the place of the Link between the human and divine, as shown in Atu II. In this Trump, her lowest avatar, she joins the earthy sphere of Netzach with Malkuth, the culmination in matter of all superior forms. This is the waning moon, the moon of witchcraft and abominable deeds. She is the poisoned darkness which is the condition of the rebirth of light.

This path is guarded by Tabu. She is uncleanness and sorcery. Upon the hills are the black towers of nameless mystery, of horror and of fear. All prejudice, all superstition, dead tradition - and ancestral loathing, all combine to darken her face before the eyes of men. It needs unconquerable courage to begin to tread this path. Here is a weird, deceptive life. The fiery sense is balked. The moon has no air. The knight upon this quest has to rely on the three lower senses: touch, taste and smell.¹ Such light as there may be is deadlier than darkness, and the silence is wounded by the howling of wild beasts.

To what god shall we appeal for aid? It is Anubis, the watcher in the twilight, the god that stands upon the threshold, the jackal god of Khem, who stands in double form between the Ways. At his feet, on watch, wait the jackals themselves, to devour the carcasses of those who have not seen Him, or who have not known His Name.

This is the threshold of life; this is the threshold of death. All is

¹See the *Book of Lies* Cap. πβ, Bortsch.

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doubtful, all is mysterious, all is intoxicating. Not the benign, solar intoxication of Dionysus, but the dreadful madness of pernicious drugs; this is a drunkenness of sense, after the mind has been abolished by the venom of this Moon. This is that which is written of Abraham in the *Book of the Beginning*: "An horror of great darkness came upon him." One is reminded of the mental echo of subconscious realization, of that supreme iniquity which mystics have constantly celebrated in their accounts of the Dark Night of the Soul. But the best men, the true men, do not consider the matter in such terms at all. Whatever horrors may afflict the soul, whatever abominations may excite the loathing of the heart, whatever terrors may assail the mind, the answer is the same at every stage: "How splendid is the Adventure!"

XIX. [THE SUN](#)

This card represents, in heraldic language, "the Sun, charged with a rose, on a mount vert".¹

This is one of the simplest of the cards; it represents Heru-ra-ha, the Lord of the New Aeon, in his manifestation to the race of men as the Sun spiritual, moral, and physical. He is the Lord of Light, Life, Liberty and Love. This Aeon has for its purpose the complete emancipation of the human race.

The rose represents the flowering of the solar influence. Around the whole picture we see the signs of the Zodiac in their normal position, Aries rising in the East, and so on. Freedom brings sanity. The Zodiac is a kind of childish representation of the body of Nuith, a differentiation and classification, a chosen belt, one girdle of Our Lady of infinite space. Convenience of description excuses the device.

The green mound represents the fertile earth, its shape, so to speak, aspiring to the heavens. But around the top of the mound is a wall, which indicates that the aspiration of the new Aeon does not mean the absence of control. Yet outside this wall are the twin children who (in one form or another) have so frequently recurred in this whole symbolism. They represent the male and female, eternally young, shameless and innocent. They are dancing in the light, and

¹*Cf.* the Coat-of-Arms of the family of the Author of this book.

yet they dwell upon the earth. They represent the next stage which is to be attained by mankind, in which complete freedom is alike the cause and the result of the new access of solar energy upon the earth. The restriction of such ideas as sin and death in their old sense has been abolished, At their feet are the most sacred signs of the old Aeon, the combination of the Rose and Cross from which they are arisen, yet which still forms their support.

The card itself symbolizes this broadening of the idea of the Rose and Cross. The Cross is now expanded into the Sun, from which, of course, it is originally derived. Its rays are twelve-not only the number of the signs of the Zodiac, but of the most sacred title of the most holy Ancient Ones, who are Hua. (The word HUA, "he", has the numerical value of 12.) The limitation of mundane law, which is always associated with the number Four, has disappeared. Gone are the four arms of a Cross limited by law; the creative energy of the Cross expands freely; its rays pierce in every direction the body of Our Lady of the Stars.

With regard to the wall, it should be noted that it completely encircles the top of the mound; this is to emphasize that the formula of the Rose and Cross is still valid in terrestrial matters. But there is now, as was not previously the case, a close and definite alliance with the celestial.

It is also most important to observe that the formula of the Rose and Cross (indicated by the wall-girt mound) has completed the fire-change into "something rich and strange"; for the mound is green, where one would expect it to be red, and the wall red, where one would expect it to be green or blue.

The indication of this symbolism is that it must be one of the great advances in adjustment of the new Aeon to work out simply and without prejudice the formidable problems which have been raised by the growth of civilization.

Man has advanced so far from the social system, though it was not a system, of the cave man, from the primitive conception of property in human flesh. Man has advanced so far from crude anatomical classification of the soul of any given human being; he has accordingly landed himself in the most dreadful mire of psychopathology and psycho-analysis. Tiresome and tough are the prejudices of the people that date morally from about 25,000 B.C.

Largely owing to their own intransigence, those people have been born under a different spiritual law; they find themselves not only persecuted by their ancestors, but bewildered by their own uncertainty of foothold. It must be the task of the pioneers of the new Aeon to put this right.

XX. THE AEON

In this card it has been necessary to depart completely from the tradition of the cards, in order to carry on that tradition.

The old card was called The Angel: or, The Last Judgment. It represented an Angel or Messenger blowing a trumpet, attached to which was a flag, bearing the symbol of the Aeon of Osiris. Below him the graves were opening, the dead rising up. There were three of them. The central one had his hands raised with right angles at the elbows and shoulders, so as to form the letter Shin, which refers to Fire. The card therefore represented the destruction of the world by Fire. This was accomplished in the year of the vulgar era 1904, when the fiery god Horus took the place of the airy god Osiris in the East as Hierophant (see Atu V). At the beginning, then, of this new Aeon, it is fit to exhibit the message of that angel who brought the news of the new Aeon to earth. The new card is thus of necessity an adaptation of the Ste'le' of Revealing.

Around the top of the card is the body of Nuith, the star-goddess, who is the category of unlimited possibility; her mate is Hadit, the ubiquitous point-of-view, the only philosophically tenable conception of Reality. He is represented by a globe of fire, representing eternal energy; winged, to show his power of Going. As a result of the marriage of these two, the child Horus is born. He is, however, known under his special name, Heru-ra-ha. A double god; his extraverted form is Ra-hoor-khuit; and his passive or introverted form Hoor-pa kraat. (See above, the Formula of Tetragrammaton). He is also solar in character, and is therefore shown coming forth in golden light.

The whole of this symbolism is thoroughly explained in the *Book of the Law*.

It should, by the way, be noted that the name Heru is identical with Hru, who is the great Angel set over the Tarot. This new Tarot

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may therefore be regarded as a series of illustrations to the *Book of the Law*; the doctrine of that Book is everywhere implicit.

At the bottom of the card we see the letter Shin itself in a form suggestive of a flower; the three Yods are occupied by three human figures arising to partake in the Essence of the new Aeon. Behind this letter is a symbolic representation of the Sign of Libra; this is the forth-shadowing of the Aeon which is to follow this present one, presumably in about 2,000 years-"the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place". The present Aeon is too young to give a more definite representation of this future event. But in this connection attention must be drawn to the figure of Ra-hoor-khuit: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia; but my left hand is empty, for I have crushed an Universe; & nought remains. There are many other details with regard to the Lord of the Aeon which should be studied in the *Book of the Law*.

It is also important to study very thoroughly, and meditate upon, this Book, in order to appreciate the spiritual, moral, and material events which have marked the catastrophic transition from the Aeon of Osiris. The time for the birth of an Aeon seems to be indicated by great concentration of political power with the accompanying improvements in the means of travel and communication, with a general advance in philosophy and science, with a general need of consolidation in religious thought. It is very instructive to compare the events of the five hundred years preceding and following the crisis of approximately 2,000 years ago, with those of similar periods centred in 1904 of the old era. It is a thought far from comforting to the present generation, that 500 years of Dark Ages are likely to be upon us. But, if the analogy holds, that is the case. Fortunately, to-day we have brighter torches and more torch-bearers.

XXI. [THE UNIVERSE](#)

The first and most obvious characteristic of this card is that it comes at the end of all, and is therefore the complement of the Fool. It is attributed to the letter Tau. The two cards together accordingly

spell the word Ath, which means Essence. Mi reality is consequently compromised in the series of which these two letters form the beginning and the end. This beginning was Nothing; the end must therefore be also Nothing, but Nothing in its complete expansion, as previously explained. The number 4, rather than the number 2, was chosen as the basis of this expansion, partly no doubt for convenience, to enlarge the "universe of discourse"; partly to emphasize the idea of limitation.

The letter Tau means the Sign of the Cross, that is, of extension; and this extension is symbolized as four-fold because of the convenience of constructing the revolving symbol of Tetragrammaton. In the case of the number 2, the only issue is the return to the unity or to the negative. No continuous process can be conveniently symbolized; but the number 4 lends itself, not only to this rigid extension, the hard facts of nature, but also to the transcendence of space and time by a continuously self-compensating change.

The letter Tau is attributed to Saturn, the outermost and slowest of the seven sacred planets; because of these dull, heavy qualities, the element of earth was thrust upon the symbol. The original three elements, Fire, Air, Water, sufficed for primitive thought; Earth and Spirit represent a later accretion. Neither is to be found in the original twentyfour Paths of the Sepher Yetzirah. The world of Assiah, the material world, does not appear except as a pendant to the Tree of Life.

In the same way, the element of Spirit is attributed to the letter Shin, as an additional ornament, somewhat in the same way as Kether is said to be symbolized by the topmost point of the Yod of Tetragrammaton. It is constantly necessary to distinguish between the symbols of philosophical theory and those more elaborate symbols based upon them which are necessary in practical work.

Saturn and Earth have certain qualities in common—heaviness, coldness, dryness, immobility, dulness and the like. Yet Saturn appears in Binah in respect of its blackness in the Queen's scale, which is the scale of Observed Nature; but always, as soon as the end of a process is reached, it returns automatically to the beginning.

In Chemistry, it is the heaviest elements that are unable in terrestrial conditions to support the strain and stress of their internal

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structure; consequently, they radiate particles of the most tenuous character and the highest activity. In an essay written in Cefalu', Sicily, on the second law

of Thermo-dynamics, it was suggested that at the absolute zero of the air thermometer, an element heavier than uranium might exist, of such a nature that it was capable of reconstituting the entire series of elements. It was a chemical interpretation of the equation, $0=2$.

It becomes then reasonable to argue from analogy that since the end must beget the beginning, the symbolism will follow; hence, blackness is also attributed to the sun, according to a certain long- hidden tradition. One of the shocks for candidates in the "Mysteries" was the revelation "Osiris is a *black* god".

Saturn, therefore, is masculine; he is the *old* god, the god of fertility) the sun in the south; but equally the Great Sea, the great Mother; and the letter Tau upon the Tree of Life appears as an emanation from the moon of Yesod, the foundation of the Tree and representative of the reproductive process and of the equilibrium between change and stability, or rather their identification. The influence of the path descends upon the earth, Malkuth, the daughter. Here again appears the doctrine of "setting the daughter upon the throne of the Mother". In the card itself there is consequently a glyph of the completion of the Great Work in its highest sense, exactly as the Atu of the Fool symbolizes its beginning. The Fool is the negative issuing into manifestation; the Universe is that manifestation, its purpose accomplished, ready to return. The twenty cards that lie between these two exhibit the Great Work and its agents in various stages. The image of the Universe in this sense is accordingly that of a maiden, the final letter of Tetragrammaton.

In the present card she is represented as a dancing figure. In her hands she manipulates the radiant spiral force, the active and passive, each possessing its dual polarity. Her dancing partner is shown as Heru-Ra-Ha of Atu XIX. "The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake." This final form of the image of the Magical Formula of the God combines and transforms so many symbols that description is difficult, and would be nugatory. The proper method of study of this card-indeed of all, but of this especially-is long-continued meditation. The Universe,

so states the theme, is the Celebration of the Great Work accomplished. In the corners of the card are the four Kerubim showing the

established Universe; and about her is an ellipse composed of seventy- two circles for the quinary of the Zodiac, the Shemhamphorasch.

In the centre of the lower part of the card is represented the skeleton plan of the building of the house of Matter. It shews the ninety-two known chemical elements, arranged according to their rank in the hierarchy. (The design is due

to the genius of the late J. W. N. Sullivan: see *The Bases of Modern Science*.)

In the centre, a wheel of Light initiates the form of the Tree of Life, shewing the ten principal bodies of the solar system. But this Tree is not visible except to those of wholly pure heart.

1. The primum mobile, represented by Pluto. (Compare the doctrine of the alpha particles of radium.)

2. The sphere of the Zodiac or fixed stars, represented by Neptune.

3. Saturn.

The Abyss. This is represented by Herschel, the planet of disintegration and explosion.

4. Jupiter

5. Mars.

6. The Sun.

7. Venus.

8. Mercury.

9. The Moon.

10. The Earth. (The Four Elements).

All these symbols swim and dance in a complex but continuous ambience of loops and whorls. The general colour of the traditional card is subfusc; it represents the confusion and darkness of the material world. But the New Aeon has brought fullness of Light; in the Minutum Mundum, Earth is no longer black, or of mixed colours, but is pure bright green. Similarly, the indigo of Saturn is derived from the blue velvet of the midnight sky, and the maiden of the dance represents the issue from this, yet through this, to the Eternal. This card is to-day as bright and glowing as any in the Pack.

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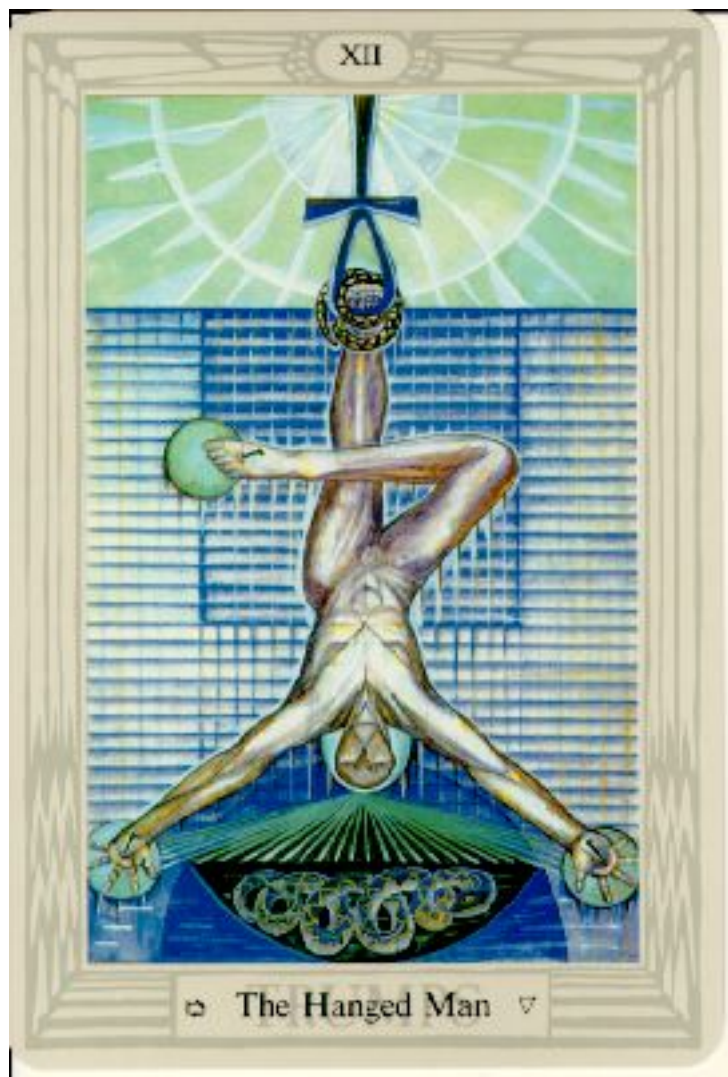






























The Fool---[i. Silence](#); [ii. De Sapientia et Stultitia](#); [De Oraculo Summo](#); [iii. De Herba Sanctissima Arabia](#); [De Quibusdam Mysteriis, Quae Vidi](#); [De Quodam Modo Meditationis](#); [Sequitur De Hac Re](#); [Conclusio De Hoc Modo Sanctitatis](#); [De Via Sola Solis](#). The Magus--- [i. De Mercuno](#); [ii. The Lord of Illusion](#); [Fortune, R.O.T. A. The Wheel](#); [Lust, Babalon](#); [Art, The Arrow](#); [The Universe. The Virgin Universe.](#)

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APPENDIX

Here follow certain essays upon matters germane to this essay. Their perusal may assist the full appreciation of its meaning.

THE FOOL

I. SILENCE¹

Of all the magical and mystical virtues, of all the graces of the Soul, of all the attainments of the Spirit, none has been so misunderstood, even when at all apprehended, as Silence.

It would not be possible to enumerate the common errors; nay, it may be said that to think of it at all is in itself an error; for its nature is Pure Being, that is to say, Nothing, so that it is beyond all intellection or intuition. Thus, then, the utmost of our Essay can be only a certain Wardenship, as it were a Tying of the Lodge wherein the Mystery of Silence may be consummated.

For this attitude there is sound traditional authority; Harpocrates, God of Silence, is called "The Lord of Defence and Protection".

But His nature is by no means that negative and passive silence which the word commonly connotes; for He is the All-Wandering Spirit, the Pure and Perfect Knight-Errant, who answers all Enigmas, and opens the closed Portal of the King's Daughter. But Silence in the vulgar sense is not the answer to the Riddle of the Sphinx; it is that which is created by that answer. For Silence is the Equilibrium of Perfection; so that Harpocrates is the omniform, the universal Key to every Mystery soever. The Sphinx is the "Puzzel or Pucelle", the Feminine Idea to which there is only one complement, always different in form, and always identical in essence. This is the significance of the Picture of the God; it is shown more clearly in His adult form as the Fool of the Tarot and as

Bacchus Diphues, and without equivocation when He appears as Baphomet.

When we enquire more closely into His symbolism. the first

¹From *Little Essays toward Truth*.

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quality which engages our attention is doubtless His innocence. Not without deep wisdom is He called Twin of Horns: and this is the Aeon of Horus: it is He who sent forth Aiwass His minister to proclaim its advent. The Fourth Power of the Sphinx is Silence; to us, then, who aspire to this power :as the crown of our Work, it will be of utmost value to attain His innocence in all its fulness. We must understand, first of all, that the root of Moral Responsibility, on which man stupidly prides himself as distinguishing him from the other animals, is Restriction, which is the Word of Sin. Indeed, there is truth in the Hebrew fable, that the knowledge of Good and Evil brings forth Death. To regain Innocence is to regain Eden. We must learn to live without the murderous consciousness that every breath we draw swells the sails which bear our frail vessels to the Port of the Grave. We must cast out Fear by Love; seeing that every Act is an Orgasm, their total issue cannot be but Birth. Also, Love is the law: thus every act must be Righteousness and Truth. By certain Meditations this may be understood and established; and this ought to be done so thoroughly that we become unconscious of our Sanctification, for only then is Innocence made perfect. This state is, in fact, a necessary condition of any proper contemplation of what we are accustomed to consider the first task of the Aspirant, the solution of the question. "What is my True Will?" For until we become innocent, we are certain to try to judge our Will from the outside, whereas True Will should spring, a fountain of Light, from within, and flow unchecked, seething with Love) into the Ocean of Life.

This is the true idea of Silence; it is our Will which issues, perfectly elastic, sublimely Protean, to fill every interstice of the Universe of Manifestation which it meets in its course. There is no gulf too great for its immeasurable strength, no strait too arduous for its imperturbable subtlety. It fits itself with perfect precision to every need; its fluidity is the warrant of its fidelity. Its form is always varied by that of the particular imperfection which it encounters: its essence is identical in every event. Always the effect of its action is Perfection, that is, Silence; and this Perfection is ever the same, being perfect; yet ever different, because each case presents its own lecular quantity and quality.

It is impossible for inspiration itself to sound a dithyramb of Silence; for each new aspect of Harpocrates is worthy of the music of

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the Universe throughout Eternity. I have simply been led by my loyal Love of that strange Race among whom I find myself incarnate to indite this poor stanza of the infinite Epic of Harpocrates as being the facet of His fecund Brilliance which has refracted the most need ful light upon mine own darkling Entrance to His shrine of fulminat ing, of ineffable Godhead.

I praise the luxuriant Rapture of Innocence, the virile and pantomorphou'-s Ecstasy of All-Fuliilment; I praise the Crowned and Conquering Child whose name is Force and Fire, whose subtlety and strength make sure serenity, whose energy and endurance accomplish the Attainment of the Virgin of the Absolute; who, being manifested, is the Player upon the sevenfold pipe, the Great God Pan, and, being withdrawn into the Perfection that he willed, is Silence.

2. DE SAPIENTIA ET STULTITIA¹

O, my Son, in this the Colophon of mine Epistle will I recall the Title and Superscription thereof; that is, the *Book of Wisdom or Folly*. I proclaim Blessing and Worship unto Nuith our Lady and her Lord, Hadith, for the Miracle of the Anatomy of the Child Ra-Hoor-Khuit, as it is shewed in the design *Minutum Munduin*, the Tree of Life. For though Wisdom be the Second Emanation of His Essence, there is a path to separate and to join them, the Reference thereof being Aleph, that is One indeed, but also an Hundred and Eleven in his full Orthography; to signify the Most Holy Trinity. And by metathesis it is Thick Darkness, and Sudden Death. This is also the Number of AUM, which is AMOUN, and the Root-Sound of OMNE or, in Greek, PAN; and it is a Number of the Sun. Yet is the Atu of Thoth that correspon deth thereunto marked with ZERO, and its Name is MAT, whereof I have spoken formerly, and its Image is The Fool. O, my son, gather thou all these Limbs together into one Body, and bre-he upon it with thy Spirit, that it may live; then do thou embrace it with Lust of thy Manhood, and go in unto it, and know it; so shall ye be One Flesh. Now at last in the Reinforcement and Ecstasy of this Consummation thou shalt wit by what Inspiration thou didst choose thy Name in the Gnosis, I mean PARZIVAL, "der reine Thor", the True Knight

¹ From *Lieber Aleph: The Booh of Wisdom or Folly*.

that won Kingship in Monsalvat, and made whole the Wound of Amfortas, and

ordered Kundry to Right Service, and regained the Lance, and revived the Miracle of the Sangraal; yea, also upon himself did he accomplish his Word in the end: "Hl:': hsten Heiles Wunder! Erl6sung dem Erl6ser!" This is the last Word of the Song that thine Uncle Richard Wagner made for Worship of this Mystery. Understand thou this, O my Son, as I take leave of thee in this Epistle, that the Summit of Wisdom is the Opening of the Way that leadeth unto the Crown and Essence of all, to the Soul of the Child Horus, the Lord of the Aeon. This is the Path of the Pure Fool.

DE ORACULO SUMMO

And who is this Pure Fool? Lo, in the Sagas of Old Time, Legend of Scald, of Bard, of Druid, cometh he not in Green like Spring? O thou Great Fool, thou Water that art Air, in whom all complex is resolved! Yea, thou in ragged Raiment, with the Staff of Priapus and the Wineskin! Thou standest upon the Crocodile, like Hoor-pa-Kraat; and the Great Cat leapeth upon Thee! Yea, and more also, I have known Thee who Thou art, Bacchus Diphues, none and two, in thy name IAO! Now at the End of all do I come to the Being of Thee, beyond By-coming, and I cry aloud my Word, as it was given unto Man by thine Uncle Alcofribas Nasier, the oracle of the Bottle of BACBUC. And this Word is TRINC.

3. DE HERBA SANCTISSIMA ARABICA

Recall, O my Son, the Fable of the Hebrews, which they brought from the City Babylon, how Nebuchadnezzar the Great King, being afflicted in his Spirit, did depart from among Men for Seven Years' space, eating Grass as doth an Ox. Now this Ox is the letter Aleph, and is that Atu of Thoth whose number is Zero, and whose Name is Maat, Truth; or Maut, the Vulture, the All-Mother, being an Image of Our Lady Nuith, but also it is called the Fool, which is Parsifal, "der reine Thor", and so referreth to him that walketh in the Way of the Tao. Also he is Harpocrates, the Child Horus walking (as saith Daood, the Badawi that became King, in his Psalmody) upon the

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Lion and the Dragon; that is, he is in Unity with his own Secret Nature, as I have shewn thee in my Word concerning the Sphinx. O my Son, yester Eve came the Spirit upon me that I also should eat the Grass of the Arabians, and by

Virtue of the Bewitchment thereof behold that which might be appointed for the Enlightenment of mine Eyes. Now then of this may I not speak, seeing that it involveth the Mystery of the Transcending of Time, so that in One Hour of our Terrestrial Measure did I gather the Harvest of an Aeon, and in Ten Lives I could not declare it.

DE QUIBUSDAM MYSTERIIS, QUAE VIDI

Yet even as a Man may set up a Memorial or Symbol to import Ten Thousand Times Ten Thousand, so may I strive to inform thine Understanding by Hieroglyph. And here shall thine own experience serve us, because a Token of Remembrance sufficeth him that is familiar with a Matter, which to him that knoweth it not should not be made manifest, no, not in a Year of Instruction. Here first then is one amid the Uncounted Wonders of that Vision: upon a Field blacker and richer than Velvet was the Sun of all Being, alone. Then about Him were little Crosses, Greek, overrunning the Heaven. These changed from Form to Form geometrical, Marvel devouring Marvel, a Thousand Times a Thousand in their Course and Sequence, until by their Movement was the Universe churned into the Quintessence of Light. Moreover at another Time did I behold all things as Bullae, iridescent and luminous, self-shining in every Colour and every Combination of Colour, Myriad pursuing Myriad until by their perpetual Beauty they exhausted the Virtue of my Mind to receive them, and whelmed it, so that I was fain to withdraw myself from the Burthen of that Brilliance. Yet, O my Son, the Sum of all this amounteth not to the Worth of one Dawn-Glimmer of Our True Vision of Holiness.

DE QUODAM MODO MEDITATIONIS

Now for the Chief of that which was granted unto me; it was the Apprehension of those willed Changes or Transinutations of the

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Mind which lead into Truth, being as Ladders unto Heaven, or so I called them at that Time, seeking for a phrase to admonish the Scribe that attended on my Words, to grave a Balustre upon the Stele of my Working. But I make Effort in vain, O my Son, to record this Matter in Detail; for it is the Quality of this Grass to quicken the Operation of Thought it may be a Thousandfold, and moreover to figure each Step in Images complex and overpowering in Beauty, so that one

hath not Time wherein to conceive, much less to utter any Word for a Name of any one of them. Also, such was the Multi plicity of these Ladders, and their Equivalence, that the Memory holdeth no more any one of them, but only a certain Comprehension of the Method, wordless by Reason of its Subtility. Now, therefore, must I make by my Will a Concentration mighty and terrible of my Thought, that I may bring forth this Mystery in Expression. For this Method is of Virtue and Profit; by it mayst thou come easily and with Delight to the Perfection of Truth, it is no Odds from what Thought thou makest the first Leap in thy Meditation, so that thou mayst know how every Road endeth in Monsalvat and the Temple of the Sangraal.

SEQUITUR DE HAG RE

I believe generally, on Ground both of Theory and Experience, so little as I have, that a Man must first be Initiate, and established in Our Law, before he may use this Method. For in it is an Implica tion of our Secret Enlightenment, concerning the Universe, how its Nature is utterly Perfection. Now every Thought is a Separation, ~nd the Medicine of that is to marry Each One with its Contradiction, as I have shewed formerly in many Writings. And thou shalt clap the one to the other with Vehemence of Spirit, swiftly as Light itself, that the Ecstasy be Spontaneous. So therefore it is expedient that thou have travelled already in this Path of Antithesis, knowing perfectly the Answer to every Griph or Problem, and thy Mind ready there with. For by the Property of this Grass all passeth with Speed incalculable of Wit, and an Hesitation should confound thee, breaking down thy Ladder, and throwing back thy Mind to receive Impression from Environment, as at thy first Beginning. Verily, the Nature of

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this Method is Solution, and the Destruction of every Complexity by Explosion of Ecstasy, as every Element thereof is fulfilled by its Correlative, and is annihilated (since it loseth separate Existence) in the Orgasm that is consummated within the Bed of thy Mind.

SEQUITUR DE HAG RE

Thou knowest right well, O my Son, how a Thought is imperfect in two

Dimensions, being separate from its Contradiction, but also constrained in its Scope, because by that Contradiction we do not (commonly) complete the Universe, save only that of its Discourse. Thus if we contrast Health with Sickness, we include in their Sphere of Union no more than one Quality that may be predicted of all Things. Furthermore, it is for the most Part not easy to find or to formulate the true Contradiction of any Thought as a positive Idea, but only as a Formal Negation in vague Terms, so that the ready Answer is but Antithesis. Thus to "White", one putteth not the Phrase "All that which is not White", for this is void, formless; it is neither clear, simple, nor positive in Conception; but one answereth "Black", for this hath an Image of his Significance. So then the Cohesion of Antitheticals destroyeth them only in Part, and one becometh instantly conscious of the Residue that is unsatisfied or unbalanced, whose Eidolon leapeth in thy Mind with Splendour and Joy unspeakable. Let not this deceive thee, for its Existence proveth its Imperfection, and thou must call forth its Mate, and destroy them by Love, as with the former. This method is continuous, and proceedeth ever from the Gross to the Fine, and from the Particular to the General, dissolving all Things into the One Substance of Light.

CONCLUSIO DR HOC MODO SANCTITATIS

Learn now that Impressions of Sense have Opposites readily conceived, as long to short, or light to dark; and so with Emotions and Perceptions, as Love to Hate, or False to True; but the more Violent the Antagonism, the more is it bound in Illusion, determined by Relation. Thus the Word "Long" hath no Meaning save it be referred to a Standard; but Love is not thus obscure, because Hate is

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its twin, partaking bountifully of a Common Nature therewith. Now, hear this: it was given unto me in my Visions of the Aethyrs, when I was in the Wilderness of Sahara, by Tolga, upon the Brink of the Great Eastern Erg, that above the Abyss, Contradiction is Unity, and that nothing could be true save by Virtue of the Contradiction that is contained in itself. Behold, therefore, in this Method thou shalt come presently to Ideas of this Order that include in themselves their own Contradiction, and have no Antithesis. Here then is thy Lever of Antinomy broken in thine Hand; yet, being in true Balance, thou mayest soal;, passionate and eager, from Heaven to Heaven, by the Expansion of thine Idea, and its Exaltation, or by Concentration as thou understandest, by Virtue of thy Studies in the *Book of the Law*, the Word thereof concerning Our Lady Nuith,

and Hadith that is the Core of every Star. And this last Going upon thy Ladder is easy, if thou be truly Initiate, for the Momentum of thy Force in Transcendental Antithesis serveth to propel thee, and the Emancipation from the Fetters of Thought that thou hast won in that Praxis of Art maketh the Whirlpool and Gravitation of Truth of Competence to draw thee unto itself.

DE VIA SOLA SOLIS

This is the Profit of mine Intoxication of this holy Herb, The Grass of the Arabs, that it hath shewed me this Mystery (with many others), not as a New Light, for I had that aforetime, but by its swift Synthesis and Manifestation of a long Sequence of Events in a Moment. I had Wit to analyze this Method, and to discover its Essential Law, which before had escaped the Focus of the Lens of mine Understanding. Yea, O my Son, there is no True Path of Light, save that which I have formerly made plain; yet in every Path is Profit, if thou be cunning to perceive it and to clasp it. For we win Truth oftentimes by Reflexion, or by the Composition and Selection of an Artist in his Presentation thereof, when else we were blind thereunto, lacking his Mode of Light. Yet were that Art of none avail unless we had already the Root of that Truth in our Nature, and a Bud ready to flower at the Summoning of that Sun. In Witness, nor a Boy nor a Stone hath Knowledge of the Sections of a Cone, and their

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Properties; but thou mayest teach these to the Boy by right Presentation, because he hath in his Nature those Laws of Mind that are consonant with our Art Mathematical, and hath Need only of Fledging (I may say this), so that he apply them consciously to the Work, when, all being in Truth, that is, in the necessary Relations that rule our Illusion, he cometh in Course to Apprehension.

THE MAGUS

I. DE MERCURIO¹

Here follows a very full description of the nature of Mercury in several aspects, particularly his relation with Jupiter and the Sun:

"In the Beginning was the Word, the Logos, who is Mercury; and is therefore to

be identified with Christ. Both are messengers; their birth mysteries are similar; the pranks of their childhood are similar. In the *Vision of the Universal Mercury*, Hermes is seen descending upon the sea, which refers to Mary.² The Crucifixion represents the Caduceus; the two thieves, the two serpents; the cliff in the vision of the Universal Mercury is Golgotha; Maria is simply Maia with the solar R in her womb. The controversy about Christ between the Synoptics and John was really a contention between the priests of Bacchus, Sol, and Osiris; also, perhaps, of Adonis and Attis on the one hand, and those of Hermes on the other, at that period when initiates all over the world found it necessary, owing to the growth of the Roman Empire and the opening up of means of communication, to replace conflicting Polytheisms by a synthetic Faith."

"To continue the identification, compare Christ's descent into hell with the function of Hermes as guide of the dead. Also Hermes leading up Eurydice, and Christ raising up Jairus' daughter. Christ is said to have risen on the third day, because it takes three days for the Planet Mercury to become visible after separating from the orb of the sun. (It may be noted here that Mercury and Venus are the planets between us and the sun, as if the Mother and the Son were mediators between us and the Father.)

¹From *The Paris Working*.

² The path of Beth on the Tree of Life shows him descending from Kether, the Crown, upon Binah, the Great Sea. (See diagram).

Note Christ as the Healer, and also his own expression: "The Son of Man cometh as a thief in the night." Also this scripture (Matthew xxiv, 24-7): "For as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be."

Note also Christ's relations with the money-changers, his frequent parables, and the fact that his first disciple was a publican, i.e., tax-collector.

Note also Mercury as the deliverer of Prometheus.

One half of the Fish symbol is also common to Christ and Mercury; fish are sacred to Mercury (owing presumably to their quality of movement and cold-bloodedness). Many of Christ's disciples were fishermen, and he was always doing miracles in connection with fish.

Note also Christ as the mediator: "No man cometh unto the Father but by me", and Mercury as Chokmah "through whom alone we can approach Kether."

"The Caduceus contains a complete symbol of the Gnosis. The winged sun or phallus represents the joy of life on all planes from the lowest to the highest. The serpents (besides being Active and Passive, Horns and Osiris, and all their other well-known attributions) are those qualities of Eagle and Lion respectively, of which we know, but do not speak. It is the symbol which unites the Microcosm and the Macrocosm, the symbol of the Magical operation that accomplishes this. The Caduceus is Life itself, and is of universal application. It is the universal solvent."

"I see it all now; the virile force of Mars is far beneath him. All the other gods are merely aspects of Jupiter formulated by Hermes. He is the first of the Aeons."

"The sense of humour of this god is very strong. He is not sentimental about his principal function; he regards the Universe as an excellent practical joke; yet he recognizes that Jupiter is serious, and the Universe is serious, although he laughs at them for being serious. His sole business is to transmit the force from Jupiter, and is concerned with nothing else. The message is Life, but in Jupiter the life is latent."

"With regard to Reincarnation, the heliocentric theory is right. As we conquer the conditions of a planet, we incarnate upon the next

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planet inwards; until we return to the Father of All, when our experiences link together, become intelligible, and star speaks to star. Terra is the last planet where bodies are made of earth; in Venus they are fluid; on Mercury aerial; while in the Sun they are fashioned of pure fire".¹

"I now see the eightfold star of Mercury suddenly blazing out; it is composed of four fleurs-de-lys with rays like anthers, bulrushes in shape between them. The central core has the cypher of the Grand Master, but not the one you know. Upon the cross are the Dove, the Hawk, the Serpent and the Lion. Also, one symbol yet more secret. Now I behold fiery swords of light. All this is upon a Cosmic scale. All the distances are astronomical. When I say "Sword", I have a definite consciousness of a weapon many millions of miles in length".

2. THE LORD OF ILLUSION²

It is the figure of the Magus of the Taro; in his right arm the torch of the flames blazing upwards; in his left, the cup of poison, a cataract into Hell. And upon his head the evil talisman, blasphemy and blasphemy and blasphemy, in the form of a circle. That is the greatest blasphemy of all (i.e., that the circle should be thus profaned. This evil circle is of three concentric rings). On his feet hath he scythes and swords and sickles; daggers; knives; every sharp thing-a millionfold, and all in one. And before him is the Table that is a Table of wickedness, the forty-two-fold Table. This Table is connected with the forty-two Assessors of the Dead, for they are the Accusers, whom the soul must baffle; and with the forty-two-fold name of God, for this is the Mystery of Iniquity, that there was ever a beginning at all. And this Magus casteth forth, by the might of his four weapons, veil after veil; a thousand shining colours, ripping and tearing the Aethyr; so that it is like jagged saws, or like broken teeth in the face of a young girl, or like disruption, or madness. There is a horrible grinding sound, maddening. This is the mill in which the Universal Substance, which is ether, was ground down into matter.

1 "In the Suns we remember; in the Planets we forget." Eliphaz Levi.

2 Extract from Liber CDXVIII *The Vision and the Voice*: 3rd Aetbyr.

(Ed. Princ. p.144.)

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A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave."

So I looked into the Stone, and beheld the sixfold Star: the whole Aethyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of Be-with-us is at hand! For he hath created the Universe, and overthrown it, that he might take his pleasure thereupon.

And now, in the midst of the Aethyr, I behold that god. He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightning of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright Tau, and on either side of it are signs of blasphemy. And

· about him clingeth a young girl, like unto the King's daughter that appeared in the ninth Aethyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

They are clasped in a furious embrace, so that she is torn asunder

· by the terror of the god; yet so tightly clingeth she about him, that

· he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish; yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but one little gust of wind in that tempest-scream of ecstasy.¹

And an Angel speaks: "Behold, this vision is utterly beyond thine understanding. Yet shalt thou endeavour to unite thyself with the dreadful marriage-bed."

So I am torn asunder, nerve from nerve and vein from vein, and more intimately---cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. (Write down

¹ This image is to be found painted (usually on silk, and repeated in varying

forms, often representing the planets, about its central glory) upon the sacred Banners which adorn the shrines of Tibet.

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that the tearing asunder *is* a crushing together.) All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half-formed arose." This is the meaning of that passage; they are attempts to interpret Chaos. But Chaos is Peace Cosmos is the War of the Rose and the Cross. That was a "half- formed face" that I said then. All images are useless.

Yea, as in a looking-glass, so in thy mind, that is backed with the false metal of lying, is every symbol read averse. Lo! everything wherein thou hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cataract of death swept thee away.

Shriek, therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven follow, and the crocodiles of hell await? Aleph, Vau, Yod, Ayin, Resh, Tau, is his name.¹

Beneath his feet is the Kingdom, and upon his head the Crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan; and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah. And this is the stone of the philosophers that is set as a seal upon the Tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel; yet hast thou uncovered the nakedness of

¹ These are the Paths forming a Current ~ on the Tree of Life.

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the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these.¹

* * *

The following excerpt from Liber Aleph, the *Book of Wisdom or Folly*, may also help to elucidate the meaning of this card.

"Tahuti, or Thoth, confirmed the Word of Dionysus by continuing it; for He shewed how by the Mind it was possible to direct the Operations of the Will. By Criticism and by recorded Memory Man avoideth Error, and the Repetition of Error. But the true Word of Tahuti was A M O U N, whereby He made Men to understand their secret Nature, that is, their unity with their True Selves, or, as they then phrased it, with God. And he discovered unto them the Way of this

Attainment, and its relation with the Formula of INRI. Also by his Mystery of Number he made plain the Path for His Successor to declare the Nature of the whole Universe in its Form and in its Structure, as it were an Analysis thereof, doing for Matter what the Buddha was decreed to do for Mind."

FORTUNE

R.O.T.A.-THE WHEEL²

"There cometh a peacock into the stone, filling the whole Aire. It is like the vision called the Universal Peacock, or, rather, like a representation of that vision. And now there are countless clouds of white angels filling the Aire as the peacock dissolves.

"Now behind the angels are archangels with trumpets. These cause all things to appear at once, so that there is a tremendous confusion of images. And now I perceive that all these things are but veils of the wheel, for they all gather themselves into a wheel that spins with incredible velocity. It hath many colours, but all are thrilled with white light, so that they are transparent and lustrous. This one wheel is forty-nine wheels, set at different angles, so that they compose a sphere; each wheel has forty-nine spokes, and has forty-nine concentric tyres at equal distances from the centre. And wherever

1 *Vi Veri Vniversum Vivus Vici*, the motto of the Master Therion as an 8°=3°

2 *The Vision and the Voice* (4th Aethyr.)

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the rays from any two wheels meet, there is a blinding flash of glory. It must be understood that though so much detail is visible in the wheel, yet at the same time the impression is of a single, simple object.

"It seems that this wheel is being spun by a hand. Though the wheel fills the whole Aire, yet the hand is much bigger than the wheel. And though this vision is so great and splendid, yet there is no seriousness with it, or solemnity. It seems that the hand is spinning the wheel merely for pleasure-it would be better to say amusement.

"A voice comes: For he is a jocund and ruddy god, and his laughter is the

vibration of all that exists, and the earthquakes of the soul.

"One is conscious of the whirring of the wheel thrilling one, like an electric discharge passing through one.

"Now I see the figures on the wheel, which have been interpreted as the sworded Sphinx, Hermanubis and Typhon. And that is wrong. The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart; and, impossible to explain as it is, the scarlet of the heart and the green of the snake are yet more vivid than the blinding white brilliance of the wheel.

"The figures on the wheel are darker than the wheel itself; in fact, they are stains upon the purity of the wheel, and for that reason, and because of the whirling of the wheel, I cannot see them. But at the top seems to be the Lamb and Flag, such as one sees on some Christian medals, and one of the lower things is a wolf, and the other a raven. The Lamb and Flag symbol is much brighter than the other two. It keeps on growing brighter, until now it is brighter than the wheel itself, and occupies more space than it did.

"It speaks: I am the greatest of the deceivers, for my purity and innocence shall seduce the pure and innocent, who but for me should come to the centre of the wheel. The wolf betrayeth only the greedy and the treacherous; the raven betrayeth only the melancholy and the dishonest. But I am he of whom it is written: He shall deceive the very elect.

"For in the beginning the Father of All called for lying spirits that they might sift the creatures of the earth in three sieves, according to the three impure souls. And he chose the wolf for the lust of the flesh, and the raven for the lust of the mind; but me did lie choose

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above all to simulate the pure prompting of the soul. Them that are fallen a prey to the wolf and the raven I have not scathed; but them that have rejected me I have given over to the wrath of the raven and the wolf. And the jaws of the one have torn them, and the beak of the other has devoured the corpse. Therefore is my flag white, because I have left nothing upon the earth alive. I have feasted myself on the blood of the Saints, but I am not suspected of men to be their enemy, for my fleece is white and warm, and my teeth are not the teeth of one that tear flesh; and mine eyes are mild, and they know me not the chief of the lying spirits that the Father of All sent forth from before his face in the beginning.

("His attribution is salt; the wolf mercury, and the raven sulphur.)

"Now the Lamb grows small again, there is again nothing but the wheel, and the hand that whirleth it.

"And I said: 'By the word of power, double in the voice of the Master; by the word that is seven, and one in seven; and by the great and terrible word 210, I beseech thee, O my Lord, to grant me the vision of thy Glory.' And all the rays of the wheel stream out at me, and I am blasted and blinded with the light. I am caught up into the wheel. I am one with the wheel. I am greater than the wheel. In the midst of a myriad lightnings I stand, and I behold his face. (I am thrown violently back on to the earth every second, so that I cannot quite concentrate.)

"All one gets is a liquid flame of pale gold. But its radiant force keeps hurling me back.

"And I say: By the word and the will, by the penance and the prayer, let me behold thy face. (I cannot explain this, there is con fusion of personalities.) I who speak to you, see what I tell you; but I, who see him, cannot communicate it to me, who speak to you.

"If one could gaze upon the sun at noon, that might be like the substance of him. But the light is without heat. It is the vision of Ut in the Upanishads. And from this vision have come all the legends of Bacchus and Krishna and Adonis. For the impression is of a youth dancing and making music. But you must understand that he is not doing that, for he is still. Even the hand that turns the wheel is not his hand, but only a hand energized by him.

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"And now it is the dance of Shiva. I lie beneath his feet, his saint, his victim. My form is the form of the god Phtah, in my essence, but the form of the god Seb is my form. And this is the reason of existence, that in this dance which is delight, there must be both the god and the adept. Also the earth herself is a saint; and the sun and the moon dance upon her, torturing her with delight."

LUST

BABALON¹

In Atu VII, the charioteer bears the Grail, from the Great Mother. Here is the Vision:

"The charioteer speaks in a low, solemn voice, awe-inspiring, like a very large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babylon the Mother of Abominations, that rideth upon the Beast, for she hath spilt their blood in every corner of the earth, and lo! she hath mingled it in the cup of her whoredom.

"With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they have become drunken thereon, so that face to face have they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is Truth.

("This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by 'Compassion' the sacrament of suffering, partaken of by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

"The voice continues: This is the Mystery of Babylon, the

¹ From *The Vision* and *The Voice*.

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Mother of Abominations, and this is the mystery of her adulteries¹, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made her self the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

"Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in

that union thou didst *understand*. Therefore art thou called Understanding, O Babylon, Lady of the Night!

"This is that which is written: 'O my God, in one last rapture let me attain to the union with the many!' For she is Love, and her love is one; and she hath divided the one love into infinite loves, and each love is one, and equal with The One, and therefore is she passed 'from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her self.'

"O Babylon, Babylon, thou mighty Mother, that ridest upon the crowne'd beast, let me be drunken upon the wine. of thy fornica tions; let thy kisses wanton me unto death, that even I, thy cup- bearer, may *understand*.

"Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

"Now that is gone in the glow of the cup, and the Angel saith:

Not as yet inayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new- born unto Understanding are capable thereof.

"The cup glows ever brighter and fierier. All my sense is un steady, being smitten with ecstasy.

"And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can ;never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest

¹The doctrine here set forth is identical with that of the whole Mystery of Perfection understanding itself through experience of all possible Imperfection, as explained elsewhere in this Essay.

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from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the

stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir; and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the Universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the Cube.

"And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus.

"And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart.

"They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

"Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

"Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death, for the blood that they have sprinkled on

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their Pylon, that is a bar against the Angel Death, is the key by which he entereth in."

"ART"

THE ARROW¹.

Now, then, behold how the head of the dragon is but the tail of the Aethyr! Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty and Terrible One". Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity.

The moon waneth. The moon waneth. The moon waneth. For in that arrow is the Light of Truth that overmastereth the light of the sun, whereby she shines. The arrow is fledged with the plumes of Maat that are the plumes of Amoun, and the shaft is the phallus of Amoun the Concealed One. And the barb thereof is the star that thou sawest in the place where was No God.

And of them that guarded the star, there was not found one worthy to wield the Arrow. And of them that worshipped there was not found one worthy to behold the Arrow. Yet the star that thou sawest was but the barb of the Arrow, and thou hadst not the wit to grasp the shaft, or the purity to divine the plumes. Now therefore is he blessed that is born under the sign of the Arrow, and blessed is he that hath the sigil of the head of the crowned lion and the body of the Snake and the Arrow therewith.

Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Jesod is Jod Tetragrammaton, and Jod is a hand, but the downward arrow is shot by the topmost point of the Jod; and that Jod is the Hermit, and it is the minute point that is not extended, that is nigh unto the heart of Hadit.

And now it is commanded thee that thou withdraw thyself from the Vision, and on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this mystery.

¹ From *The Vision and the Voice*, 5th Aethyr.

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And thou shalt summon the Scribe, and that which shall be written shall be written.

Therefore I withdraw myself, as I am commanded. *The Desert between*

*Benshrur and Tolga.**December 12, 1909. 7-8. 12 midnight.*

Now then art thou approached unto an august Arcanum; verily thou art come unto the ancient Marvel, the winged light, the Foun tains of Fire, the Mystery of the Wedge. But it is not I that can reveal it, for I have never been permitted to behold it, who am but the watcher upon the threshold of the Aethyr. My message is spoken, and my mission is accomplished. And I withdraw myself, covering my face with my wings, before the presence of the Angel of the Aethyr.

So the Angel departed with bowed head, folding his wings across.

And there is a little child in a mist of blue light; he hath golden hair, a mass of curls, and deep blue eyes. Yea, he is all golden, with a living, vivid gold. And in each hand he hath a snake; in the right hand a red, in the left hand a blue. And he hath red sandals, but no other garment.

And he sayeth: Is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known! Because she is dark, therefore is she feared.

But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou that hast neither mother nor father, nor sister nor brother, nor wife nor child, who hast made thy self lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end therefore there is silence, and thou shalt commune with Nephthys.

And having known these, there are the wings of Maut the Vulture. Thou mayest draw to an head the bow of thy magical will; thou mayest loose the shaft and pierce her to the heart. I am Eros. Take then the bow and the quiver from my shoulders and slay me; for unless thou slay me, thou shalt not unveil the Mystery of the Aethyr.

Therefore I did as he commanded; in the quiver were two arrows,

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one white, one black. I cannot force myself to fit an arrow to the bow.

And there came a voice: It must needs be.

And I said: No man can do this thing.

And the voice answered, as it were an echo: *Nemo hoc facere potes.*

Then came understanding to me, and I took forth the Arrows. The white arrow had no barb, but the black arrow was barbed like a forest of fish-hooks; it was bound round with brass, and it had been dipped in deadly poison. Then I fitted the white arrow to the string, and I shot it against the heart of Eros, and though I shot with all my force, it fell harmlessly from his side. But at that moment the black arrow was thrust through mine own heart. I am filled with fearful agony.

And the child smiles, and says: Although thy shaft hath pierced me not, although the envenomed barb hath struck thee through; yet I am slain, and thou livest and triumphest, for I am thou and thou art I.

With that he disappears, and the Aethyr splits with a roar as of ten thousand thunders. And behold, The Arrow! The plumes of Maat are its crown, set about the disk. It is the Ateph crown of Thoth, and there is the shaft of burning light, and beneath there is a silver wedge.

I shudder and tremble at the vision, for all about it are whorls, and torrents of tempestuous fire. The stars of heaven are caught in the ashes of the flame. And they are all dark. That which was a blazing sun is like a speck of ash. And in the midst the Arrow burns! then I see that the crown of the Arrow is the Father of all Light, and

shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the voice of the Aethyr echoeth: It beams. It burns. It blooms.

And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there *is* 'no motion. And therefore there is no matter. This Arrow is the glance

of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and swallowed up in the quivering

of the plumes of Maat, that are the plumes of the Arrow; but those plumes quiver not.

And a voice comes: That which is above is *not* like that which is below.

And another voice answers it: That which is below is not like that which is above.

And a third voice answers these two: What is above and what is below? For there is the division that divideth not, and the multi plication that multiplieth not. And the One is the Many. Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

And the vision overcometh me. My sense is stunned: my sight is blasted: my hearing is dulled.

And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which is written:

"God hath laid upon him the iniquity of us all." For as thy blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight.

It is shown me that this heart is the heart that rej oiceth, and the serpent is the serpent of Daa~th, for herein all the symbols are inter changeable, for each one containeth in itself its own opposite. And this is the great Mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself.

Thou canst not believe how marvellous is this vision of the Arrow. And it could never be shut out, except the Lords of Vision troubled the waters of the pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, and they beat the water with their feet, and little waves splash up-they are memories. For the seer hath no head; it is expanded into the universe, a vast and silent sea, crowned with the stars of night. Yet in the very midst thereof is the arrow. Little images of things that were, are the foam upon the waves.

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And there is a contest between the Vision and the memories. I prayed unto the Lords of Vision, saying: O my Lords,, take not away this wonder from my sight.

And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, and we have sent forth a great wind against thee. For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, O thou that art no more than a little pile of dust!

And the images rise up against me and constrain me, so that the Aethyr is shut against me. Only the things of the mind and of the body are open unto me. The shew-stone is dull, for that which I see therein is but a memory.

THE UNIVERSE-

THE VIRGIN UNIVERSE¹

"We are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

'And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eyelids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames which are the spears of mighty and terrible Angels whose breastplates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the Seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

"The Seer is lost in wonder, which is Peace.

"And the ring of the horizon above her is a company of glorious ¹

¹From *The Vision and the Voice* 9th Aethyr.

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Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

"This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor~ they have called her, and Malkah, and Betulah, and Persephone.

"And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams: but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

"This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

"Holy, Holy, Holy art thou, and blessed be thy name for ever, unto whom the Aeons are but the pulsings of thy blood."

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PART THREE THE COURT CARDS

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III

GENERAL REMARKS

These cards constitute a pictorial analysis of the powers of the four letters of the Name and the four Elements. They are also referred to the Zodiac; but instead of assigning the three decans of each sign to one card, the influence begins with the last decan of one Sign and continues to the second decan of the next. There is a further difficulty. It might well be expected that the elemental attribution would harmonize with the Zodiacal attribution; but it is not so. For instance, one might anticipate that the fiery part of Fire would refer to the most active of the fiery signs, namely, Aries. On the contrary, it represents the last decan of Scorpio and the first two of Sagittarius, which is the watery part of Fire in the Zodiac, and the mildest in influence.

The reason for this is that in the realm of the Elements all things are mixed and confused; or, as the apologist might say, counter-checked and counter-balanced. The convenience of these arrangements is that these cards are suitable as being descriptive, in a rough and empirical fashion, of divers types

of men and women. One may say briefly that any of these cards is a picture of the person whose Sun, or whose rising Sign at his nativity, falls within the Zodiacal attribution of the card. Thus, a person born on 12th October might possess many of the qualities of the Queen of Swords; while, if he were born shortly before midnight, he would add many of the characteristics of the Prince of Wands.

GENERAL CHARACTERISTICS OF THE FOUR DIGNITARIES

The Knights represent the powers of the letter Yodh in the Name. They are the most sublime, original, active part of the Energy of the Element; for this reason they are represented on horseback and clad in complete armour. Their action is swift and violent, but transient. In the Element of Fire, for instance, the Knight corresponds to the Lightning flash; in the Element of Water, to Rain and Springs; in that of Air, to Wind; in that of Earth, to Mountains. It is very important as a mental exercise to work out for oneself these

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correspondences between the Symbol and the Natural Forces which they represent; and it is essential to practical Magical work to have assimilated this knowledge.

The Queens represent the letter He' of the Name. They are the complements of the Knights. They receive, ferment, and transmit the original Energy of their Knight. Quick to receive that Energy, they are also fitted to endure for the period of their function; but they are not the final product. They represent the second stage in the process of creation whose fourth and last state is material realization. They are represented as seated upon thrones. This emphasizes the fact that they are appointed to exercise definite functions.

The Princes represent the Forces of the letter Vau in the Name. The Prince is the Son of the Queen (the old King's daughter) by the Knight who has won her; he is therefore represented as in a chariot, going forth to carry out the combined Energy of his parents. He is the active issue of their union, and its manifestation. He is the intellectual image of their union. His action is consequently more enduring than that of his forbears. In one respect, indeed, he acquires a relative permanence, because he is the published record of what has been done in secret. Also, he is the "Dying God", redeeming his Bride in the hour, and by the virtue, of his murder.

The Princesses represent the He' final of the Name. They represent the ultimate issue of the original Energy in its completion, its crystallization, its materialization. They also represent the counter-balancing, the re-absorption of the Energy. They represent the Silence into which all things return. They are thus at the same time permanent and non-existent. An audit of the equation $0=2$.

The Princesses have no Zodiacal attribution. Yet evidently they represent four types of human being. They are those numerous "elemental" people whom we recognize by their lack of all sense of responsibility, whose moral qualities seem to lack "bite". They are sub-divided according to planetary predominance. Such types have been repeatedly described in fiction. As Eliphaz Levi wrote: "The love of the Magus for such creatures is insensate, and may destroy him".

The relations between these Four Elements of the Name are extraordinarily complex, quite beyond the limits of any ordinary

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treatise to discuss; they change with every application of thought to their meaning.

For instance, no sooner has the Princess made her appearance than the Prince wins her in marriage, and she is set upon the throne of her Mother. She thus awakens the Eld of the original old King; who thereupon becomes a young Knight, and so renews the cycle. The Princess is not only the perfect Maiden, but, owing to the death of the Prince, the forsaken and lamenting Widow. All this occurs in the legends characteristic of the Aeon of Osiris. It is hardly possible definitely to disentangle these complications, but for the student it is sufficient if he will be content to work with one legend at a time.

It is natural that the Aeon of Osiris, the regimen of Air, of strife, of intellect, should be thus confused; that its symbols and formulas should overlap, should contradict each other. It is impossible to harmonize the multitudinous fables or parables, because each was invented to emphasize some formula that was regarded as imperative to serve some local or temporal purpose.

SUMMARIZED DESCRIPTION OF THE SIXTEEN COURT CARDS

[KNIGHT OF WANDS](#)

The Knight of Wands represents the fiery part of Fire; he rules from the 21st degree of Scorpio to the 20th degree of Sagittarius. He is a warrior in complete armour. On his helmet for a crest he wears a black horse. In his hand he bears a flaming torch; a flame also in his mantle; and upon the flames does he ride. His steed is a black horse leaping.

The moral qualities appropriate to this figure are activity, generosity, fierceness, impetuosity, pride, impulsiveness, swiftness in unpredictable actions. If wrongly energized, he is evil-minded, cruel, bigoted and brutal. He is in either case ill-fitted to carry on his action; he has no means of modifying it according to circumstances. If he fails in his first effort, he has no resource.

In the Yi King, the fiery part of Fire is represented by the 51st

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hexagram, Kan. The signification there given is entirely in accordance with the doctrine of the Tarot, but great emphasis is laid on the startling, perilous, and revolutionary character of the events cognate. The Querent is advised to be apprehensive, yet cool, resolute and energetic: to beware of untimely action, but to go forward with tense confidence in his own ability.

All these correspondences of the Yi King are to be studied in that book (S.B.E. vol. XVI) and reference is here made to the text when important passages are too long to be conveniently quoted.

QUEEN OF WANDS

The Queen of Wands represents the watery part of Fire, its fluidity and colour. Also, she rules in the Zodiac from the 21st degree of Pisces to the 20th degree of Aries. Her crown is topped with the winged globe and rayed with flame. Her long red golden hair flows down upon her armour of scaled mail. She is seated upon a throne of flame, ordered into geometrical light by her material power. Beneath the throne the surging flames are steady. She bears a wand in her left hand; but it is topped with a cone suggestive of the mysteries of Bacchus. She is attended by a couchant leopard upon whose head she lays her hand. Her face expresses the ecstasy of one whose mind is well in-drawn to the mystery borne beneath her bosom.

The characteristics of the Queen are adaptability, persistent energy, calm authority which she knows how to use to enhance her attractiveness. She is kindly and generous, but impatient of opposition. She has immense capacity for friendship and for love, but always on her own initiative.

There is as much pride in this card as in the Knight, but it lacks the spontaneous nobility which excuses that error. It is not true pride, but self-complacent vanity and even snobbery.

The other side of her character is that she may have a tendency to brood, come to a wrong decision thereon, and react with great savagery. She may be easily deceived; then she is likely to shew herself stupid, obstinate, tyrannical. She may be quick to take offence, and harbour revenge without good cause. She might turn

and snap at her best friends without intelligible excuse. Also, when she misses her bite, she breaks her jaw!

In the Yi King, the watery part of Fire is represented by the 17th hexagram, Sui. It indicates reflection upon impulse, and the consequently even flow of action. There is great capacity for lucid conception and steady prosecution of work; but this is only at the bidding, and under the guidance, of some creative mind. There is a tendency to be fickle, even disloyal; the ideas which she obeys make no deep or permanent impression. She will "cleave to the little boy and let go the man of age and experience" or the reverse (lines 2 and 3) without realizing what she is doing. There is liability of fits of melancholy, which she seeks to cure by bouts of intoxication, or by panic-stricken outbursts of ill-considered fury.

PRINCE OF WANDS

The Prince of Wands represents the airy part of Fire, with its faculty of expanding and volatilising. He rules from the 21st degree of Cancer to the 20th degree of Leo. He is a warrior in complete armour of scale mail, but his arms are bare on account of his vigour and activity. He wears a rayed crown surmounted by a lion's head winged, and from this crown depends a curtain of flame. On his breast is the sigil of To Mega Therion. In his left hand he bears the Phoenix wand of the Second Adept ~n the Ritual of 5060 of R.R. at A.C.), the wand of Power and Energy, while with his other arm he reins the lion which draws his chariot, the chariot which is fortified by a wheel radiating flame. He rides upon a sea of flames, both waved and salient.

The moral qualities appropriate to this figure are swiftness and strength. But he is sometimes inclined to act on impulse; sometimes easily led by external influences; sometimes, especially in trifles, a prey to indecision. He is often violent, especially in the expression of an opinion, but he does not necessarily hold the opinion about which he is so emphatic. He states a vigorous proposition for the sake of stating it. He is in fact very slow to make up his mind thoroughly on any subject, but always sees both sides of every question. He is

essentially just, but always feels that justice is not to be attained in

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the intellectual world. His character is intensely noble and generous. He may be an extravagant boaster, while slyly laughing both at the object of his boast and at himself for making it. He is romantic, especially in matters of history and tradition, to the point of folly, and may engineer "stunts" or play elaborate practical jokes. He might select some inoffensive nobody, and pursue him for years with every weapon of ridicule) as Swift tormented the unhappy Partridge, all without the least animus, ready to give the shirt off his back, should his victim be in need. His sense of humour is omnivorous, and may make him a mysterious figure, dreaded without reason by people who actually know nothing about him but his name-as a symbol of Terror. This is due to the influence of the last decan of Cancer upon this card. One of his greatest faults is pride; meanness and pettiness of any kind he holds in infinite scorn. His courage is fanatically strong, and his endurance indefatigable. He is always fighting against odds, and always wins in the long-the very long-run. This is principally due to his enormous capacity for work, which he exercises for its own sake, "without lust of result"; perhaps his haughty contempt for the world at large-which however coexists with profound and ecstatic respect for "every man and every woman" as "a star"-is responsible for this.

When this card is badly dignified, the character degenerates. Each of the qualities mentioned above is found in its antithesis. There is great cruelty in him, partly sadistic and partly due to callousness arising from indifference-and, in a sense, laziness! So too he may be intolerant, prejudiced and idle-principally because it saves trouble. He may furthermore be an empty boaster and a great coward.

In the Yi King, the airy part of Fire is represented by the 42nd Hexagram, Yi, which signifies addition, increase. Full of virtue, and confident therein, he contemplates work of stupendous scope, often with the idea expressed in line 5: "with sincere heart seeking to benefit all below". In this he may achieve

immense success. But this course is fraught with commensurate danger. "We see one to whose in crease none will contribute, while many will seek to assail him. He observes no regular rule in the ordering of his heart". (line 6) This peril avoided, there come "parties adding to the store of its subject

ten pairs of tortoise shells whose oracles cannot be opposed-Let the King employ them in presenting his offerings to God...." (line 2).

PRINCESS OF WANDS

The Princess of Wands represents the earthy part of Fire; one might say, she is the fuel of Fire. This expression implies the irresist ible chemical attraction of the combustible substance. She rules the Heavens for one quadrant of the portion around the North Pole.

The Princess is therefore shewn with the plumes of justice streaming like flames from her brow; and she is unclothed, shewing that chemical action can only take place when the element is per fectly free to combine with its partner. She bears a wand crowned with the disk of the Sun; and she is leaping in a surging flame which re-calls by its shape the letter Yodh.

This card may be said to represent the dance of the virgin priest ess of the Lords of Fire, for she is in attendance upon the golden altar ornamented with rams' heads) symbolizing the fires of Spring.

The character of the Princess is extremely individual. She is brilliant and daring. She creates her own beauty by her essential vigour and energy. The force of her character imposes the impression of beauty upon the beholder. In anger or love she is sudden, violent, and implacable. She consumes all that comes into her sphere. She is ambitious and aspiring, full of enthusiasm which is often irrational. She never forgets an injury, and the only quality of patience to be found in her is the patience with which she lies in ambush to avenge.

Such a woman, ill-dignified, shews the defects of these qualities. She is superficial and theatrical, completely shallow and false, yet without suspecting that she is anything of the sort, for she believes entirely in herself, even when it is apparent to the most ordinary observer that she is merely in the spasm of mood. She is cruel, un reliable, faithless and domineering.

In the Yi King, the earthy part of Fire is described by the 27th hexagram, i. This shows a person omnivorous in passion of whatever kind, entirely reckless in the means of obtaining gratification, and insatiable. The Yi commentary is packed with alternate warning and encouragement.

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KNIGHT OF CUPS

The Knight of Cups represents the fiery part of Water, the swift passionate attack of rain and springs; more intimately, Water's power of solution. He rules the Heavens from the 21st degree of Aquarius to the 20th degree of Pisces. He is clothed in black armour furnished with bright wings which, together with the leaping attitude of his white charger, indicates that he represents the most active aspect of Water. In his right hand he bears a cup from which issues a crab, the cardinal sign of Water, for aggressiveness. His totem is the peacock, for one of the stigmata of water in its most active form is brilliance. There is here also some reference to the phenomena of fluorescence.

The characteristics of the person signified by this card are nevertheless mostly passive, in accordance with the Zodiacal attribution. He is graceful, dilettante, with the qualities of Venus, or a weak Jupiter. He is amiable in a passive way. He is quick to respond to attraction, and easily becomes enthusiastic under such stimulus; but he is not very enduring. He is exceedingly sensitive to external influence, but with no material depth in his character.

When the card is ill dignified, he is sensual, idle and untruthful. Yet with all this he possesses an innocence and purity which are the essence of his nature. But he is, on the whole, so superficial that it is hard to reach this depth. "His name is writ in water."

In the Yi King, the fiery part of Water is represented by the 54th Hexagram, Kwei Mei. The commentary is singularly obscure, and somewhat sinister. It deals with the difficulties of rightly mating such opposites as fire and water (compare the Queen of Wands; but in that case Water is the calming and modulating influence, while here it is Fire which creates trouble.) Swift and violence ill suit a character naturally placid; it is rare indeed to meet with a person who has succeeded in harmonizing these conflicting elements. He tends to mismanage all his affairs; and unless sheer good fortune attend him, his whole career will be an unbroken record of failure and disaster. Often his mental "civil war" ends in schizophrenia or melancholy madness. The abuse of stimulants and narcotics may precipitate the catastrophe.

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QUEEN OF CUPS

The Queen of Cups represents the watery part of Water, its power of reception and reflection. In the Zodiac it rules from the 21st degree of Gemini to the 20th degree of Cancer. Her image is of extreme purity and beauty, with infinite subtlety; to see the Truth of her is hardly possible, for she reflects the nature of the observer in great perfection.

She is represented as enthroned upon still water. In her hand she bears a shell-like cup, from which issues a crayfish, and she bears also the Lotus of Isis, of the Great Mother. She is robed in, and veiled by, endless curves of light, and the sea upon which she is enthroned conveys the almost unbroken images of the image which she represents.

The characteristics associated with this card are principally dreaminess, illusion and tranquillity. She is the perfect agent and patient, able to receive and transmit everything without herself being affected thereby. If ill-dignified, all these qualities are degraded.

~ Everything that passes through her is refracted and distorted. But, speaking generally, her characteristics depend mostly upon the influences which affect her.

In the Yt King, the watery part of Water is represented by the ~8th hexagram, Tui. The commentary is as colourless as the card; it consists of mild exhortations on the subject of pleasure. It may really be said that, normally, people of this type have no character at all of their own, unless it can be called a characteristic to be at the disposition of every impact or impression.

There is, however, a hint (line 6) that the chief pleasure of people of this type is to lead and attract others. Such are accordingly (often enough) exceedingly popular.

PRINCE OF CUPS

The Prince of Cups represents the airy part of Water. On the one hand, elasticity, volatility, hydrostatic equilibrium; on the other hand, the catalytic faculty and the energy of steam. He rules from the 21st degree of Libra to the 20th degree of Scorpio.

He is a warrior partly clad in armour, which seems, however, rather a growth than a covering. His helmet is surmounted by an eagle, and his chariot, which resembles a shell, is also drawn by an eagle. His wings are tenuous, almost of gas.. This is a reference to his power of volatilization understood in the spiritual sense.

In his right hand he bears a Lotus flower, sacred to the element of Water, and in his left hand is a cup from which issues a serpent.

The third totem, the scorpion, is not shewn in the picture, for the putrefaction which it represents is an extremely secret process. Beneath his chariot is the calm and stagnant water of a lake upon which rain falls heavily.

The whole symbolism of this card is exceedingly complicated, for Scorpio is the most mysterious of the Signs, and the manifested portion of it symbolized by the eagle is in reality the least important part of his nature.

The moral characteristics of the person pictured in this card are subtlety, secret violence, and craft. He is intensely secret, an artist in all his ways. On the surface he appears calm and imperturbable, but this is a mask of the most intense passion. He is on the surface susceptible to external influences, but he accepts them only to transmute them to the advantage of his secret designs. He is thus completely without conscience in the ordinary sense of the word, and is therefore usually distrusted by his neighbours. They feel they do not, and can never, understand him. Thus he inspires unreasonable fear. He is in fact perfectly ruthless. He cares intensely for power, wisdom, and his own aims. He feels no responsibility to others, and although his abilities are so immense, he cannot be relied upon to work in harness.

In the Yi King, the airy part of Water is represented by the 61st hexagram, Kung Fu~. This is one of the most important figures in the Yi: it "moves even pigs and fish, and leads to great good fortune". Its dignities and correspondences are manifold and great; for it is also a "big Li", the trigram of Sol formed by doubling the lines. By shape it suggests a boat, but also the geomantic figure of Carcer, Saturn in Capricornus.

This card is in consequence one of great power; Libra going over into Scorpio is of tremendous, active, critical energy and weight. To

~, such people good will, sincerity, and right mating are the essentials of success; their danger is overweening ambition.

PRINCESS OF CUPS

The Princess of Cups represents the earthy part of Water; in particular, the faculty of crystallization. She represents the power of Water to give substance to idea, to support life, and to form the basis of chemical combination. She is represented as a dancing figure, robed in a flowing garment on whose edges crystals are seen to form.

For her crest she wears a swan with open wings. The symbolism of this swan reminds one of the swan in oriental philosophy which is the word AUM or AUMGN, which is the symbol of the entire process of creation.¹

She bears a covered cup from which issues a tortoise. This is ~again the tortoise which in Hindu philosophy supports the elephant on who~e back is the Universe. She is dancing upon a foaming sea in ~which disports himself a dolphin, the royal fish, which symbolizes the power of Creation.

The character of the Princess is infinitely gracious. All sweetness, all voluptuousness, gentleness, kindness and tenderness are in her character. She lives in the world of Romance, in the perpetual dream of rapture. On a superficial examination she might be thought selfish and indolent, but this is a quite false impression; silently and effort lessly she goes about her work.

In the Yi King, the earthy part of Water is represented by the 41st Hexagram, Sun. This means diminution, the dissolution of all solidity. People described by this card are very dependent on others, but at the same time helpful to them. Rarely, at the best, are they of individual importance. As helpmeets, they are unsurpassed.

KNIGHT OF SWORDS

The Knight of Swords represents the fiery part of Air; he is the wind, the storm. He represents the violent power of motion applied

~ See, for a full analysis and explanation of this Word, *Magick*, pp. 45~.

to an apparently manageable element. He rules from the 21st degree of Taurus to the 20th degree of Gemini. He is a warrior helmed, and for his crest he bears a revolving wing. Mounted upon a maddened steed, he drives down the Heavens, the Spirit of the Tempest. In one hand is a sword, in the other a poniard. He represents the idea of attack.

The moral qualities of a person thus indicated are activity and skill, subtlety and cleverness. He is fierce, delicate and courageous, but altogether the prey of his idea, which comes to him as an inspiration without reflection.

If ill-dignified, the vigour in all these qualities being absent, he is incapable of decision or purpose. Any action that he takes is easily brushed aside by opposition. Inadequate violence spells futility. "Chimaera bombinans in vacuo".

In the Yi~ King, the fiery part of Air is represented by the 32nd hexagram, Ha~ng. This is the first occasion on which it has been simple to demonstrate the close technical parallelism which identifies Chinese thought and experience with that of the West. For the meaning is long continuance: "perseverance in well-doing, or continuously acting out the law of one's being", as Legge puts it in his note on the hexagram; and this seems incongruous with the Qabalistic idea of violent energy applied to the least stable of the elements. But the trigram of Air also indicates wood; and the hexagram may have suggested the irresistible flow of the sap, and its effect in strengthening the tree. This conjecture is supported by the warning in line 6: "The topmost line, divided, shows its subject exciting himself to long continuance. There will be evil."

Allowing this, the image of "the extended flame of mind", as Zoroaster calls it, may well be subjoined to the former description. It is the True Will exploding the mind spontaneously. The influence of Taurus makes for steadiness, and that of the first decanate of Gemini for inspiration. So let us picture him, "integer vit~ sclerisque purus", a light-shaft of the Ideal absorbing the entire life in concentrated aspiration, passing from earthy Taurus to exalted Gemini. Here, too, is shewn (as in the Yi) the danger to the subject of this symbol; for the first decan is the card called "Interference"; or, in the old pack, "Shortened Force".

QUEEN OF SWORDS

The Queen of Swords represents the watery part of Air, the elasticity of that element, and its power of transmission. She rules from the 21st degree of Virgo to the 20th degree of Libra. She is enthroned upon the clouds. The upper part of her body is naked, but she wears a gleaming belt and a sarong. Her helmet is

crested by the head of a child, and from it stream sharp rays of light, illuminating her empire of celestial dew. In her right hand, she bears a sword; in her left hand, the newly severed head of a bearded man. She is the clear, conscious perception of Idea, the Liberator of the Mind.

The person symbolized by this card should be intensely perceptive, a keen observer, a subtle interpreter, an intense individualist, swift and accurate at recording ideas; in action confident, in spirit gracious and just. Her movements will be graceful, and her ability in dancing and balancing exceptional.

If ill-dignified, these qualities will all be turned to unworthy purposes. She will be cruel, sly, deceitful and unreliable; in this way, very dangerous, on account of the superficial beauty and attractive ness which distinguish her.

In the Yi King, the watery part of Air is represented by the 28th hexagram, Ta-Kwo. The Shape suggests a weak beam.

The character, excellent in itself, cannot support interference. Foresight and prudence, care in preparation of action, are a safeguard (line i.) Advantage is to be won, moreover, by reliance on help from apparently unsuitable comrades (lines 2 and 5). This alien strength often supplies the defeat of inherent weakness, and may even create definite superiority to circumstance (line 4). In such an event, there may be temptation to undertake rash adventures, foredoomed to failure. But even so, no blame is incurred (line 6); the conditions of True Will have been satisfied, and the issue is compensated by the feeling that the right (however unfortunate) course has been adopted.

Such people acquire intense love and devotion from the most unexpected quarters.

PRINCE OF SWORDS

This card represents the airy part of Air. With its particular

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interpretation, it is intellectual, it is a picture of the Mind as such. He rules from the 21st degree of Capricornus to the 20th degree of Aquarius.

The figure of this Prince is clothed with closely woven armour adorned with definite device, and the chariot which bears him suggests (even more closely) geometrical ideas. This chariot is drawn by winged children, looking and

leaping irresponsibly in any direction that takes their fancy; they are not reined, but perfectly Capricious. The chariot consequently is easy enough to move, but quite unable to progress in any definite direction except by accident. This is a perfect picture of the Mind.

On the head of this Prince is, nevertheless, a child's head radiant, for there is a secret crown in the nature of this card; if concentrated, it is exactly Tiphareth.

The operation of his logical mental processes have reduced the Air, which is his element, to many diverse geometrical patterns, but in these there is no real plan; they are demonstrations of the powers of the Mind without definite purpose. In his right hand is a lifted sword wherewith to create, but in his left hand a sickle, so that what he creates he instantly destroys.

A person thus symbolized is purely intellectual. He is full of ideas and designs which tumble over each other. He is a mass of fine ideals unrelated to practical effort. He has all the apparatus of Thought in the highest degree, intensely clever, admirably rational, but unstable of purpose, and in reality indifferent even to his own ideas, as knowing that any one of them is just as good as any other. He reduces everything to unreality by removing its substance and transmuting it to an ideal world of ratiocination which is purely formal and out of relation to any facts, even those upon which it is based.

In the Yi King, the airy part of Air is represented by the 5₇th hexagram, Sun. This is one of the most difficult figures in the book, on account of its ambivalence: it means both flexibility and penetration.

Immensely powerful because of its complete freedom from settled principles, capable of maintaining and putting forward any conceivable argument, insusceptible of regret or remorse, glib to "quote Scripture" aptly and cunningly to support any thesis soever, indifferent to the fate of a contrary argument advanced two minutes earlier, impossible to defeat because any position is as good as any other, ready to enter into combination with the nearest element available, these elusive and elastic people are of value only when firmly mastered by creative will fortified by an intelligence superior to their own. In practice, this is rarely possible: there is no purchase to be had upon them, not even by pandering to their appetites. These may nevertheless be stormy, even uncontrollable. Faddists, devotees of drink, drugs, humanitarianism, music or religion, are often in this class; but when this is the case, there is still no stability. They wander from one cult or one vice to another, always brilliantly supporting with the fanaticism of a fixed conviction what is actually no more than the whim of the moment.

It is easy to be deceived by such people; for the manifestation itself has

enormous potency: it is as if an imbecile offered one the dialogues of Plato. They may in this way acquire a great reputation both for depth and breadth of mind.

PRINCESS OF SWORDS

The Princess of Swords represents the earthy part of Air, the fixation of the volatile. She brings about the materialization of Idea. She represents the influence of Heaven upon Earth. She partakes of the characteristics of Minerva and Artemis, and there is some suggestion of the Valkyrie. She represents to some extent the anger of the Gods, and she appears helmed, with serpent-haired Medusa for her crest. She stands in front of a barren altar as if to avenge its profanation, and she stabs downward with her sword. The heaven and the clouds, which are her home, seem angry.

The character of the Princess is stern and revengeful. Her logic is destructive. She is firm and aggressive, with great practical wisdom and subtlety in material things. She shews great cleverness and dexterity in the management of practical affairs, especially where they are of a controversial nature. She is very adroit in the settlement of controversies.

If ill-dignified, all these qualities are dispersed; she becomes

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incoherent, and all her gifts tend to combine to form a species of low cunning whose object is unworthy of the means.

In the Yi King, the earthy part of Air is represented by the 18th hexagram, Ku. This means "troubles"; it is, for all practical and material matters, the most unhappy symbol in the book. All the fine qualities of Air are weighed down, suppressed, suffocated.

People thus characterized are slow mentally, the prey of constant anxiety, crushed by every kind of responsibility, but especially in family affairs. One of both of the parents will usually be found in the aetiology.

It is hard to understand line 6, which "shows us one who does not serve either king or feudal lord, but in a lofty spirit prefers to follow his own bent". The

explanation is that a Princess as such, being "the throne of Spirit", may always have the option of throwing everything overboard, "blowing everything sky high". Such action would account for the characteristics above given for the card when well dignified. Such people are exceedingly rare; and, naturally enough, they appear often as "Children of misfortune". Nevertheless, they have chosen aright, and in due season gain their reward.

KNIGHT OF DISKS

The Knight of Disks represents the fiery part of Earth, and refers in particular to the phenomena of mountains, earthquakes, and gravitation; but it also represents the activity of Earth regarded as the producer of Life. He rules from the 21st degree of Leo to the 20th degree of Virgo, and is thus concerned greatly with agriculture. This warrior is short and sturdy in type. He is clothed in great solidity of plate armour; but his helmet, which is crested with the head of a stag, is thrown back, for at the moment his function is entirely confined to the production of food. For this reason he is armed with a flail. The disk which he bears, moreover, is very solid; it represents nutrition. These characteristics are borne out by his horse; a shire horse, solidly planted on all four feet, as was not the case with the other Knights. He rides through the fertile land; even the distant hills are cultivated fields.

Those whom he symbolizes tend to be dull, heavy and pre-

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occupied with material things. They are laborious and patient, but would have little intellectual grasp even of matters which concern them most closely. Their success in these is due to instinct, to imitation of Nature. They lack initiative; their fire is the smouldering fire of the process of growth.

If ill-dignified, these people are hopelessly stupid, slavish, quite incapable of foresight even in their own affairs, or of taking an intelligent interest in anything outside them. They are churlish, surly, and jealous (in a dull sort of way) of what they instinctively realize is the superior state of others; but they have not the courage or intelligence to better themselves. Yet they are always irritably meddling about petty matters; they interfere with, and inevitably spoil, whatever comes their way.

In the Yi King, the fiery part of Earth is represented by the 62nd hexagram, Hsia~o Kwo. This is as important as its complement, Kung F~ (see under Prince of Cups); it is a "big Khan", the trigram of Luna with each line doubled. But it is

also suggestive of the Geomantic figure Conjunctio, Mercury in Virgo, corresponding very closely indeed with the Fire of Earth attribution in the Qabalistic system.

To the Chinese sages, moreover, the shape of the figure gave the idea of a bird. The meaning is, accordingly, modified by human influence of the more frivolous and irresponsible kind, Shakespeare's "little wanton harlotry", the French cynic's "Souvent femme vane", and the fickle mob of Coriolanus; indeed, of History itself. But Mercury in Virgo symbolizes Intelligence (and even creative Idea)

~: applied to Agriculture; and this (once more!) harmonizes perfectly with the Ten of Disks, which is ruled by this Planet and this Sign. This adds to the superabundant mass of proof that this whole system of symbolism is based upon Realities of Nature, as understood by the materialist School of Science-if such a school survives in some obscure and obsolescent University! Such coherence, such introverted exfoliation, cannot be the chance parallelism of the dreams of nebulous philosophies.

The character described by this card is therefore exceedingly complex yet admirably well-knit; but its dangers are indicated by the symbols of Luna and the bird. In the happiest cases, the qualities

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thus indicated will be romance and imagination; but overweening ambition, the pursuit of Ignis Fatuus, superstition, and the tendency to waste time in idle dreaming, are perils all too frequently found in such sons of the soil. Thomas Hardy has painted many admirable portraits of the type. Ill-starred indeed and black with bile are those who have profaned the Sacred Fire, not enkindling Earth to new, more copious, more varied life, but peering in deceptive moonlight, turning their faces from their mother Earth.

[QUEEN OF DISKS](#)

The Queen of Disks represents the watery part of Earth, the function of that element as Mother. She rules from the 21st degree of Sagittarius to the 20th degree of Capricornus. She represents passivity, usually in its highest aspect.

The Queen of Disks is throned upon the life of vegetation. She contemplates

the background, where a calm river winds through a sandy desert to bring to it fertility. Oases are beginning to shew themselves amid the wastes. Before her stands a goat upon a sphere. There is here a reference to the dogma that the Great Work is fertility. Her armour is composed of small scales or coins, and her helmet is adorned with the great spiral horns of the markhor. In her right hand she bears a sceptre surmounted by a cube, within which is a three-dimensional Hexagram, and in her left arm is curved her proper disk, a sphere of loops and circles interlaced. She thus represents the ambition of matter to take part in the great work of Creation.

Persons signified by this card possess the finest of the quieter qualities. They are ambitious, but only in useful directions. They possess immense funds of affection, kindness, and greatness of heart. They are not intellectual, and not particularly intelligent; but instinct and intuition are more than adequate for their needs. These people are quiet, hard-working, practical, sensible, domesticated, often (in a reticent and unassuming fashion) lustful and even debauched. They are inclined to the abuse of alcohol and of drugs. It is as if they could only realize their essential happiness by getting outside themselves.

If ill dignified, they are dull, servile, foolish; they are drudges

rather than workers. Life for them is purely mechanical; and they cannot rise, or even seek to rise, above their appointed lot.

In the Yi King, the watery part of Earth is represented by the 31st hexagram, Hsien. This has the meaning: Influence. The commentary describes the effect of moving various parts of the body, from the toes to the jaws and tongue. This is rather an amplification of what has been said above than an exact correspondence; yet there is no discordance. The general advice is to go forward quietly without overt attack upon existing situations.

PRINCE OF DISKS

The Prince of Disks represents the airy part of Earth, indicating the florescence and fructification of that element. He rules from the 21st degree of Aries to the 20th degree of Taurus.

The figure of this Prince is meditative. He is the element of Earth become intelligible. Clothed in light armour, his helmet is crowned with the head of a bull; and his chariot is drawn by an ox, this animal being peculiarly sacred to the Element of Earth. In his left hand he holds his disk, which is an orb resembling a globe, marked with mathematical symbols as if to imply the

planning involved in agriculture. In his right hand he bears an orbed sceptre surmounted by a cross, a symbol of the Great Work accomplished; for it is his function to bring forth from the material of the element that vegetation which is the sustenance of the Spirit itself.

The character denoted by this card is that of great energy brought to bear upon the most solid of practical matters. He is energetic and enduring, a capable manager, a steadfast and persevering worker. He is competent, ingenious, thoughtful, cautious, 'trustworthy, imperturbable; he constantly seeks new uses for common things, and adapts his circumstances to his purposes in a slow, steady, well-thought out plan.

He is lacking almost entirely in emotion. He is somewhat insensitive, and may appear dull, but he is not; it so appears because he makes no effort to understand ideas which are beyond his scope. He may often appear stupid, and is inclined to be resentful of more spiritual types. He is slow to anger, but, if driven, becomes implacable.

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able. It is not very practicable to distinguish between the good and evil dignities in this card; one can merely say that, in case of his being ill-dignified, both the quality and quantity of his characteristics are somewhat degraded. The reaction of others to him will depend almost entirely upon their own temperaments.

In the Yi King, the airy part of Earth is represented by the 53rd hexagram, Kien. The commentary concerns the flight of wild geese, "gradually approaching the shore", then "the large rocks", then "advanced to the dry plains-the trees-the high ~ finally, to "the large heights". It thus symbolizes slow, steady emancipation from repressive conditions.

The description is even happier than that given by the Qabalah, although in every way congruous with it. Practical considerations are never absent from Chinese thought, even at its most abstruse and metaphysical. The fundamental heresy of the Black Lodge is contempt for "the world, the flesh, and the devil", all which are essential to the plan of the Universe; it is cardinal to the Great Work for the Adept so to order affairs that "even the evil germs of Matter shall alike become useful and good".

The error of Christian Mystics on this point has been responsible for more cruelty, misery, and collective insanity than all others put together; its poison can be traced even in the teaching of Freud, who assumed that the Unconscious was "the devil", whereas in fact it is the instinct which expresses, beneath a

veil, the inherent Point-of- View of each, and, properly understood, is the key to Initiation, and a hint of what seed may blossom and fructify as the "Knowledge and Conversation of the Holy Guardian Angel". For "Every man and every woman is a star".

But no doubt the judgment of the Adepts Exempt (for it is they who determine, under the guidance of the Masters of the Temple, all such details of doctrine) in respect of this card has been influenced by its transition from Aries to Taurus. It is too often forgotten that Taurus is the House of Venus, and that Luna is exalted therein. The new doctrine set forth in this present Essay makes the primary colour of Earth not black, but green; it insists that every Disk is a living and revolving symbol. The central thesis of the Book of the Law asserts the Perfection of the Universe. In its pantheistic conception all

possibilities are equal in value; each and every Point-Event is "a play of Nuit", as it is written in the *Book of Wisdom or Folly*, "Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt. But whose availeth in this, let him be the chief of all!" Liber AL. 1. 22. Or, yet more comprehensively and simply: "Every number is infinite; there is no difference." lb 1.4.

PRINCESS OF DISKS

The Princess of Disks, the last of the Court cards, represents the earthy part of Earth. She is consequently on the brink of transfiguration. She is strong and beautiful, with an expression of intense brooding, as if about to become aware of secret wonder.

Her crest is the head of the ram, and her sceptre descends into the earth. There its head becomes a diamond, the precious stone of Kether, thus symbolizing the birth of the highest and purest light in the deepest and darkest of the Elements. She stands within a grove of sacred trees before an altar suggesting a wheatsheaf, for she is a priestess of Demeter. She bears within her body the secret of the future. Her sublimity is further emphasized by the disk which she bears; for in the centre thereof is the Chinese ideogram denoting the twin spiral force of Creation in perfect equilibrium; from this is born the rose of Isis, the great fertile Mother.

The characteristics of an individual signified by this card are too various to enumerate; one must summarize by saying that she is Womanhood in its ultimate projection. She contains all the characteristics of woman, and it

would depend entirely upon the influences to which she is subjected whether one or another becomes manifest. But in every case her attributes will be pure in themselves, and not necessarily connected with any other attributes which in the normal way one regards as symbolic. In one sense, then, her general reputation will be of bewildering inconsistency. It is rather like a lottery wheel from which the extraction of any number does not predict or influence the result of any subsequent operation. The fruit of the Philosophy of Thelema is enjoyed, rare, ripe, nourishing and vitalizing at its highest and fullest in this meditation; for to the adept every

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turn of the wheel is equally probable, and equally a prize; for every Event is "a play of Nuit".

In the Yi King the earthy part of Earth is represented by the 52nd hexagram, Kan. The meaning is "a mountain"; of how sublime a significance is this Chinese doctrine of Balance, and how closely congruous with that of the Holy Qabalah!

The mountain is the most sacred of all terrestrial symbols, stark, rugged, and immoveable in its aspiration to the Highest, thrust up as it is by the Titan energy of Hidden Fire. It is no less an hieroglyph of the Inmost Godhead than the Phallus itself, even as Capricornus, the sign of the New Year, is exalted in the Zodiac, its deity autochthonous no less than the Most Holy Ancient One himself.

It is essential for the Student to trace this doctrine for himself in every symbol: Air, the elastic and flexible, yet all-pervading and the element of combustion; Water, fluid yet incompressible, the most neutral and composed of all components of living matter, yet destructive even of the hardest rocks by physical assault, and irresistible in its burning power of solution; and Fire, so kin to Spirit that it is not a substance at all, but a phenomenon, yet so integral to Matter that it is the very heart and essence of all things soever.

The characteristic of Kan in the Yi King is rest; each line of the comment describes repose in the parts of the body in turn, and their effects; the toes, the calves, the loins, the spine, and the jaws.

This chapter is a close parallel in this respect, line by line, with the 31st, Hsien, which begins the second section of the Yi.

The Rosicrucian doctrine of Tetragrammaton could hardly be more adequately stated-to every ear that is to heavenly harmony attuned.

"There's not a planet in the firmament
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim;
But while this muddy vesture of decay
Doth wrap us round, our nature cannot hear it.

Let every student of this Essay, and of this book of Tahuti, this living Book that guides man through all Time, and leads him to

Eternity at every page, hold fast this simplest, most far-reaching Doctrine in his heart and mind, inflaming the inmost of His Being, that he also, having explored each recess of the Universe, may therein find the Light of Truth, so come to the Knowledge and Conversation of the Holy Guardian Angel, and accomplish the Great Work, attain the Summum Bonum, true Wisdom and perfect Happiness!

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PART IV---THE SMALL CARDS

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THE FOUR ACES

The Aces represent the roots of the four elements. They are quite above, and distinct from, the other small cards in the same way as Kether is said to be symbolized only by the topmost point of the Yod of Tetragrammaton. In these cards is no real manifestation of the element in its material form. They form a link between the small cards and the Princesses, who rule the Heavens around the North Pole. The Meridian is the Great Pyramid, and the Elements rule, going Eastward, in the order of Tetragrammaton, Fire, Water, Air, Earth. Thus, roughly, Aces-Princesses Wands cover Asia, Cups the Pacific Ocean, Swords the Americas, Disks Europe and Africa. To make this relationship clear, one may go

a little into the symbol of the pentagram, or Shield of David. It represents Spirit ruling the four elements, and is thus a symbol of the Triumph of Man.

The idea of the element of Spirit is very difficult to grasp. The letter Shin, which is the letter of Fire, has to do double duty by representing Spirit as well. Generally speaking, the attributions of Spirit are not clear and simple like those of the other elements. It is very remarkable that the Tablet of Spirit in the Enochian system is the key to all mischief; as, in the Hindu system, Akasha is the Egg of Darkness.

On the other hand, Spirit represents Kether. Perhaps it was never in the mind of the Exempt Adept or Adepts who invented the Tarot to go so far into this matter. The point to remember is that, both in their appearance and in their meaning, the Aces are not the elements themselves, but the seeds of those elements.

THE FOUR TWOS

These cards refer to Chokmah. From the point of view of the ordinary person, Chokmah is really No. 1 and not No. 2, because he is the first manifestation; Kether is completely concealed, so that Dobody knows anything about it at all. Hence, only on reaching the Deuces does an element appear as the element itself. Chokmah is

uncontaminated by any influence; therefore the elements here appear in their original harmonious condition.

The Two of Wands is called the Lord of Dominion, and represents the energy of fire; fire in its best and highest form.

The Two of Cups is the Lord of Love, which performs a similar office for water.

The Two of Swords was formerly called the Lord of Peace Restored; but this word "restored" is incorrect, because there has been no disturbance. The Lord of Peace is therefore a better title:

but it needs thinking hard to work this out, since the Sword is so intensely active. It may be helpful to study the Essay on Silence (p. 120) for a parallel: the Negative Form of the Positive Idea. See also the Essay on Chastity (*Lilae Essays toward Truth*, pp. 70~4) which concludes: Sir Knights, be vigilant: watch by your arms and renew your oath; for that day is of sinister augury and deadly

charged with danger which ye fill not to overflowing with gay deeds and bold of masterful, of manful Chastity.

Witness also Catullus: *do~ni ~naneas paresque ~obis Novem co~ti~uas futationes.*

Nor does he misunderstand the gesture of Harpocrates; Silence and Chastity are isomers.

It is all one case of the general proposition that the sum of the infinite Energy of the Universe is Zero.

The Two of Pentacles was of old time called the Lord of Harmonious Change. Now, more simply, Change; and here the doctrine must be stated a little more clearly. This suit being of Earth, there is a connection with the Princesses, and therefore with the final H~ of Tetragrammaton. Earth is the throne of Spirit; having got to the bottom, one immediately comes out again at the top. Hence, the card manifests the symbolism of the serpent of the endless band.

THE FOUR THREES

These cards are referred to Binah; in each of them is expressed the symbolism of Understanding. The idea has become fertilized; the triangle has been formulated. In each case, the idea is of a certain stability which can never be upset, but from which a child can issue.

The Three of Wands is accordingly the Lord of Virtue. The idea of will and dominion has become interpreted in Character.

The Three of Cups is called the Lord of Abundance. The idea of love has come to fruition; but this is now sufficiently far down the Tree to introduce a very definite differentiation between the suits, which was not previously possible.

The idea of division, of mutability, the idea of the airy quality of things, manifests itself in the Three of Swords, the Lord of Sorrow. Here one is reminded of the darkness of Binah, of the mourning of Isis; but this is not any vulgar sorrow dependent upon any individual disappointment or discontent. It is Weltschmerz, the universal sorrow; it is the quality of melancholy.

The Three of Pentacles, in a similar manner, exhibits the result of the idea of Earth, of the crystallization of forces; and so the Three of Pentacles is called the Lord of Work. Something has definitely been done.

THE FOUR FOURS

These cards are attributed to Chesed. The connection between the number Four and the number Three is extremely complex. The important characteristic is that Four is "below the Abyss"; therefore, in practice, it means solidification, materialization. Things have become manifest. The essential point is that it expresses the Rule of Law.

In the Wand suit, the card is called Completion. The manifestation promised by Binah has now taken place. This number must be very solid, because it is the actual dominating influence on all the following cards. Chesed, Jupiter-Ammon, the Father, the first below the Abyss, is the highest idea which can be understood in an intellectual way, and that is why the Sephira is attributed to Jupiter, who is the Demiurge.

The Four of Cups is called Luxury.

The masculine nature of fire permits the Four of Wands to appear as a very positive and clear-cut conception. The weakness in the element of water threatens its purity; it is not quite strong enough to control itself properly; so the Lord of Pleasure is a little unstable. Purity has somehow been lost in the process of satisfaction.

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The Four of Swords is called Truce. This seems rather on the lines of "the strong man armed, keeping his house in peace". The masculine nature of air makes it dominant. The card is almost a picture of the formation of the military clan system of society.

As to the Disks, the heaviness of the symbol rather outweighs any considerations of its weakness. The card is called Power. It is the power which dominates and stabilizes everything, but manages its affairs more by negotiation, by pacific methods, than by any assertion of itself. It is Law, the Constitution, with no aggressive element.

THE FOUR FIVES

In the "Naples arrangement", the introduction of the number Five shows the idea of motion coming to the aid of that of matter. This is quite a revolutionary conception; the result is a complete upset of the statically stabilized system. Now appear storm and stress.

This must not be regarded as something "evil". The natural feeling about it is really a little more than the reluctance of people to get up from lunch and go back to the job. In the Buddhist doctrine of Sorrow this idea is implicit, that inertia and insensitiveness must characterize peace. The climate of India is perhaps partly responsible for this notion. The Adepts of the White School, of which the Tarot is the sacred book, cannot agree to such a simplification of existence. Every phenomenon is a sacrament. For all that, a disturbance is a disturbance; the five of Wands is called Strife.

On the other hand, the Five of Cups is called Disappointment, as is only natural, because Fire delights in superabundant energy, whereas the water of Pleasure is naturally placid, and any disturbance of ease can only be regarded as misfortune.

The Five of Swords is similarly troublesome; the card is called Defeat. There has been insufficient power to maintain the armed peace of the Four. The quarrel has actually broken out. This must mean defeat, for the original idea of the Sword was a manifestation of the result of the love between the Wand and the Cup. It is because the birth had to express itself in the duality of the Sword and the Disk that the nature of each appears so imperfect.

The Five of Disks is in equally evil case. The soft quiet of the Four has been completely overthrown; the card is called Worry. [See Skeat, *Etymological Dictionary*. The idea is of strangling, as dogs worry sheep. Note the identity with Sphinx.] The economic system has broken down; there is no more balance between the social orders. Disks being as they are, stolid and obstinate, as compared with the other weapons, for their revolution serves to stabilize them, there is no action, at least not in its own ambit, that can affect the issue.

THE FOUR SIXES

These cards are attributed to Tiphareth. This Sephira is in some respects the most important of all. It is the centre of the whole system; it is the only Sephira below the Abyss which communicates directly with Kether. It is fed directly from Chokmah and Binah; also from Chesed and Geburah. It is thus

admirably fitted to dominate the lower Sephiroth; it is balanced both vertically and horizontally. In the planetary system it represents the Sun; in the system of Tetragrammaton it represents the Son. The entire geometrical complex of the Ruach may be regarded as an expansion from Tiphareth. It represents consciousness in its most harmonized and balanced form; definitely in form, not only in idea, as in the case of the number Two. In other words, the Son is an interpretation of the Father in terms of the mind.

The four Sixes are thus representative of their respective elements at their practical best.

The Six of Wands is called Victory. The outburst of energy in the Five of Wands, which was so sudden and violent that it even gave the idea of strife, has now completely won success. The rule, or lordship, in the suit of Wands is not quite as stable as it might have been if there had been less energy displayed. So, from this point, as soon as the current leaves the middle pillar, the inherent weakness in the element of Fire (which is this: that, for all its purity, it is not completely balanced) leads to very undesirable developments.

The Six of Cups is called Pleasure. This pleasure is a kind of pleasure which is completely harmonized. The zodiacal sign governing

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the card being Scorpio, pleasure is here rooted in its most convenient soil. This is pre-eminently a fertile card; it is one of the best in the pack.

The Six of Swords is called Science. Its ruler is Mercury, so that the element of success turns away from the idea of division and quarrel; it is intelligence which has won to the goal.

The Six of Disks is called Success; the ruler is the Moon. This is a card of settling down; it is very heavy, wholly lacking in imagination, yet somewhat dreamy. Change is soon coming upon it; the weight of earth will ultimately drag the current down to a mere eventuation of material things. Yet the Moon, being in Taurus, the sign of her exaltation, the best of the Lunar qualities are inherent. Moreover, being a Six, the solar Energy has fertilized her, creating a balanced system for the time being. The card is worthy of the name Success. Remember only that all success is temporary; how brief a halt upon the Path of Labour.

THE FOUR SEVENS

These cards are attributed to Netzach. The position is doubly unbalanced; off the middle pillar, and very low down on the Tree. It is taking a very great risk to descend so far into illusion, and, above all, to do it by frantic struggle. Netzach pertains to Venus; Netzach pertains to Earth; and the greatest catastrophe that can befall Venus is to lose her Heavenly origin. The four Sevens are not capable of bringing any comfort; each one represents the degeneration of the element. Its utmost weakness is exposed in every case.

The Seven of Wands is called Valour. Energy feels itself at its last gasp; it struggles desperately, and may be overcome. This card brings out the defect inherent in the idea of Mars. Patriotism, so to speak, is not enough.

The Seven of Cups is called Debauch. This is one of the worst ideas that one can have; its mode is poison, its goal madness. It represents the delusion of Delirium Tremens and drug addiction; it represents the sinking into the mire of false pleasure. There is something almost suicidal in this card. It is particularly bad because there is nothing whatever to balance it-no strong planet to hold

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it up. Venus goes after Venus, and Earth is churned into the scorpion morass.

The Seven of Swords is called Futility. This is a yet weaker card than the Seven of Wands. It has a passive sign instead of an active one, a passive planet instead of an active one. It is like a rheumatic boxer trying to "come back" after being out of the ring for years. Its ruler is the Moon. The little energy that it possesses is no more than dream-work; it is quite incapable of the sustained labour which alone, bar miracles, can bring any endeavour to fruition. The comparison with the Seven of Wands is most instructive.

The Seven of Disks is called Failure. This suit gives the extreme of passivity; there is no positive virtue in it below the Abyss. This card is ruled by Saturn. Compare it with the three other Sevens; there is no effort here; not even dream; the stake has been thrown down, and it is lost. That is all. Labour itself is abandoned; every thing is sunk in sloth.

THE FOUR EIGHTS

The four Eights are attributed to Hod. Being in the same plane as the Sevens on the Tree of Life, but on the other side, the same inherent defects as are found

in the Sevens will apply.

Yet one may perhaps urge this alleviation, that the Eights come as (in a sense) a remedy for the error of the Sevens. The niischief has been done; and there is now a reaction against it. One may, therefore, expect to find that, while there is no possibility of perfection in the cards of this number, they are free from such essential and original errors as in the Lower case.

The Eight of Wands is called Swiftmess, as one might expect from its attribution to Mercury and Sagittarius. This is an ethereal ization of the idea of fire; all gross elements have disappeared.

(Let there be a short digression with regard to the signs of the Zodiac. In the case of each element, the Cardinal sign represents the swift, impulsive onrush of the idea. In the Kerubic sign, the element has come to its full balance of power; and in the other signs the force is fading away. Thus, Aries represents the rush of fire, Lightning; Leo, its power, the Sun; and Sagittarius, the rainbow,

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its sublimation. Similar considerations apply to the other elements. See the Attributions section: The Triplicities of the Zodiac.)

In the Eight of Wands, fire is no longer conjoined with the ideas of combustion and destruction. It represents energy in its most exalted and tenuous sense; this suggests such forms thereof as the electric current; one might almost say pure light in the material sense of that word.

The Eight of Cups is called Indolence. This card is the very apex of unpleasantness. It is ruled by the planet Saturn; time, sorrow, have descended upon pleasure, and there is no strength in the element of water which can react against it. This card is not exactly "the morning after the night before"; but it is very nearly that. The difference is that the "night before" has not happened! This card represents a party for which all preparations have been made; but the host has forgotten to invite the guests; or, the caterers have not delivered the good cheer. There is this difference, though, that it is in some way or other the host's own fault. The party that he planned was just a little bit above his capacity; perhaps he lost heart at the last moment.

The Eight of Swords is called Interference. At first sight, it would seem easy to confuse it with the Eight of Cups; but the idea is, in reality, quite different.

The card is attributed to Jupiter and Gemini; accordingly, there is no weighing down of the will by internal or external stress. It is simply the error of being good-natured when good-nature is disastrous. Gemini is an airy sign, an intellectual sign; Jupiter is geniality and optimism. This will not do in the world of Swords; if one must hit at all, a knock-out blow is best. But there is another element in this card; that of unexpected (the Eights, being at heart Mercurial, are always that) interference, sheer unforeseen bad luck. Trivial incidents have often altered the destiny of empires, brought to naught "the best4aid plans of mice and men".

The Eight of Disks is called Prudence. This card is a great deal better than the last two, because, in purely material matters, especially those relating to actual money, there is a sort of strength in doing nothing at all. The problem of every financier is, first of all, to gain time; if his resources are sufficient, he always beats the

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market. This is the card of "putting something away for a rainy day".

Its attribution is Sol in Virgo; it is the card of the husband- 'nan; he can do little more than sow the seed, sit back, and wait for the harvest. There is nothing noble about this aspect of the card; like all the Eights, it represents an element of calculation, and gambling is securely profitable if one has adjusted the cagnotte properly.

There is yet another point which complicates this card. The Eight of Disks represents the geomantic figure Populus, which is an easy-going figure, and at the same time stable. One thinks of Queen Victoria's time, of a man who is "something in the City" rolling up to Town with Albert the Good advertized by his watch- chain and his frock-coat; on the surface he is very affable, but he is nobody's fool.

THE FOUR NINES

These cards are attributed to Yesod. After the double excursion into misfortune, the current returns to the middle pillar. This Sephira is the seat of the great crystallization of Energy. But it takes place very far down the Tree, at the apex of the third descending triangle, and a flat triangle at that. There is little help from low, unbalanced spheres like Netzach and Hod. What saves Yesod is the direct ray from Tiphareth; this Sephira is in the direct line of

succession. Each of these cards gives the full impact of the elemental force, but in its most material sense; that is, of the idea of the force, for Yesod is still in Yetzirah, the formative world. Zoroaster says:

"The number Nine is sacred, and attains the summit of perfection." Egypt and Rome, also, had Nine Major Deities.

The Nine of Wands is called Strength. It is ruled by the Moon and Yesod. In "The Vision and the Voice", the eleventh Aethyr gives a classical account of the resolution of this antinomy of Change and Stability. The student should also consult the works of any of the better mathematical physicists. Of all important doctrines concerning equilibrium, this is the easiest to understand, that change is stability; that stability is guaranteed by change; that if anything

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should stop changing for the fraction of a split second, it would go to pieces. It is the intense energy of the primal elements of Nature, call them electrons, atoms, anything you will, it makes no difference; change guarantees the order of Nature. This is why, in learning to ride a bicycle, one falls in an extremely awkward and ridiculous manner. Balance is made difficult by not going fast enough. So also, one cannot draw a straight line if one's hand shakes. This card is a sort of elementary parable to illustrate the meaning of this aphorism: "Change is Stability."

Here the Moon, the weakest of the planets, is in Sagittarius, the most elusive of the Signs; yet it dares call itself Strength. Defence, to be effective, must be mobile.

The Nine of Cups is called Happiness. This is a peculiarly good card, because happiness, as the word implies, is so much a matter of luck: the card is ruled by Jupiter, and Jupiter is Fortune.

In all these watery cards, there is a certain element of illusion; they begin by Love, and love is the greatest and most deadly of the illusions. The sign of Pisces is the refinement, the fading away of this instinct, which, begun with dreadful hunger and carried on with passion, has now become "a dream within a dream".

The card is ruled by Jupiter. Jupiter in Pisces is indeed good fortune, but only in the sense of complete satiety. The fullest satisfaction is merely the matrix of a further putrefaction; there is no such thing as absolute rest. A cottage in

the country with the roses all around it? No, there is nothing permanent in this; there is no rest from the Universe. Change guarantees stability. Stability guarantees change.

The Nine of Swords is called Cruelty. Here the original disruption inherent in Swords is raised to its highest power. The card is ruled by Mars in Gemini; it is agony of mind. The Ruach consumes itself in this card; thought has gone through every possible stage, and the conclusion is despair. This card has been very adequately drawn by Thomson in "The City of Dreadful Night". It is always a cathedral---a cathedral of the damned. There is the acrimonious taint of analysis; activity is inherent in the mind, yet there is always the instinctive consciousness that nothing can lead anywhere.

The Nine of Disks is called Gain. The suit of Disks is much too dull to care; it reckons up its winnings; it does not worry its head about whether anything is won when all is won. This card is ruled by Venus. It purrs with satisfaction at having harvested what it sowed; it rubs its hands and sits at ease. As will be understood from the consideration of the Tens, there is no reaction against satisfaction as there is in the other three suits. One becomes more and more stolid, and feels that "everything is for the best in the best of all possible worlds".

THE FOUR TENS

These cards are attributed to Malkuth. Here is the end of all energy; it is away from the "formative world" altogether, where things are elastic. There is now no planetary attribution to consider. So far as the Sephira is concerned, it is right down in the world of Assiah. By the mere fact of having devised four elements, the current has derogated from the original perfection. The Tens are a warning; see whither it leads-to take the first wrong step!

The Ten of Wands is called Oppression. This is what happens when one uses force, force, and nothing else but force all the time. Here looms the dull and heavy planet Saturn weighing down the fiery, ethereal side of Sagittarius; it brings out all the worst in Sagittarius. See the Archer, not shooting forth benign rays, but dealing the sharp rain of death! The Wand has conquered; it has done its work; it has done its work too well; it did not know when to stop; Government has become Tyranny. One thinks of the Hydra when one reflects that King Charles was beheaded in White hall!

The Ten of Cups is called Satiety. its attribution is Mars in Pisces. The watery

sign has sunk into a stagnant dream, but in it broods and breeds the violent quality of Mars, to putrefy it. As it is

written: "Until a dart strike through his liver." The pursuit of pleasure has been crowned with perfect success; and constantly it is discovered that, having got everything that one wanted, one did not want it after all; now one must pay.

The Ten of Swords is called Ruin. It teaches the lesson which

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statesmen should have learned, and have not; that if one goes on fighting long enough, all ends in destruction.

Yet this card is not entirely without hope. The Solar influence rules; ruin can never be complete, because disaster is a sthenic disease. As soon as things are bad enough, one begins to build up again. When all the Governments have smashed each other, there still remains the peasant. At the end of Candide's misadventures, he could still cultivate his garden.

The Ten of Disks is called Wealth. Here again is written this constantly recurring doctrine, that as soon as one gets to the bottom one finds oneself at the top; and Wealth is given to Mercury in Virgo. When wealth accumulates beyond a certain point, it must either become completely inert and cease to be wealth, or call in the aid of intelligence to use it rightly. This must necessarily happen in spheres which have nothing whatever to do with material possessions, as such. In this way, Carnegie establishes a Library, Rockefeller endows Research, simply because there is nothing else to do.

But all this doctrine lies behind the card; it is the inner meaning of the card.

There is another view to consider, that this is the last of all the cards, and therefore represents the sum total of all the work that has been done from the beginning. Therefore, in it is drawn the very figure of the Tree of Life itself. This card, to the other thirty-five small cards, is what the twenty-first Trump, The Universe, is to the rest of the Trumps.

THE ROOT OF THE POWERS OF FIRE

[ACE OF WANDS](#)

This card represents the essence of the element of Fire in its inception. It is a solar-phallic outburst of flame from which spring lightnings in every direction.

These flames are Yods, arranged in the form of the Tree of Life. (For Yod, see Atu IX supra.)

It is the primordial Energy of the Divine manifesting in Matter, at so early a stage that it is not yet definitely formulated as Will.

Important: although these "small cards" are sympathetic with their Sephirotic origin, they are not identical; nor are they Divine Persons. These (and the Court Cards also) are primarily sub-Elements, parts of the "Blind Forces" under the Demiourgos, Tetragrammaton. Their rulers are the Intelligences, in the Yetziratic world, who go to form the Schemhamphorasch. Nor is even this Name, "Lord of the Universe" though it be, truly Divine, as are the Lords of the Atu in the Element of Spirit. Each Atu possesses its own private, personal and particular Universe, with Demiourgos (and all the rest) complete, just as every man and every woman does.

For example II's or VI's Three of Disks might represent the establishment of such an oracle as that of Delphi, or VIII's might be the first formula of a Code such as Manu gave to Hindustan; V's, a cathedral, XVI's, a standing army; and so on. The great point is that all the Elemental Forces, however sublime, powerful, or intelligent, are Blind Forces and no more.

DOMINION

TWO OF WANDS

This card, pertaining to Chokmah in the suit of Fire, represents the Will in its most exalted form. It is an ideal Will, independent of any given object.

"For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." AL. 1. 44.

The background of this card shows the power of the planet

Mars in his own sign Aries, the first of the Signs. It there represents Energy

initiating a Current of Force.

The pictorial representation is two Dorjes crossed. The Dorje is the Tibetan symbol of the thunderbolt, the emblem of celestial Power, but more in its destructive than its creative form.

More, that is, in its earlier rather than its later form. For destruction may be regarded as the first step in the creative process. The virgin ovum must be broken in order to fertilize it. Fear and

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repulsion are therefore the primary reaction to the assault. Then, with understanding of the complete plan, willing surrender rejoices to co-operate. Six flames issue from the centre. This indicates the influence of the Sun, who is exalted in Aries. This is the creative Will.

Mars in Aries is the attribution of the Geomantic Figure Puer.

∴~ The meaning of these figures is to be studied in the Handbook of that science: "The Equinox" Vol. I, No.2. Remember that the Geomantic Intelligences (see Liber 777 Cols. XLIX and CLXXVIII) are all primarily Gnomes.

VIRTUE

THREE OF WANDS

This card refers to Binah in the suit of Fire, and so represents the establishment of primeval Energy. The Will has been transmitted to the Mother, who conceives, prepares, and gives birth to, its manifestation.

It refers to the Sun in Aries, the Sign in which he is exalted.

The meaning is harmonious, for this is the beginning of Spring. For this reason one sees the wand taking the form of the Lotus in blossom. The Sun has enkindled the Great Mother.

In the Yi King, Sol in Aries is represented by the 11th hexa gram, Thai; its meaning is identical with the above description.

COMPLETION

FOUR OF WANDS

This card refers to Chesed in the suit of Fire. Being below the Abyss, it is the Lord of all manifested active Power. The original Will of the Two has been transmitted through the Three, and is now built up into a solid system: -Order, Law, Government. It is also referred to Venus in Aries, which indicates that one cannot establish one's work without tact and gentleness.

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The wands are headed by the Ram, sacred to Chesed, the Father-god Amoun-Ra, as also to Aries; but at the other end of the wands are the Doves of Venus.

In the symbol, the ends of the wands touch a circle, showing the completion and limitation of the original work. It is within this circle that the flames (four double, as if to assert the balance) of the Energy are seen to play, and there is no intention to increase the scope of the original Will. But this limitation bears in itself the seeds of disorder.

STRIFE

FIVE OF WANDS

This card is referred to Geburah of the suit of Fire. Geburah itself being fiery, it is a purely active force. It is ruled also by Saturn and Leo. Leo shows the element of Fire at its strongest and most balanced. Saturn tends to weigh it down and to embitter it. There is no limit to the scope of this volcanic energy.

The symbol represents the wand of the Chief Adept, showing that the authority is derived from the superiors; were it not so, this card would be thoroughly disastrous. Moreover, there are also two wands of the Second, or Major Adept. They have the head of the Phoenix, which gives the idea of destruction (or rather purgation) through fire, and the resurrection of the energy from its ashes.

There is also a pair of wands of the Third, or Minor, Adept, which are daughters, so to speak, of the wands in the Three of Wands. In this card there is the mitigating influence of the Mother. One of the most difficult doctrines with regard to Geburah is that, while it represents all this tameless irrational energy and disturbance, yet it derives from the benign and gentle influence of

the feminine.

The Egyptians understood this doctrine perfectly. Their Lion goddess, Pasht, was hailed as "saeva" and "ferox", was even called "red in tooth and claw" by those fanatical devotees who wished to identify her with Nature. The idea of sexual cruelty is often inherent in the highest divine nature; compare Bhavani and Kali in the Hindu system, and observe the Shiva-Sakti coition portrayed on

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many Tibetan banners. See also Liber 418, 4th, 3rd, and 2nd Aethyrs; and the description *supra* of Atu XI.

VICTORY

SIX OF WANDS

This card represents Tiphareth of the suit of Fire. This shows Energy in completely balanced manifestation. The Five has broken up the closed forces of the Four with revolutionary ardour, but a marriage has taken place between them; and the result is the Son, and the Sun.

The reference is also to Jupiter and Leo, which seems to imply a benediction on the harmony and beauty of this arrangement. It will be seen that the Three Wands of the Three Adepts are now orderly arranged; and the flames themselves, instead of shooting out in all directions, burn steadily as in lamps. They are nine in number, in reference to Yesod and the Moon. This shows the stabilization of the Energy, and its reception and reflection by the Feminine.

There is no circle to enclose the system. It is self-supporting, like the Sun.

VALOUR

SEVEN OF WANDS

This card derives from Netzach (Victory) in the suit of Fire. But the Seven is a weak, earthy, feminine number as regards the Tree of Life, and represents a departure from the balance so low down on the Tree that this implies a loss of confidence.

Fortunately, the card is also attributed to Mars in Leo. Leo is strn the Sun in his full strength, but the marks of decadence are already to be seen. It is as if the wavering fire summoned the brutal energy of Mars to its support. But this is not enough to counter- act fully the degeneration of the initial energy, and the departure from equilibrium.

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The army has been thrown into disorder; if victory is to be won, it will be by dint of individual valour-a "soldiers' battle".

The pictorial representation shows the fixed and balanced wands of the last card relegated to the background, diminished, and become commonplace.

In front is a large crude uneven club, the first weapon to hand; evidently unsatisfactory in ordered combat.

The flames are dispersed, and seem to attack in all directions without systematic purpose .

SWIFTNESS

EIGHT OF WANDS

The remaining three cards of the suit belong to Sagittarius, which represents the subtilizing of the Fiery energy; and Mercury rules the card, thus bringing down from Chokmah the message of the original Will.

The card also refers to Hod, splendour, in the suit of Fire, whence it refers to the phenomena of speech, light, electricity.

The pictorial representation of the card shows the Light-wands turned into electrical rays, sustaining or even constituting Matter by their vibrating energy. Above this restored universe shines the rainbow; the division of pure light, which deals with maxima, into the seven colours of the spectrum, which exhibit interplay and correlation.

This card, therefore, represents energy of high velocity, such as furnishes the master-key to modern mathematical physics.

It will be noted that there are no flames; they have all been taken up into the wands to turn them into rays. On the other hand, the electric energy has created intelligible geometrical form.

STRENGTH

NINE OF WANDS

This card is referred to Yesod, the Foundation; this brings the Energy back into balance. The Nine represents always the fullest

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development of the Force in its relation with the Forces above it. The Nine may be considered as the best that can be obtained from the type involved, regarded from a practical and material standpoint.

This card is also governed by the Moon in Sagittarius; so here is a double influence of the Moon on the Tree of Life. Hence the aphorism "Change is Stability".

The Wands have now become arrows. There are eight of them in the background, and in front of them one master arrow. This has the Moon for its point, and the Sun for the driving Force above it; for the path of Sagittarius on the Tree of Life joins the Sun and Moon. The flames in the card are tenfold, implying that the Energy is directed downwards.

OPPRESSION

TEN OF WANDS

The number Ten refers to Malkuth, which depends from the other nine Sephiroth, but is not directly in communication with them. It shows the Force detached from its spiritual sources. It is become a blind Force; so, the most violent form of that particular energy, without any modifying influences. The

flames in the back ground of the card have run wild. It is Fire in its most destructive aspect.

The card also refers to the influence of Saturn in Sagittarius. Here is the greatest antipathy. Sagittarius is spiritual, swift, light, elusive, and luminous; Saturn is material, slow, heavy, obstinate, and obscure.

The eight Wands are still crossed, showing the enormous power of the completed energies of Fire; but they have lost their patents of nobility. Their ends seem more like claws; they lack the authority and intelligence shown in the earlier cards; and in front are the two formidable Dorjes of the Two of Wands, but lengthened to bars.

The whole picture suggests Oppression and repression. It is a stupid and obstinate cruelty from which there is no escape. It is a Will which has not understood anything beyond its du]l purpose,

its "lust of result", and will devour itself in the conflagrations it has evoked.

THE ROOT OF THE POWERS OF WATER

[ACE OF CUPS](#)

This card represents the element of Water in its most secret and original form. It is the feminine complement of the Ace of Wands, and is derived from the Yoni and the Moon exactly as that is from the Lingam and the Sun. The third in the Hierarchy. This accord ingly represents the essential form of the Holy Grail. Upon the dark sea of Binah, the Great Mother, are Lotuses, two in one, which fill the cup with the Life-fluid, symbolically represented either as Water, as Blood, or as Wine, according to the selected purpose of the symbolism. This being a primordial card, the liquid is shown as water; it can be transformed into Wine or Blood as may be required.

Above the Cup, descending upon it, is the Dove of the Holy Ghost, thus consecrating the element.

At the base of the Cup is the Moon, for it is the virtue of this card to conceive and to produce the second form of its Nature.

LOVE

TWO OF CUPS

The Two always represents the Word and the Will. It is the first manifestation. Therefore, in the suit of Water, it must refer to Love, which recovers unity from dividuality by mutual annihilation.

The card also refers to Venus in Cancer. Cancer is, more than any other, the receptive Sign; it is the House of the Moon, and in that Sign Jupiter is exalted. These are, superficially, the three most friendly of the planets.

The hieroglyph of the card represents two cups in the fore-

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ground, overflowing upon a calm sea. They are fed with lucent water from a lotus floating upon the sea, from which rises another lotus around whose stem are entwined twin dolphins. The symbolism of the dolphin is very complicated, and must be studied in books of reference; but the general idea is that of the "Royal Art". The dolphin is peculiarly sacred to Alchemy.

The number Two referring to Will, this card might really be renamed the Lord of Love under Will, for that is its full and true meaning. It shows the harmony of the male and the female: interpreted in the largest sense. It is perfect and placid harmony, radiating an intensity of joy and ecstasy.

Of necessity, the realization of the idea in the Four (as the suit develops) will gradually diminish the purity of its perfection.

ABUNDANCE

THREE OF CUPS

This card refers to Binah in the suit of Water. This is the card of Demeter or Persephone. The Cups are pomegranates: they are filled bountifully to

overflowing from a single lotus, arising from the dark calm sea characteristic of Binah. There is here the fulfilment of the Will of Love in abounding joy. It is the spiritual basis of fertility.

The card is referred to the influence of Mercury in Cancer; this carries further the above thesis. Mercury is the Will or Word of the All-Father; here its influence descends upon the most receptive of the Signs.

At the same time, the combination of these forms of energy brings in the possibility of somewhat mysterious ideas. Binah, the Great Sea, is the Moon in one aspect, but Saturn in another; and Mercury, besides being the Word or Will of the All-One, is the guide of the souls of the Dead. This card requires great subtlety of interpretation. The pomegranate was the fruit which Persephone ate in the realms of Pluto, thereby enabling him to hold her in the lower world, even after the most powerful influence had been brought to

bear. The lesson seems to be that the good things of life, although enjoyed, should be distrusted.

LUXURY

FOUR OF CUPS

This card refers to Chesed in the sphere of Water. Here, below the Abyss, the energy of this element, although ordered, balanced and (for the moment) stabilized, has lost the original purity of the conception.

The card refers to the Moon in Cancer, which is her own house; but Cancer itself is so placed that this implies a certain weakness, an abandonment to desire. This tends to introduce the seeds of decay into the fruit of pleasure.

The sea is still shown, but its surface is ruffled, and the four Cups which stand upon it are no longer so stable. The Lotus from which the water Springs has a multiple stem, as if to show that the influence of the Dyad has gathered strength. For although the number Four is the manifestation and consolidation of the dyad, it is also secretly preparing catastrophe by emphasizing individuality.

There is a certain parallelism between this card and the Geomantic figures Via and Populus, which are attributed to the Moon in her decrease and increase respectively. The link is primarily the "Change=Stability" equation, already

familiar to readers of this essay. Four is an "awkward" number; alone among the natural numbers, it is impossible to construct a "Magic Square" of four cells. Even in the Naples Arrangement, Four is a dead stop, a blind alley. An idea of a totally different Order is necessary to carry on the series. Note also the refolding4n-upon-itself suggested by the "Magic Number" of Four $1+2 + 3+4$ which is Ten. i;:. Four is the number of the Curse of Limitation, of Restriction. It is the blind and barren Cross of equal arms, Tetragrammaton in his fatal aspect of finality, as the Qabalists knew him before the discovery of the Revolving Formula whereby the Daughter, seated upon the Throne of the Mother, "awakens the Eld of the All-Father".

For the meanings of Via and Populus, refer to the "Handbook of Geomancy" (Equinox Vol. I, No.2).

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DISAPPOINTMENT

FIVE OF CUPS

This card is ruled by Geburah in the suit of Water. Geburah being fiery, there is a natural antipathy. Hence arises the idea of disturbance, just when least expected, in a time of ease.

The attribution is also to Mars in Scorpio, which is his own house; and Mars is the manifestation on the lowest plane of Geburah, while Scorpio, in its worst aspect, suggests the putrefying power of Water. Yet the powerful male influences do not show actual decay, only the beginning of destruction; hence, the anticipated pleasure is frustrated. The Lotuses have their petals torn by fiery winds; the sea is arid and stagnant, a dead sea, like a "chott" in North Africa. No water flows into the cups.

Moreover, these cups are arranged in the form of an inverted pentagram, symbolizing the triumph of matter over spirit.

Mars in Scorpio, moreover, is the attribution of the Geomantic figure Rubeus ; ~;. This is of such evil omen that certain schools of Geomancy destroy the Map, and postpone the question for two hours or more, when Rubeus appears in the Ascendant. Its meaning is to be studied in the "Handbook of Geomancy" (Equinox Vol. I, No.2).

PLEASURE

SIX OF CUPS

This card shows the influence of the number Six, Tiphareth, in the suit of Water. This influence is fortified by that of the Sun, who also represents the Six. The whole image is that of the influence of the Sun on Water. His fierce, but balanced power operates that type of putrefaction-he is in the Sign of Scorpio-which is the basis of all fertility, all life.

The lotus stems are grouped in an elaborate dancing movement. From their blossoms water gushes into the Cups, but they are not yet full to overflowing, as they are in the corresponding card below; the Nine.

Pleasure, in the title of this card, must be understood in its highest sense: it implies well-being, harmony of natural forces without effort or strain, ease, satisfaction. Foreign to the idea of the card is the gratification of natural or artificial desires. Yet it does represent emphatically the fulfilment of the sexual Will, as shown by the ruling Sephira, planet, element, and sign.

In the Yi King, Sol in Scorpio is represented by the 20th Hexagram, Kwan, --, which is also "Big Earth", being the Earth Trigram --- with doubled lines. Kwan means "manifesting", but also "contemplating". The Thwan refers directly to an High Priest, ceremonially purified, about to present his offerings. The idea of Pleasure-Putrefaction as a Sacrament is therefore implicit in this Hexagram as in this card; while the comments on the separate lines by the Duke of Chau indicate the analytical value of this Eucharist. It is one of the master-keys to the Gate of Initiation. To realize and to enjoy this fully it is necessary to know, to understand, and to experience, the Secret of the Ninth Degree of the O.T.O.

DEBAUCH

SEVEN OF CUPS

This card refers to the Seven, Netzach, in the suit of Water. Here recurs the invariable weakness arising from lack of balance; also, the card is governed by

Venus in Scorpio. Her dignity is not good in this Sign; one is reminded that Venus is the planet of Copper, "external splendour and internal corruption". The Lotuses have become poisonous, looking like tiger-lilies; and, instead of water, green slime issues from them and overflows, making the Sea a malarious morass. Venus redoubles the influence of the number Seven.

The cups are iridescent, carrying out the same idea.

They are arranged as two descending triangles interlaced above the lowest cup, which is very much larger than the rest.

This card is almost the "evil and averse" image of the Six; it is a wholesome reminder of the fatal ease with which a Sacrament may be profaned and prostituted.

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Lose direct touch with Kether, the Highest; diverge never so little from the delicate balance of the Middle Pillar; at once the holiest mysteries of Nature become the obscene and shameful secrets of a guilty conscience.

INDOLENCE

EIGHT OF CUPS

The Eight, Hod, in the suit of Water, governs this card. It shows the influence of Mercury, but this is overpowered by the reference of the card to Saturn in Pisces. Pisces is calm but stagnant water; and Saturn deadens it completely. Water appears no longer as the Sea but as pools; and there is no florescence in this card as there was in the last. The Lotuses droop for lack of sun and rain, and the soil is poison to them; only two of the stems sliow blossoms at all. The cups are shallow, old and broken. They are arranged in three rows; of these the upper row of three is quite empty. Water trickles from the two flowers into the two central cups, and they drip into the two lowest without filling them. The background of the card shows pools, or lagoons, in very extensive country, incap able of cultivation; only disease and miasmatic poison can flourish in those vast Bad Lands.

The water is dark and muddy. On the horizon is a pallid, yellowish light, weighed down by leaden clouds of indigo.

Compare with the last card; it represents the opposite and complementary error. The one is the Garden of Kundry, the other the Palace of Klingsor.

In the psychopathology of The Path, this card is the German Measles of Christian Mysticism.

HAPPINESS

NINE OF CUPS

The Number Nine, Yesod, in the suit of Water, restores the stability lost by the excursions of Netzach and Hod from the Middle

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Pillar. It is also the number of the Moon, thus strengthening the idea of Water.

In this card is the pageant of the culmination and perfection of the original force of Water.

The Ruler is Jupiter in Pisces. This influence is more than sympathetic; it is a definite benediction, for Jupiter is the planet of Chesed which represents Water in its highest material manifestation, and Pisces brings out the placid qualities of Water.

In the symbol are nine cups perfectly arranged in a square; all are filled and overflowing with Water. It is the most complete and most beneficent aspect of the force of Water.

The Geomantic Figure Laetitia ~ is ruled by Jupiter in Pisces. For its meaning consult the "Handbook of Geomancy" (Equinox Vol I, No.2). Laetitia, Joy, gladness, is one of the best and most powerful of the sixteen figures; for the Solar, Lunar, and Mercurial symbols are, at the best, ambiguous and treacherously ambivalent; those of Venus portend rather relief than positive beneficence; Saturn and Mars are seen at their worst; and even the stable-companion of Laetitia, Acquisitio, has its unpleasant aspects, and even its dangers. But the consonance of Laetitia with this card amounts to little less than an identity; the wine is poured by Ganymede himself, unstinted vintage of

true nectar of the Gods, brimful and running over, an ordered banquet of delight, True Wisdom self-fulfilled in Perfect Happiness.

SATIETY

TEN OF CUPS

This card represents a conflicting element. On the one hand, it receives the influence of the Ten, Malkah the Virgin. The arrangement of the cups is that of the Tree of Life. But, on the other hand, they are themselves unstable. They are tilted; they spill the water from the great Lotus which overhangs the whole system from one into the other.

The work proper to water is complete: and disturbance is due.

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This comes from the influence of Mars in Pisces. Mars is the gross, violent and disruptive force which inevitably attacks every supposed perfection. His energy displays the greatest possible contrast with that of Pisces, which is both peaceful and spiritualized.

ACE OF SWORDS

The Ace of Swords is the primordial Energy of Air, the Essence of the Vau of Tetragrammaton, the integration of the Ruach. Air is the result of the conjunction of Fire and Water; thus it lacks the purity of its superiors in the male hierarchy, Fire, Sol and the Phallus. But for this same reason it is the first card directly to be apprehended by the normal consciousness of Mankind. The errors of such cards as the 7 and 10 of Cups are yet of an Order altogether higher than the apparently much milder 4 of Swords. The study of the subtle and gradual degradation of the planes is excessively difficult.

In nature, the obvious symbol of Air is the Wind "which bloweth whithersoever it listeth". It lacks the concentrated Will of Fire to unite with Water: it has no

corresponding passion for its Twin Element, Earth. There is indeed, a notable passivity in its nature; evidently, it has no self-generated impulse. But, set in motion by its Father and Mother, its power is manifestly terrific. It visibly attacks its objective, as they, being of subtler and more tenuous character, can never do. Its "all-embracing, all-wandering, all-penetrating, all-consuming" qualities have been described by many admirable writers, and its analogies are for the most part patent to quite ordinary observers.

But, it will instantly be asked, what of the status of this Element in the light of other attributions? In the Yetziratic World, is not Air the first element to follow Spirit? Is not Vayu the first emergence of the phenomenal from the arcane obscurity of Akasha? How may one reconcile the doctrine of Mind with the fact that Ruh, or Ruach, actually means Spirit itself? "Achath Ruach Elohirn Chum" (777) means "One is the Spirit (not Air) of the Gods of the Living"? And is not Air, the element attributed to Mercury, also most properly the Breath of Life, the Word, the Logos itself?

The student must be referred to some less raw, cursory, elementary and superficial Treatise than this present bat-eyed, penguin-winged, bluebottle-brained buzzing. Nevertheless, although Air is in no system the lowest, and so cannot claim benefit of clergy from the doctrine that Malkuth automatically resolves into Kether, the following reference seems not wholly to lack either cogency or pertinence.

The Ruach is centred in the airy Sephira, Tiphareth, who is the Son, the first-born of the Father, and the Sun, the first emanation of the creative Phallus. He derives directly from his mother Binah through the Path of Zain, the sublime intuitive sense, so that he partakes absolutely of the nature of Neschamah. From his father, Chokmah, he is informed through the Path of He', the Great Mother, the Star, our Lady Nuit,¹ so that the creative impulse is communicated to him by all possibilities soever. Finally, from Kether,

- the supreme, descends directly upon him, through the Path of Gimel, the High Priestess, the triune light of Initiation. The Three-in-One, the Secret Mother in her polymorphous plenitude; these, these alone, hail him thrice blessed of the Supernals!

The card represents the Sword of the Magus (see Book 4, Part II) crowned with the twenty-two rayed diadem of pure Light. The number refers to the Atu; also $22=2 \times 11$, the Magical manifestation of Chokmah, Wisdom, the Logos. Upon the blade, accordingly, is inscribed the Word of the Law, This Word sends forth a blaze of Light, dispersing the dark clouds of the Mind.

PEACE

TWO OF SWORDS

This card is ruled by Chokmah in the Element of Air. This suit, governing all intellectual manifestations, is always complicated

1 How strikingly this fact confirms the counterchange of IV and XVII, above ~fully expounded: as a huk between Chokmah and Tiphareth, the Emperor would have no great significance, and this exquisite doctrine of the Three Mothers would be lost.

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and disordered. It is subject to change as is no other suit. It represents a general shaking-up, resulting from the conflict of Fire and Water in their marriage; and proceeds, when Earth appears, to crystallization. But the purity and exaltation of Chokmah are such that this card manifests the very best idea possible to the suit. The energy abides above the onslaught of disruption. This comparative calm is emphasized by the celestial attribution: the Moon in Libra.

The Moon is change, but Nature is peaceful; moreover, Libra represents balance; between them, they regulate the energy of the Swords.

In the card appear two swords crossed; they are united by a blue rose with five petals. This rose represents the influence of the Mother, whose harmonizing influence compounds the latent antagonism native to the suit. The Rose emits white rays, producing a geometrical pattern that emphasizes the equilibrium of the symbol.

SORROW

THREE OF SWORDS

Binah, the Great Mother, here rules the realm of Air. This fact involves an extremely difficult doctrine which must be studied at length in *The Vision and the Voice*: Aethyr 14.

Binah is here not the beneficent Mother completing the Trinity with Kether and Chokmah. She represents the darkness of the Great Sea.

This is accentuated by the Celestial Lordship of Saturn in Libra.

This card is dark and heavy; it is, so to speak, the womb of Chaos. There is an intense lurking passion to create, but its children are monsters. This may mean the supreme transcendence of the natural order. Secrecy is here, and Perversion.

The symbol represents the great Sword of the Magician, point uppermost; it cuts the junction of two short curved swords. The

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impact has destroyed the rose. In the background, storm broods under implacable night.

TRUCE

FOUR OF SWORDS

The number Four, Chesed, is here manifested in the realm of the Intellect. Chesed refers to Jupiter who rules in Libra in this decanate. The sum of these symbols is therefore without opposition; hence the card proclaims the idea of authority in the intellectual world. It is the establishment of dogma, and law concerning it. It represents a refuge from mental chaos, chosen in an arbitrary manner. It argues for convention.

The hilts of the four Swords are at the corner of a St. Andrew's cross. Their shape suggests fixation and rigidity. Their points are sheathed---in a rather large rose of forty-nine petals representing social harmony. Here, too, is compromise.

Minds too indolent or too cowardly to think out their own problems hail joyfully this policy of appeasement. As always, the Four is the term; as in this case there is no true justification for repose, its disturbance by the Five holds no promise of advance; its static shams go pell-mell into the melting-pot; the issue

is mere mess, usually signaled by foetid stench. But it has to be done!

DEFEAT

FIVE OF SWORDS

Geburah, as always, produces disruption; but as Venus here rules Aquarius, weakness rather than excess of strength seems the cause of disaster. The intellect has been enfeebled by sentiment. The defeat is due to pacifism. Treachery also may be implied.

The hilts of the swords form the inverted pentagram, always a symbol of somewhat sinister tendency. Here matters are even worse; none of the hilts resembles any of the others, and their blades are

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crooked or broken. They give the impression of drooping; only the lowest of the swords points upwards, and this is the least effective of the weapons. The rose of the previous card has been altogether disintegrated.

The historian is happy to observe two perfect illustrations of the mode of this card and the last in the birth of the Aeon of (1) Osiris, (2) Horus. He will note the decay of such Virtue as characterized Sparta and Rome, ending in the establishment of the Pax Romana. As Virtue declined, corruption disintegrated the Empire from within. Epicene cults, such as those of Dionysus (in its degraded form), of Attis, of Adonis, of Cybele, the false Demeter and the prostituted Isis, replaced the sterner rites of the true Solar- Phallic gods; until finally (the masters having lost the respect, and so the control, of the plebs, native and alien) the lowest of all the slave-cults, dressed up in the fables of the vilest of the parasitic races, swept over the known world, and drenched it in foul darkness for five hundred years. He will delight to draw close parallels with the cognate phenomena displayed before the present generation.

SCIENCE

SIX OF SWORDS

Tiphareth shows the full establishment and balance of the idea of the suit. This is particularly the case with this card, as the intellect itself is also referred to the number Six. Mercury, in Aquarius, represents the celestial Energy influencing the Kerub of the Man, thus showing intelligence and humanity.

But there is much more than this in the symbol. The perfect balance of all mental and moral faculties, hardly won, and almost impossible to hold in an ever-changing world, declares the idea of Science in its fullest interpretation.

The hilts of the Swords, which are very ornamental, are in the form of the hexagram. Their points touch the outer petals of a red rose upon a golden cross of six squares, thus showing the Rosy Cross as the central secret of scientific truth.

FUTILITY

SEVEN OF SWORDS

Netzach, in the suit of Swords, does not represent such catastrophe as in the other suits, for Netzach, the Sephira of Venus, means victory. There is, therefore, a modifying influence; and this is accentuated by the celestial rule of the Moon in Aquarius.

The intellectual wreckage of the card is thus not so vehement as in the Five. There is vacillation, a wish to compromise, a certain toleration. But, in certain circumstances, the results may be more disastrous than ever. This naturally depends upon the success of the policy. This is always in doubt as long as there exist violent, uncompromising forces which take it as a natural prey.

This card, like the Four, suggests the policy of appeasement.

The symbol shows six Swords with their hilts in crescent formation. Their points meet below the centre of the card, impinging upon a blade of a much larger up-thrusting sword, as if there were a contest between the many feeble and the one strong. He strives in vain.

INTERFERENCE

EIGHT OF SWORDS

The number Eight, Hod, here signifies lack of persistence in matters of the intellect and of contest. Good fortune, however, attends even these weakened efforts, thanks to the influence of Jupiter in Gemini, ruling the Decan. Yet the Will is constantly thwarted by accidental interference.

The centre of the card is occupied by two long Swords pointed downward. These are crossed by six small swords, three on each side. They remind one of weapons peculiar to their countries or their cults; we see here the Kriss, the Kukri, the Scramasax, the Dagger, the Machete and the Yataghan.

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CRUELTY

NINE OF SWORDS

The number Nine, Yesod, brings back the Energy to the central pillar of the Tree of Life. The previous disorder is now rectified.

But the general idea of the suit has been constantly degenerating. The Swords no longer represent pure intellect so much as the automatic stirring of heartless passions. Consciousness has fallen into a realm unenlightened by reason. This is the world of the unconscious primitive instincts, of the psychopath, of the fanatic.

The celestial ruler is Mars in Gemini, crude rage of hunger operating without restraint; although its form is intellectual, it is the temper of the inquisitor.

The symbol shows nine swords of varying lengths, all striking downwards to a point. They are jagged and rusty. Poison and blood drip from their blades.

There is, however, a way of dealing with this card: the way of passive resistance, resignation, the acceptance of martyrdom.

Nor is an alien formula that of implacable revenge.

RUIN

TEN OF SWORDS

The number Ten, Malkuth, as always, represents the culmination of the unmitigated energy of the idea. It shows reason run mad, ramshackle riot of soulless mechanism; it represents the logic of lunatics and (for the most part) of philosophers. It is reason divorced from reality.

The card is also ruled by the Sun in Gemini, but the mercurial airy quality of the Sign serves to disperse his rays; this card shows the disruption and disorder of harmonious and stable energy.

The hilts of the Swords occupy the positions of the Sephiroth, but the points One to Five and Seven to Nine touch and shatter the central Sword (six) which represents the Sun, the Heart, the child

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of Chokmah and Binah. The tenth Sword is also in splinters. It is the ruin of the Intellect, and even of all mental and moral qualities.

In the Yi King, Sol in Gemini is the virtue of the 43rd Hexa gram, Kwai, the Watery modification of the Phallus; also, by the interlacing interpretation, the harmony of these two same Trigrams.

The signification is perfectly harmonious with that of the Ten of sworas. It represents the damping down of the Creative impulse, weakness, corruption, or mirage affecting that principle itself. But, viewing the Hexagram as a weapon or method of procedure, it counsels the ruler to purge the state of unworthy officers. Curiously, the invention of written characters to replace knotted strings is ascribed among Chinese scholars to the use of this hexagram by the sages. Gemini is ruled by Thoth; 10 is the key of the Naples Arrange ment; and Apollo (Sol) is the patron of literature and the arts: so his suggestion might appear at least no less suitable to the Qabalistic correspondences than to their double emphasis on Water and the Sun.

Apart from this, however, the parallelism is complete.

ACE OF DISKS

The Ace of Disks pictures the entry of that type of Energy which is called Earth. It is here proper to insist a little strongly upon one of the essential theoretical theses which have inflamed the constitution of this present pack of Tarot cards; for this feature is significant, and distinguishes it from the numerous crude efforts of uninitiates to put themselves forward as adepts. The grotesque barber Alliette, the obscurely perverse Wirth, the poseur-fumiste P~adan, down to the verbose ignorance of such Autolycus-quacks as Raffalovitch and Ouspensky; none of these or their kin have done more than "play the sedulous ape" to the conventional Mediaeval designs. (Their luck was out: the Tarot is a razor!) Eliphaz Levi was a master-scholar, and knew the true attributions; but his grade in the Great White Brotherhood was only 60~50 (Adeptus Major); and he had no instructed foresight of the New Aeon. He did indeed hope to find a Messiah in Napoleon III; but of the complete spiritual upheaval which accompanies the Proclamation of a new Magical

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Formula he had no glimpse; no, not though he had Maistre Alcofribas Nasier to guide him!¹

Dr. Ge'rard Encausse, "Papus", who followed Eliphaz Levi, felt himself even more closely bound by his Oath of Secrecy, so that his dealings with the Tarot are worthless; and that although he was Grand Master of the O.T.O. in France, and Grand Hierophant 97° of the Rite of Memphis on the death of John Yarker.

These historical data are necessary to explain why all previous packs are of little more than archaeological interest; for the New Aeon demanded a new system of symbolism. Thus, in particular, the old conception of the Earth as a passive, immobile, even dead, even "evil" element, had to go. It was imperative to restore the King-Scale colour attribution to that of the Aeon of Isis, Emerald Green, as was understood by the Egyptian Hierophants. This green is, however, not the original vegetable green of Isis, but the new green of spring following the resurrection of Osiris as Horus. Nor are the Disks any more to be considered as Coins; the Disk is a whirling emblem. Naturally so; since it is now known that every Star, every true Planet, is a whirling sphere. The Atom, again, is no more the hard, intractable, dead Particle of Dalton, but a system of whirling forces, comparable to the Solar hierarchy itself.

This thesis dovetails perfectly with the new Doctrine of Tetragrammaton, where the Earthy component, He' final, the Daughter, is set upon the Throne of the Mother, to awaken the Eld of the All- Father. The NAME itself, accordingly,

is no longer a fixed symbol, emblem of extension and limit, but a continuously revolving sphere; in the words of Zoroaster, "rebounding, whirling forth, crying aloud".

It has been the custom of publishers or designers of packs to set their personal seal upon the Ace of Disks, for grammatical reasons not unconnected with the perhaps arbitrary differentiation

¹See The Grands Annales ou croniques Tresveritables des filz. Roy des Dipsodes.

1542. Book I, Chapter LVIII, where is given not only a remarkable description of the social conditions of the twentieth century e.v., but even, in the last line of the Prophetic Riddle, a clear indication of the Magical Motto of the Adept chosen by the Masters to announce this Formula-this Word, openly given in the name of the Abbey itself. But, as so often is the case, it was too simple and straightforward to be seen!

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in the Latin Language between the pronouns "meum" and "tuum". Saith not the Bard?

"Steal not this Book for fear of shame!
The Ace of Disks-the Author's name.
The Ace of Swords-thy corpse shall look
Like Agag's did, in Samuel's book.
The Ace of Cups-drink thou no less
Than Brinvilliers the Marchioness!
The Ace of Wands-thy death be reckoned
Like that of good King Edward Second!

The central symbol of the Ace of Disks is consequently the personal Hieroglyph of "the chosen priest and apostle of infinite space", "the prince-priest the Beast". (Liber AL. 1.15.)

This is to be compared with the Sigillum Sanctum of the Order of A..A..

In the centre of all is yet another form of Tetragrammaton, the Phallus, showing Sol and Luna, with the number 666 duly inscribed, as if to equilibrate, to fit into the Vesica, with the seven sevens adding

to 156 (BABALON2+1+2+1+30+70+50=(7+7)+ 7 + 77 + 77=156) as the Magick Square of 6 adds to 666 (.,i-2= TO ME~A ~HPION 300 + 70 + 40 + 5 + 3 + 1 + 9 +

8 + '00 + 10 + 70 + 50=t~'~~ 400 + 200 + '0 + 6 + 50). Should one choose to interpret the vertical line above 666 as I, and add it, the number of the Scarlet Woman, 667, appears. (667 = H KOKKINH FYNH=8 + 20 + 70 + 20 + 20 + 10 + 50 + 8 + 3 + 400 + 50+ 8.) This cipher is enclosed in a Heptagram, as manifestly needful; and this figure again in interlaced Pentagons whose sides are extended, so forming a Wheel of 10 spokes whose boundary is a Decagon; and this again within a circular band, upon which is inscribed in full the name TO ME~A eHPION, of 12 (6 x 2) letters.

About this whirling Disk are its six Wings; the entire symbol is not only a glyph of Earth as understood in this New Aeon of Horus, but of the number 6, the number of the Sun. This card is thus an affirmation of the identity of Sol and Terra-and that will be best

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understood by those who have punctually practised Liber Resh for the necessary number of years, preferably in such Hermitages as those of the Sahara Desert, where the Sun and the Earth can soon be instinctively recognized as living Beings, one's constant companions in a Universe of Pure Joy.

CHANGE

TWO OF DISKS

The number Two, Chokmah, here rules in the suit pertaining to Earth. It shows the type of Energy appropriate to Two, in its most fixed form. According to the doctrine that Change is the support of stability, the card is called Change.

Its celestial rulers are Jupiter and Capricornus; and these symbols are most inharmonious, so that in practical matters the good fortune of Jupiter is very limited. Their influence on the card is not great. Yet, Jupiter being himself the Wheel (Atu X), he emphasizes that idea.

The card represents two Pantacles, one above the other; they are the Chinese symbols of the Yang and Yin duplicated as in the Hsiang. One wheel is dextro- and the other laevo-rotatory. They thus represent the harmonious interplay of the Four Elements in constant movement. One may in fact consider the card as

the picture of the complete manifested Universe, in respect of its dynamics.

About them is entwined a green Serpent (see Liber 65, chapter iii, verses 17-20). His tail is in his mouth. He forms the figure Eight, the symbol of the Infinite, the equation $0=2$.

WORK

THREE OF DISKS

The influence of Binah in the sphere of Earth shows the material establishment of the idea of the Universe, the determination of its

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basic form. It is ruled by Mars in Capricornus; he is exalted in that Sign, and therefore at his best. His energy is constructive, like that of the builder or engineer. The card represents a pyramid viewed from above the apex. The base is formed by three wheels-Mercury, Sulphur, and Salt; Sattvas, Rajas, and Tamas in the Hindu system; Aleph, Shin, and Mem-Air, Fire, and Water-the three Mother letters of the Hebrew alphabet.

This pyramid is situated in the great Sea of Binah in the Night of Time, but the sea is solidified; hence the colours of the background are mottled, a cold thin dark grey with a pattern of indigo and green. The sides of the pyramid have a strong reddish tint, showing the influence of Mars.

POWER

FOUR OF DISKS

The Four, Chesed, shows the establishment of the Universe in three dimensions, that is, below the Abyss. The generating idea is exhibited in its full material sense. The card is ruled by the Sun in Capricornus, the Sign in which he is reborn. The disks are very large and solid; the suggestion of the card is that of a fortress. This represents Law and Order, maintained by constant

authority and vigilance. The disks themselves are square; revolution is very opposite to the card; and they contain the signs of the Four Elements. For all that, they revolve; defence is valid only when violently active. So far as it appears stationary, it is the "dead centre" of the engineer; and Capricornus is the point at which the Sun "turns again Northward". The background is of deep azure, flecked yellow, suggesting a moat; but beyond this is a pattern of green and indigo to represent the guarded fields whose security is assured by the fortress. In the Yi King, Sol in Capricornus is represented by the Second Hexagram, Khwan, which is the Female Principle. Compare the English word Queen, Anglo-Saxon Cwen, old Mercian Kwoen. Cognate are Icelandic Kvan, Gothic Kwens, woman. The Indo-

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Germanic type is g (w)eni and the Sanskrit root GwEN. Note also Cwm, coombe, and agnate words, meaning an enclosed valley, usually with water running from it. Womb---possibly a softened form?

Compare also the innumerable words, derived from the root Gas, Which imply an enclosed and fortified space. Case, castle, chest, cyst, chaste, incest and so on.

The primary radicle in all this class of words is the guttural. Observe the Hebrew attributions: Gimel, the moon; Cheth, Cancer, the house of the moon; Kaph, the Wheel; Qoph, the Moon, XVIII, Guttur, the throat. Sounds so made suggest the other throat; one is the channel of respiration and nutrition, the other of reproduction and elimination.

WORRY

FIVE OF DISKS

The Number Five, Geburah, in the suit of Earth, shows the disruption of the Elements, just as in the other suits. This is emphasized by the rule of Mercury in Taurus, types of energy which are opposed. It needs a very powerful Mercury to upset Taurus; so the natural meaning is Intelligence applied to Labour.

The symbol represents five disks in the form of the inverted Pentagram, instability in the very foundations of Matter. The effect is that of an earthquake. They are, however, representative of the five Tatvas; these hold together, on a very low plane, an organism which would otherwise disrupt completely. The background is an angry, ugly red with yellow markings. The

general effect is one of intense strain; yet the symbol implies long-continued inaction.

SIX OF DISKS

The Number Six, Tiphareth, as before, represents the full harmonious establishment of the Energy of the Element. The

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Moon in Taurus rules the card; and this, while increasing the approach to perfection (for the Moon is exalted in Taurus and therefore in her highest form) marks that the condition is transient.

The disks are arranged in the form of the Hexagram, which is shown in skeleton. In the centre blushes and glows the light rose- madder of dawn, and without are three concentric circles, golden yellow, salmon-pink, and amber. These colours show Tiphareth fully realized on Earth; it reaffirms in form what was mathematically set forth in describing the Ace.

The planets are arranged in accordance with their usual attribution; but they are only shown as disks irradiated by the Sun in their centre.

This Sun is idolized as the Rose and Cross; the Rose has forty- nine petals, the interplay of the Seven with the Seven.

FAILURE

SEVEN OF DISKS

The number Seven, Netzach, has its customary enfeebling effect, and this is made worse by the influence of Saturn in Taurus. The disks are arranged in the shape of the geomantic figure Rubeus, the most ugly and menacing of the Sixteen. (See Five of Cups.) The atmosphere of the card is that of Blight. On the background, which represents vegetation and cultivation, everything is spoiled. The four colours of Netzach appear, but they are blotched with angry indigo and reddish orange. The disks themselves are the leaden disks of Saturn. They suggest bad money.

PRUDENCE

EIGHT OF DISKS

The number Eight, Hod, is very helpful in this card, because it represents Mercury in his most spiritual aspect, and he both rules

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and is exalted in the sign of Virgo, which belongs to the Decan, and is governed by the Sun. It signifies intelligence lovingly applied to material matters, especially those of the agriculturalist, the artificer and the engineer.

One might suggest that this card marks the turn of the tide. The seven of Disks is in one sense the fullest possible establishment of Matter—compare Atu XV—the lowest fallen and therefore the highest exalted. These last three cards seem to prepare the explosion which will renew the whole Cycle. Note that Virgo is Yod, the secret seed of Life, and also the Virgin Earth awaiting the Phallic Plough.

The interest of this card is the interest of the common people. The rulership of the Sun in Virgo suggests also birth. The disks are arranged in the form of the geomantic figure Populus. These disks may be represented as the flowers or fruits of a great tree, its solid roots in fertile land.

In the Yi King, Sol in Virgo is represented by the 33rd Hexa gram, Thun, "Big Air". It means "retiring"; and the commentary indicates how best to make use of that manoeuvre. This is congruous enough with the essence of Virgo, the secret withdrawing of Energy into the fallow Earth. Populus, moreover, is the Moon retiring from manifestation to her conjunction with the Sun.

GAIN

NINE OF DISKS

The number Nine, Yesod, inevitably brings back the balance of Force in fulfilment. The card is ruled by Venus in Virgo. It shows good luck attending material affairs, favour and popularity.

The disks are arranged as an equilateral triangle of three, apex upwards, close together; and, surrounded at some distance by a ring, six larger disks in the

form of a hexagon. This signifies the multiplication of the original established Word-by the mingling of "good luck and good management". The three central disks are of the magical pattern as in earlier cards; but the others, since the

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descent into matter implies the gradual exhaustion of the original whirling energy, now take on the form of coins. These may be marked with the magical images of the appropriate planets.

As a general remark, one may say that the multiplication of a symbol of Energy always tends to degrade its essential meaning, as well as to complicate it.

WEALTH

TEN OF DISKS

The number Ten, Malkuth, as always, represents the final issue of the Energy. Here is great and final solidification. The

k fqrce is completely expended and results in death. Mercury rules this card in Virgo; and this may imply that the acquired wealth, being inert, will be dissipated unless put to further use by devoting its power to objects other than mere accumulation.

The disks, or (as they have now become) coins, are arranged on the Tree of Life, but the Tenth coin is much larger than the rest; the image indicates the futility of material gain.

These disks are inscribed with various symbols of mercurial character, except that the coin in the place of Hod (Mercury) on the Tree is marked with the cipher of the Sun. This indicates the only possibility of issue from the impasse produced by the exhaustion of all the elemental forces. At the end of matter must be complete stagnation, were it not that in it is always inherent the Will of the Father, the Great Architect, the Great Arithmetician, the Great Geometer. In this case, then, Mercury will represent the Logos, the Word, the Will, the Wisdom, the Eternal Son, and Virgo the Virgin, in every implication of that symbol. This card is in fact a hieroglyph of the cycle of regeneration.

Among the Geomantic figures, Mercury in Virgo is Conjunctio

.000 The meaning, conjunction, is shown plainly by the attraction of the descending (female) Triangle, the cipher of the Yoni, to the ascending (male) Triangle, that of the Lingam. This union com-

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pleted, they appear interlaced, forming g:: the figure of Capricornus, the Sign in which the Sun finds his rebirth. It is the holy Hexagram, the symbol of the uniting of the Macrocosm and the Microcosm, the accomplishment of the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness. Sic sit vobis!

INVOCATION

(An Oath written during the Dawn-Meditation)

Aiwaz! confirm my troth with Thee! my will inspire
 With secret sperm of subtle, free, creating Fire!
 Mould thou my very flesh as Thine, renew my birth
 In childhood merry as divine, enchanted Earth!
 Dissolve my rapture in Thine own, a sacred slaughter
 Whereby to capture and atone the Soul of Water!
 Fill thou my mind with gleaming Thought intense and rare
 To One refined, outfiung to Naught, the Word of Air!
 Most, bridal bound, my quintessential Form thus freeing
 From self, be found one Selfhood blent in Spirit-Being.

THE ATU: MNEMONICS

- a Truth, laughter, lust: Wine's Holy Fool! Veil rent,
 Lewd madness is sublime enlightenment.
- b The Word of Wisdom weaves the web of lies,
 Weds irreducible Infinities.
- g Mother, moon-maiden, playmate, bride of Pan;
 God's Angel-Minister to every man.

- d** Beauty, display thine Empire! Truth above
Thought's reach: the wholeness of the world is Love.
- x** Sire and inceptor, Emperor and King
Of all things mortal, hail Him lord of Spring!
- w** Wisdom to each apportioned to his want
By modes of Light, shed forth, great Hierophant!
- z** To each his Understanding sooth discovers
Wordless: your mode, immortal Twins and Lovers!
- j** Behold, the Chariot! Through the water floods
The Sangraal, life and rapture, Wine's and Blood's!
- f** The Lion-Serpent begets Gods! Thy throne
The rampant Beast, our Lady Babalon!
- y** Most secret seed of all Life's serpent plan,
Virgin, the Hermit goes, dumb Guardian.
- k** Sped by its energies triune, the Wheel
Of Fortune spins: its Axle's immobile.
- l** Adjustment! Rhythm writhes through every act.
Wild is the dance; its balance is exact.
- m** In Mother-Deepes of Ocean the God-Man
Hangs, Lamp of the Abyss Aeonian.
- n** Eagle, and Snake, and Scorpion! The Dance
Of Death whirls Life from Trance to Trance to Trance.
- s** O Solve, coagula! By V.I.T.R.I.O.L. shewn,
The Tincture, the Elixir, and the Stone.
- u** Io Πᾶν! upon the summits the God-goat
Leaps in wild lust of ecstasy afloat.
- p** Bellona, scream! Unhood the Hawks! The roar
Of Universes crashing into War!
- h** Nuit, our Lady of the Stars! Event
Is all Thy play, sublime Experiment!

q Witch-moon, upon thy beck of blood afloat
The Midnight Beetle's brave prophetic Boat!

r The Sun, our Father! Soul of Life and Light,
Love and play freely, sacred in Thy sight!

c Nuit, Hadit, Ra-Hoor-Khuit! The Aeon
Of the Twin Child! Exult, o Empyrean!

t Naught becomes All to realise the span
Of naught, O perfect Universe of Pan.

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THE BOOK OF THOTH (Egyptian Tarot)
by THE MASTER THERION (Aleister Crowley)

Appendix A

THE BEHAVIOUR OF THE TAROT

It being now established, at the conclusion of the Essay, that the cards of the Tarot are living individuals, it is proper to consider the relations which obtain between them and the student.

Consider the analogy of a debutante at her coming-out ball. She is introduced to seventy-eight grown people. Assuming her to be a particularly intelligent girl, with a very high social education, she may know all about the position and general characteristics of these people. This, however, will not imply real knowledge of any one of them; she will have no means of saying how any one will react to her. At most, she can know only a few facts from which deductions may be made. It is unlikely, for example, that the V.C. will hide in a cellar if somebody thinks that there is a burglar in the house. It is improbable that the Bishop will indulge in the more blatant types of blasphemy.

The position of the student of the Tarot is very similar. In this essay, and in these designs, is given an analysis of the general character of each card; but he cannot reach any true appreciation of them without observing their behaviour over a long period; he can only come to an understanding of the Tarot through experience. It will not be sufficient for him to intensify his studies of the cards as objective things; he must use them; he must live with them. They, too, must live with him. A card is not isolated from its fellows. The reactions of the cards, their interplay with each other, must be built into the very life of the student.

Then how is he to use them? How is he to blend their life with his? The ideal way is that of contemplation. But this involves initiation of such high degree that it is impossible to describe the method in this place. Nor is it either attractive or suitable to most people. The practical every-day commonplace way is divination.

The traditional technical method of divination by the Tarot here follows: It is taken from *The Equinox*, Vol I, No.8, and its publication is authorized by Frater O. M. Adeptus Exemptus.

I. THE SIGNIFICATOR.

Choose a card to represent the Querent, using your knowledge

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or judgment of his character rather than dwelling on his physical characteristics.

2. Take the cards in your left hand. In the right hand hold the wand over them, and say: I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.

3. Hand the cards to Querent, and bid him think of the question attentively, and cut.

4. Take the cards as cut and hold as for dealing.

First Operation

This shows the situation of the Querent at the time when he consults you.

1. The pack being in front of you, cut, and place the top half to the left.

2. Cut each pack again to the left.

3. These four stacks represent I H V H, from right to left.

4. Find the Significator. If it be in the Yod pack, the question refers to work, business, etc.; if in the He' pack, to love, marriage, or pleasure; if in the Vau pack, to trouble, loss, scandal, quarrelling, etc.; if in the He' final pack, to money, goods, and such purely material matters.

5. Tell the Querent what he has come for: if wrong, abandon the divination.

6. If right, spread out the pack containing the Significator, face upwards. Count the cards from him, in the direction in which he faces. The counting should include the card from which you count. For Knights, Queens and Princes, count 4.

For Princesses, count 7.

For Aces, count 11.

For small cards, count according to the number.

For trumps, count 3 for the elemental trumps; 9 for the planetary trumps; 12 for the Zodiacal trumps.

Make a "story" of these cards. This story is that of the beginning of the affair.

7. Pair the cards on either side of the Significator, then those outside them, and so on. Make another "story", which should fill in the details omitted in the first.

8. If this story is not quite accurate, do not be discouraged. Perhaps the Querent himself does not know everything. But the main lines ought to be laid down firmly, with correctness, or the divination should be abandoned.

Second Operation

DEVELOPMENT OF THE QUESTION

1. Shuffle, invoke suitably, and let Querent cut as before.
2. Deal cards into twelve stacks, for the twelve astrological houses of heaven.
3. Make up your mind in which stack you ought to find the Significator, e.g. in the seventh house if the question concerns marriage, and so on.
4. Examine this chosen stack. If the Significator is not

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there, try some cognate house. On a second failure, abandon the divination.

5. Read the stack, counting and pairing as before.

Third operation

FURTHER DEVELOPMENT OF THE QUESTION

1. Shuffle, etc., as before.
2. Deal cards into twelve stacks for the twelve signs of the Zodiac.
3. Divine the proper stacks and proceed as before.

Fourth Operation

PENULTIMATE ASPECTS OF THE QUESTION

1. Shuffle, etc., as before.
2. Find the Significator: set him upon the table; let the thirty- six cards following form a ring round him.
3. Count and pair as before.

(Note that the Nature of each Decan is shown by the small card attributed to it, and by the symbols given in Liber DCCLXXVII, cols. 149-151.)

Fifth Operation

FINAL RESULT

1. Shuffle, ec., as before.
2. Deal into ten packs in the form of the Tree of Life.
3. Make up your mind where the Significator should be, as before; but failure does not here necessarily imply that the divination has gone astray.
4. Count and pair as before.

(Note that one cannot tell at what part of the divination the present time occurs. Usually Op. I seems to indicate the past history of the question; but not always so. Experience will teach. Some times a new current of high help may show the moment of consulta tion.

I may add that in material matters this method is extremely valuable. I have been able to work out the most complex problems in minute detail. O. M.)."

It is quite impossible to obtain satisfactory results from this or any other system of divination unless the Art is perfectly required. It is the most sensitive, difficult and perilous branch of Magick. The necessary conditions, with a comprehensive comparative review of all important methods in use, are fully described and discussed in "Magick", Chapter XVII.

The abuse of divination has been responsible, more than any other cause, for the discredit into which the whole subject of Magick had fallen when the

Master Therion undertook the task of its re habilitation. Those who neglect his warnings, and profane the Sanctuary of Transcendental Art, have no other than themselves to blame for the formidable and irremediable disasters which infallibly will destroy them. Prospero is Shakespeare's reply to Dr. Faustus.

GENERAL CHARACTERS OF THE TRUMPS AS THEY APPEAR IN USE

KNOW NAUGHT!

ALL WAYS ARE LAWFUL TO INNOCENCE.

PURE FOLLY IS THE KEY TO INITIATION.

SILENCE BREAKS INTO RAPTURE.

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BE NEITHER MAN NOR WOMAN, BUT BOTH IN ONE.

BE SILENT, BABE IN THE EGG OF BLUE, THAT THOU

MAYEST GROW TO BEAR THE LANCE AND GRAAL!

WANDER ALONE, AND SING! IN THE KING'S PALACE

HIS DAUGHTER AWAITS THEE.

In spiritual matters, the Fool means idea, thought, spirituality, that which endeavours to transcend earth.

In material matters, it may, if badly dignified, mean folly, eccentricity, or even mania.

But the essential of this card is that it represents an original, subtle, sudden impulse or impact, coming from a completely strange quarter.

All such impulses are right, if rightly received; and the good or ill interpretation of the card depends entirely on the right attitude of the Querent.

I

*The True Self is the meaning of the True Will:
know Thyself through Thy Way.
Calculate well the Formula of Thy Way.
Create freely; absorb joyously; divide intently;
consolidate completely.
Work thou, Omnipotent, Omniscient, Ontni present,
in and for Eternity.*

Skill, wisdom, adroitness, elasticity, craft, cunning, deceit, theft. Sometimes occult wisdom or power, sometimes a quick impulse, a brain-wave". It may imply messages, business transactions, the interference of learning or intelligence with the matter in hand.

II

*Purity is to live only to the Highest; and the
Highest is All; be thou as Artemis to Pan.
Read thou in the Book of the Law, and break
through the veil of the Virgin.*

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Pure, exalted and gracious influence enters the matter. Hence, change, alternation, increase and decrease, fluctuation. There is, however, a liability to be led away by enthusiasm; one may become "moon-struck" unless careful balance is maintained.

III

*This is the Harmony of the Universe, that
Love
unites the Will to create with the
Understanding
of that Creation: understand thou thine
own
Will.
Love and let love. Rejoice in every shape
of love,
and get thy rapture and thy nourishment
thereof*

Love, beauty, happiness, pleasure, success,
completion,
good fortune, graciousness, elegance, luxury,
idleness, dissipation
debauchery, friendship, gentleness, delight.

IV

*Pour water on thyself thus
shalt thou be
a Fountain to the Universe.
Find thou thyself in every
Star.
Achieve thou every
possibility.*

War, conquest, victory, strife, ambition, originality,
over-
weening confidence and megalomania,
quarrelsomeness, energy,
vigour, stubbornness, impracticability, rashness, ill-
temper.

V

*Offer thyself Virgin to the Knowledge and Con-
versation of thine Holy Guardian Angel. All
else is a snare.
Be thou athlete with the eight limbs of Yoga: for
without these thou are not disciplined for any
fight.*

Stubborn strength, toil, endurance, placidity, manifestation,
explanation, teaching, goodness of heart, help from
superiors,
patience, organization, peace.

VI

*The Oracle of the Gods is the Child-
Voice of Love
in Thine own Soul; hear thou it.
Heed not the Siren-Voice of Sense, or the
Phantom-
Voice of Reason: rest in Simplicity, and
listen to
the Silence.*

Openness to inspiration, intuition, intelligence,
second sight,
childishness, frivolity, thoughtfulness divorced from
practical con-
sideration, indecision, self-contradiction, union in a
shallow degree
with others, instability, contradiction, triviality, the
"high-brow".

VII

*The Issue of the Vulture, Two-in-One, conveyed;
this is the Chariot of Power.
TRINC: the last oracle.*

Triumph, victory, hope, memory, digestion, violence in main-
taining traditional ideas, the "die-hard", ruthlessness, lust of
destruction, obedience, faithfulness, authority under authority.

VIII

*Balance against each thought its exact
opposite.
For the Marriage of these is the
Annihilation of
Illusion.*

Justice, or rather *justesse*, the act of adjustment, suspension of all action
pending decision; in material matters, may refer to law suits or prosecutions.
Socially, marriage or marriage agreements; politically, treaties.

IX

Wander alone; bearing the Light and thy Staff.

And be the Light so bright that no man seeth thee.

Be not moved by aught without or within: keep Silence in all ways.

Illumination from within, secret impulse from within; practical plans derived accordingly. Retirement from participation in current events.

X

Follow thy Fortune, careless where it lead thee.

The axle moveth not: attain thou that.

Change of fortune. (This generally means good fortune because the fact of consultation implies anxiety or discontent.)

XI

*Mitigate Energy with Love;
but let Love devour
all things.*

*Worship the name _____,
foursquare, mystic,
wonderful, and the name of
His House 418.*

Courage, strength, energy and action, *une grande passion*; resort to magick, the use of magical power.

XII

Let not the waters whereon thou journeyest wet thee. And, being come to shore, plant thou the Vine and rejoice without shame.

Enforced sacrifice, punishment, loss, fatal or voluntary, suffering, defeat, failure, death.

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XIII

*The Universe is Change;
every Change is the
effect of an Act of Love; all
Acts of Love
contain Pure Joy. Die daily.
Death is the apex of one
curve of the snake Life:
behold all Opposites as
necessary complements,
and rejoice.*

Transformation, change, voluntary or involuntary, in either case logical development of existing conditions, yet perhaps sudden and unexpected. Apparent death or destruction, but such interpretation is illusion.

XIV

*Pour thine all freely from the Vase in thy right hand,
and lose no drop. Hath not thy left hand
a vase?
Transmute all wholly into the Image of thy Will,
bringing each to its true token of Perfection.
Dissolve the Pearl in the Wine-cup; drink, and
make manifest the Virtue of that Pearl.*

Combination of forces, realization, action based on accurate

calculation; the way of escape, success after elaborate manoeuvres.

XV

*With thy right Eye create all for thyself, and with the left
accept all that be created otherwise.*

Blind impulse, irresistibly strong and unscrupulous, ambition,
temptation, obsession, secret plan about to be executed; hard work,
obstinacy, rigidity, aching discontent, endurance.

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XVI

*Break down the fortress of thine Individual
Self, that thy Truth may spring free from the
ruins.*

Quarrel, combat, danger, ruin, destruction of plans, sudden
death, escape from prison.

XVII

*Use all thine energy to rule thy thought: burn
up thy thought as the Phoenix.*

Hope, unexpected help, clearness of vision,
realization of possibilities, spifitual insight, with bad
aspects, error of judgment, dreaminess,
disappointment.

XVIII

*Let the Illusion
of the World
pass over thee,
unheeded,
as thou goest
from the*

*Midnight to
the Morning.*

Illusion, deception, bewilderment, hysteria, even
madness,
dreaminess, falsehood, error, crisis, "the darkest hour
before the
dawn", the brink of important change.

XIX

*Give forth thy light to all without doubt;
the clouds and shadows are no matter for thee.
Make Speech and Silence, Energy and Stillness,
twin forms of thy play.*

Glory, gain, riches, triumph, pleasure, frankness,
truth, shame-
lessness, arrogance, vanity, manifestation, recovery
from sickness,
but sometimes sudden death.

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XX

*Be every Act an Act of Love and Worship.
Be every Act the Fiat of a God.
Be every Act a Source of radiant Glory.*

Final decision in respect of the past, new current in respect of the future;
always represents the taking of a definite step.

XXI

*Treat time and all conditions of Event as Servants
of thy Will, appointed to present the Universe to
thee in the form of thy Plan.*

And: blessing and worship to the prophet of the lovely Star.

The matter of the question itself, synthesis, the end of the matter, may mean delay, opposition, obstinacy, inertia, patience, perseverance, persistent stubbornness in difficulty. The crystallization of the whole matter involved.

[PREVIOUS SECTION---SMALL CARDS](#)

[NEXT SECTION APPENDIX B--CORRESPONDENCES](#)

[TOP OF THIS SECTION](#)

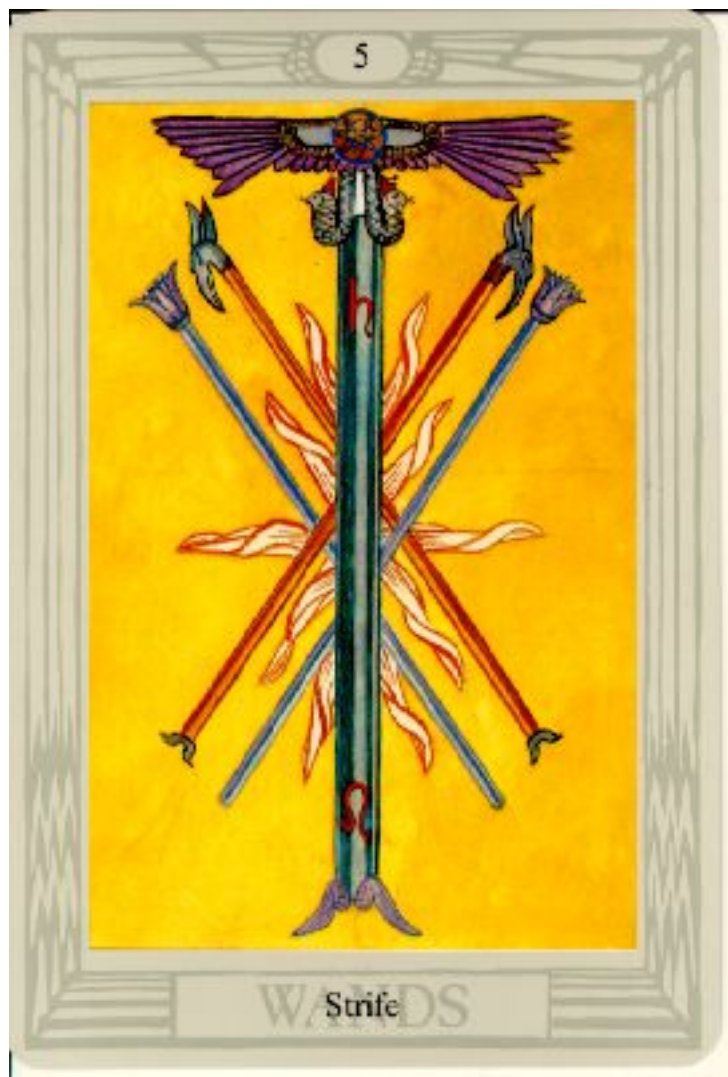
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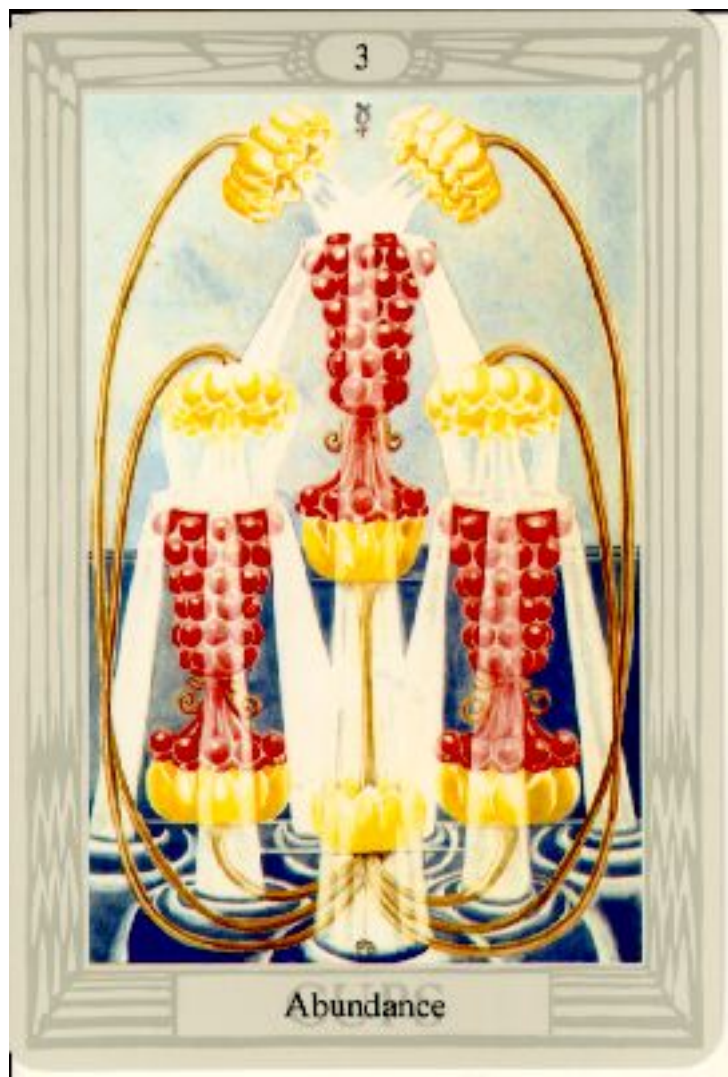








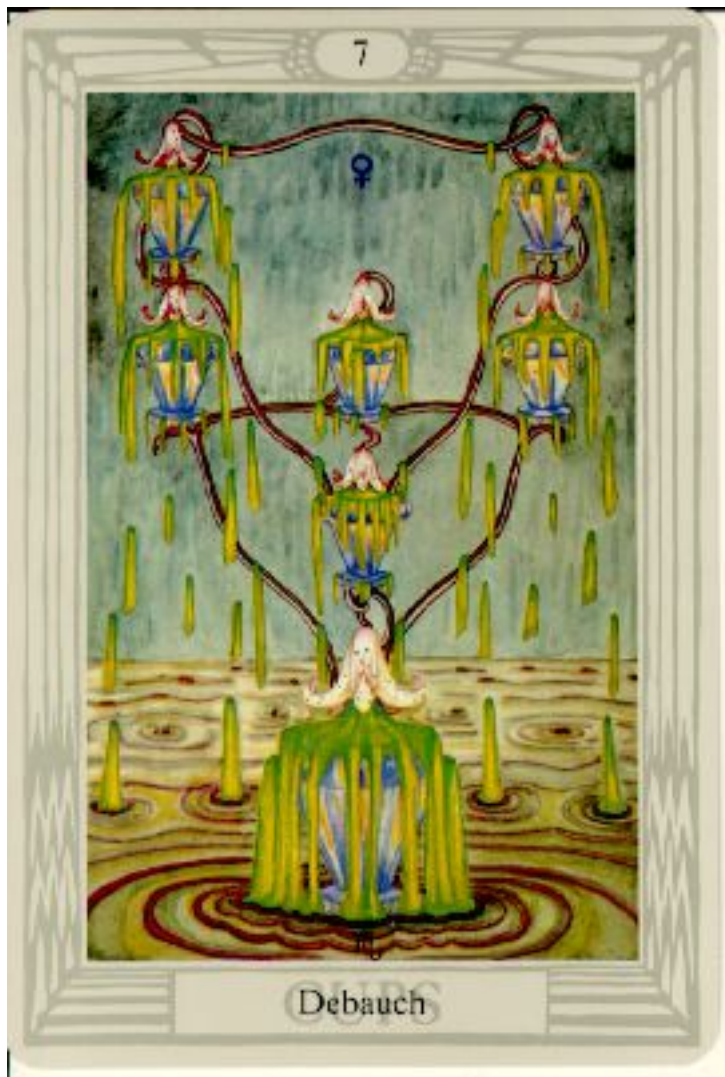




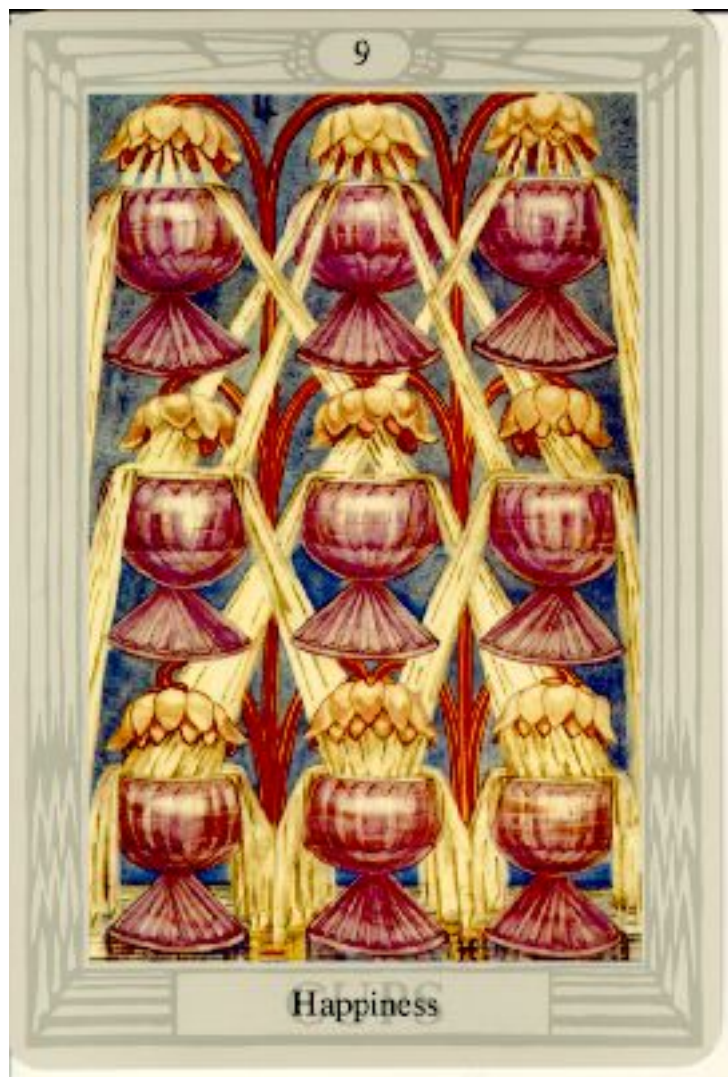




























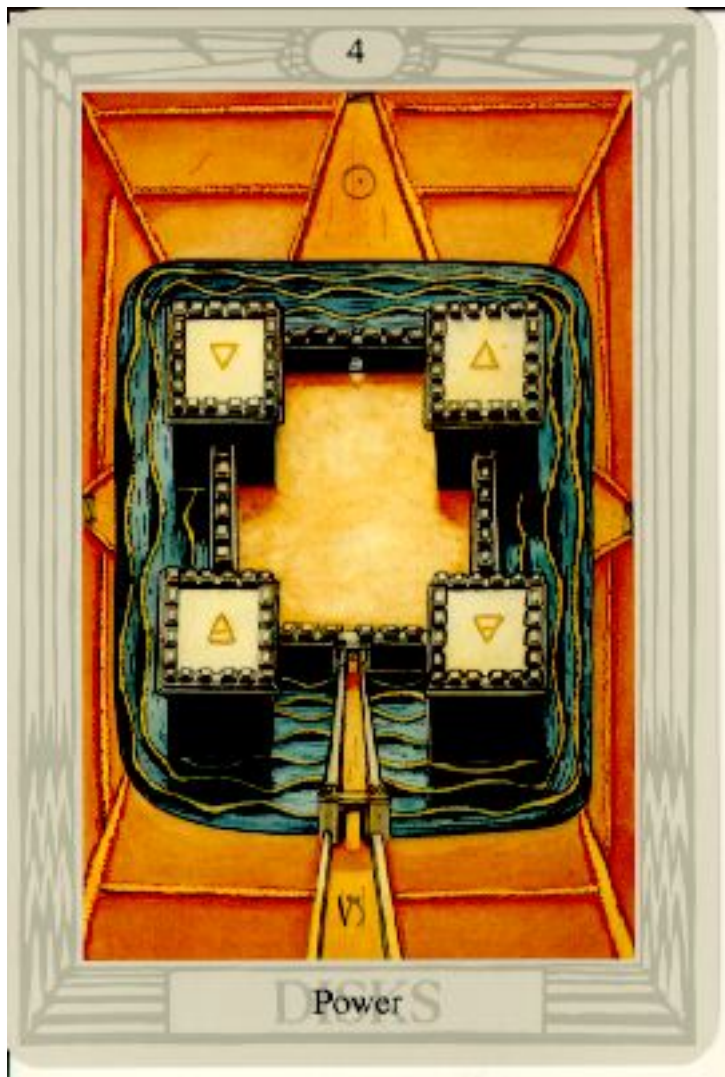
























THE BOOK OF THOTH (Egyptian Tarot) by THE MASTER THERION (Aleister Crowley)
Appendix B (partly proofread)

CORRESPONDENCES

The Holy Qabalah is a system of classifying the Beings, By-comings, Thoughts, Monads, Atoms, Waves, Packets of Energy, Ideas, or whatever one chooses to call them; of memorizing, discussing and manipulating the Relations between them.

The Units of this system are Numbers: generally, one means the "natural numbers"; but there is no reason for excluding other mathematical terms such as $\sqrt{-1}$, ϵ , π , c , θ , a , o , Ω , and so on.

Each Unit is a living idea or person; to each are related in nature all other ideas in some way or other.

Thus 93 is related to 31, being a multiple of it; 13 is related to I, since AChD the Hebrew word for Unity means One. A gentian is related to the sky, because both appear blue; and blue is related to Jupiter, Venus and the Moon, thus to the numbers sacred to those planets 4, 7, and 9, because blue is the colour of all three planets in one scale or another.

All words are thus in some way connotations of every other word or number; it is merely a question of finding the right category to assert the relations between them.

These correspondences, such as HVD, Splendour, Elohim, Gibor, Kokab, Mercury, Samael, Violet Purple, Anubis, Tahuti, Thoth, Orange, Russet-red, yellowish-brown-flecked-white, Odin, Loki, Hermes, Hanuman, Hermaphrodite, Jackal, Monokeros de Astris, Moly, Anhalonium Lewinii, Opal, the Holy Ghost, Storax, the Names and Versicles used in Ritual, Truthfulness, the Octagon, Palatium Serenitatis, Aaron, Raqie, Svaddistthana, Sakkyaditti, deceivers, Jarmat al Firdaus, and innumerable other ideas: all these pertain to the number 8.

These "correspondences" are not arbitrary; in some cases there is a rational connection, direct or indirect, in others the relation results from direct observation.

All possible ideas being ultimately integral with each other, it is evidently impossible to make a complete Qabalah; the same applies to infinite series, to divergent series, to differentiations, to the "expanding universe" of one modern physical theory.

The tables here printed, and used as the basis of the form and colour of the seventy-eight cards, are well-trying and verified conventions; the harmony of the result is witness of the exactitude of the method, and a vindication of the system of the Holy Qabalah.

[IMAGE PAGE 266 THE KEY SCALE](#)

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DIAGRAM I. [THE KEY SCALE](#)

This diagram illustrates the conventional theory of the structure of the Universe adopted as convenient for the purposes of calculation in the Book called *The Tarot*. The ellipse, parabola, and hyperbola, show the three Veils of the Negative; the ten circles refer to the ten numbers of the decimal scale; and their general spiritual and moral significance is given on the rims. The necessity and propriety of this system is set forth in the Naples Arrangement, and it is discussed quite fully in the text of the Prefatory Note. The lines joining these circles represent the twenty-two numbers of the Hebrew alphabet with the actual meanings of their names and their numerical value. This also is fully discussed in the text of the Essay.

This diagram should be studied so deeply and so constantly that it becomes automatic for the mind to accept it as the basis of all thinking on the subject of The Tarot, exactly as the letters of the alphabet and their arbitrary order is accepted as the basis of all our thinking in respect of words and their pronunciation. Until this first task has been mastered, the details of the Tarot may prove a source of continual annoyance; every symbol of the book must be so familiar as to have sunk completely into the unconscious strata of thought. Intellectual knowledge must be so wrought into the substance of the mind that it becomes instinct.

DIAGRAM 2. [THE GENERAL ATTRIBUTION OF THE TAROT](#)

Provided that Diagram I has been mastered as it should have been, this figure will present no difficulty. The ten numbers evidently refer to the small cards of the pack, the Aces to the number 1, the Deuces to the number 2 and so on. The Court cards are referred to the numbers 2, 3, 6 and 10 in their capacity as representative of the idea of Father, Mother, Son, Daughter. The twenty-two Trumps refer to the twenty-two Paths.

The same general remarks made in the description of the first Diagram, apply here also; but this Diagram must itself be studied separately. It should not be used as a table to which to refer when in doubt; it should itself be committed to memory before proceeding to the detailed study of the pack

DIAGRAM 3. [THE CHINESE COSMOS](#)

This diagram has been introduced as an elucidation of the interplay of the ten-fold system of the Sephiroth with the four-fold system of Tetragrammaton, because the Chinese system, although based exclusively upon the principle of

IMAGE p.268 [THE GENERAL ATTRIBUTION OF THE TAROT](#)

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simple addition and subtraction, is found to harmonize exactly with our own Qabalah.

The origin of the Cosmos is thus explained. The Tao is exactly equivalent to the Ain or Nothingness of our Qabalah, because equally it must be comprehended as necessarily possessing a phase of manifestation. The conception becomes more objective as it is developed, so that both Tao and its hidden correlative Teh are formulated in a quite positive way as the Yang and the Yin, which correspond exactly to the Lingam and the Yoni. These being clothed about become the popular symbols of Father and Mother.

In the macrocosm they correspond to the Sun and Moon; and, by further descent into matter, are, on the masculine side, Fire and Air; on the feminine side, Water and Earth.

The original concept of the Tao as developed by the Teh, is resumed in the name Thâi Kî. The Yang and the Yin are called the I or Yao. When these are combined two at a time, we obtain four figures, called the Hsiang, which may be compared to Tetragrammaton, and this stage of development is so secret in the Chinese idea that practically nothing is said about these forms. They only come out into the clear light when the combinations of the Yang and the Yin are taken three at a time as shown in the lower part of this diagram.

It will be noticed that there are eight of these forms; they are called Kwâ. Two of these are completely balanced in purity, Khien and Khwan with three Yangs and three Yins respectively. Next comes the first failure of perfect balance; there are Li, the Sun, and Khan, the Moon. The one contains two Yangs with a Yin between them and the other two Yins with a Yang between them.

The remaining four trigrams are completely unbalanced in themselves; but each is balanced by the counterpart. The balanced and the nearly balanced are therefore found in the balanced middle column; the others, representing the four Elements, in the side column.

Khien, heaven, is found in the place of Daäth, which resumes the powers of the supernal triad. Note that it has no true place on the Tree, as indicating that material illusion now begins.

In the place of Chesed, which is Water in our Qabalab, we find Tui, which is Water in the Chinese system. In Geburah, our Fire, is Ka~n, Fire in the Chinese system. In the place of Netzach, which is Earth in our Qabalah, there is Ka~n which is Earth on the Chinese plan. Finally, for the Sephira Hod, which in our system is Airy and Mercurial, we find Sun, the Chinese trigram of Air.

The Chinese system is therefore, in every way, equivalent to our own Qabalah, and it is most interesting to observe that they equally reach the idea of our own systems of initiation without invoking any other formula than that of the dyad.

IMAGE P.270 [THE CHINESE COSMOS](#)

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A SHORT EXPLANATION OF THE ATTRIBUTIONS HERE SET FORTH WITH NINE ILLUSTRATIVE DIAGRAMS

LIST OF DIAGRAMS

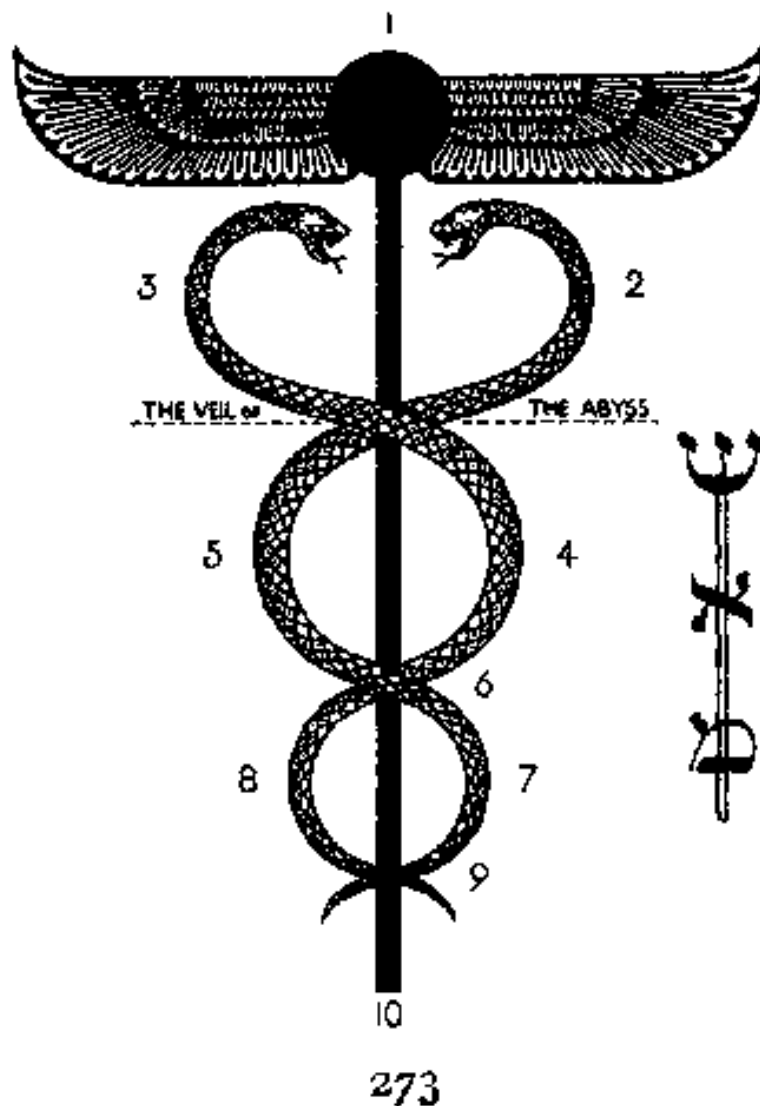
1. [The Tree of Life, with the attribution of the Sephiroth and paths.](#)
2. [The Tarot on the Tree of Life.](#)
3. [The Yi King on the Tree of Life.](#)
4. [The Caduceus of Hermes.](#)
5. [The Numbers of the Planets.](#)
6. [The Elements and their symbols.](#)

7. [The Elemental Weapons.](#)
8. [The Sphinx.](#)
9. [The Essential Dignities of the Planets.](#)

DIAGRAM 4. [THE CADUCEUS](#)

This diagram illustrates the Tree of Life, the Cosmos as the Wand or creative force of Mercury, that is of the balanced energy which has created the illusion of existence. It will be noted that the shape of the symbol shows the three Mother letters of the Hebrew alphabet, Shin, Aleph and Mem, in its three sections.

The importance of this symbol is mainly that the Tarot is primarily the *Book of Thoth* or *Tahuti*, the Egyptian Mercury. For the understanding of this



book it is necessary to learn how to transmute instinctively and automatically every simple symbol into every complex symbol and back again; for only so is it possible to realize the unity and diversity which is the solution of the cosmic problem.

DIAGRAM 5. [THE NUMBERS OF THE PLANETS](#)

This diagram illustrates the Solar system on the Tree of Life. Saturn is in the position of the non-existent Sephira, Daath, but it resumes the characteristics of the three Sephiroth above the Abyss. The doctrinal point is that as this does not exist on the Tree in nature; it is the problem of the seeker after truth to penetrate the obscurity of Saturn, and to discover therein the Supernal Triad in a form linked to his own mind by its position in the Solar system.

The tenth Sephira, which refers to Earth, is not shown on this figure. For this number represents the Nephesh, the animal soul of man, the crystallization of the mind, and the Daughter or H6 final of Tetragrammaton.

In this edition very little attention has been paid to the immense, vast, overshadowing dogma of the Christian era. This has been variously represented as the doctrine of original sin₃ of the Fall, of the Atonement; part of this doctrine is given in the legends about the Lost Word, the Widow and the Widow's son, the fallen, lonely, and lamenting daughter-and so on. These doctrines were all based upon the ignorance of the age, which supposed that the sun was destroyed every evening, and had to be raised again every morning by priestly machinations.

The "formula of the dying god", as this is usually called, does actually exist, but it represents a stage in human development which is now past as far as external theology is concerned. It has a sort of shadowy validity in psychology; for instance, in taking up a new task of any importance, one begins very pleasantly, the period of Isis; the task becomes tedious and baffling, one begins to despair, the period of Apophis; then suddenly the subject is mastered and one comes to a triumphant conclusion, the period of Osiris.

But the whole of this formula depends upon ignorance of the laws of nature; there is in fact no catastrophe. *Natura non facit saltum*; all change proceeds with perfect order, ease and harmony. It is the great task set before mankind at the present moment to realize, and therefore to adjust, means of action to the facts of the case, thus preventing the illusion of catastrophe by eliminating the element of surprise. It is of course also of supreme importance to eliminate that prejudiced desire which is the poison of will, "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect".

[IMAGE PAGE 275 NUMBERS OF THE PLANETS; THE ELEMENTS AND THEIR SYMBOLS; THE ELEMENTAL WEAPONS; THE SPHINX](#)

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It only makes things worse if one wishes that there were no Ten of Swords in the pack, or that the Five of Wands did not follow and upset the Four.

DIAGRAM 6. [THE ELEMENTS AND THEIR SYMBOLS](#)

This diagram is at first sight very disturbing, for it cannot be attributed in any

straightforward way to the Tree of Life.

It will be best to state the problems, *ab ovo*. The Elements are four in number; although they are harmonized and balanced and made to revolve, there is an irreconcilable difficulty in their perfection. It is impossible to arrange four numbers in a 'magic square', so that all the sides and all diagonals add up to the same number. Two is the only number of which this is true. Such is the mathematical formula of expressing the doctrine of what was called the Accursed Dyad.

The problem of the Adept was therefore to attack this irreconcilable duality, whose limit is fortified and entrenched by being squared. As therefore the original duality of Fire and Water was overcome by the introduction of a third Element partaking equally of both natures, Air, so a fifth Element was introduced, and the Pentagram instituted as a symbol of salvation. In the Christian Oabalah, this is symbolized by introducing the letter Shin in the midst of the Tetragrammaton to represent the element of Spirit harmonizing and ruling the four rigid and opposing Elements. The name Jehovah IHVH, thus becomes IHShVH, Yehesliuah, Jesus. This is the Cabalistic method of expressing the doctrine of Jesus as the Redeemer. The method was explained in detail by a formula in which INRI, the inscription on the Cross, becomes Yod Nun Resh Yod, which are in the heavens Virgo, the Virgin Mother; Isis, Scorpio, Apophis the Dragon, the Destroyer; Sol, Osiris, the Slain and Risen. The initials of these three divine beings thus make the more ancient name of Jehovah IAO. In this way the initiates of old expressed their understanding of the fact that the Universe was after all perfect, even if requiring a little manipulation; but as explained previously, this doctrine is for the weaker brethren, for those who are suffering from the illusion of imperfection; it enables them to make their way to the illimitable Light.

DIAGRAM 7. [THE ELEMENTAL WEAPONS](#)

This diagram shows the attribution of the four Suits of the pack to the four Elements. The fifth Element of Spirit is represented by a lamp, and this in the Tarot refers to the Twenty-two Trumps. The interplay of the symbols should be noticed, for the whole of the planetary, zodiacal, and elemental symbols are themselves all contained in the rays of the Lamp. Note that this and the following diagrams represent new discoveries by the Master Therion: completion of the Tradition.

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DIAGRAM 8. [THE SPHINX](#)

This diagram represents the four Kerubs who are about the throne of the Almighty; they show the central zodiacal signs of the four Elements, Leo, Scorpio, Aquarius, and Taurus. The Kerubic sign in any Element exhibits the most powerful and balanced form of that Element. Attached to these are the names of the four Virtues of the Adept, those which enable him to overcome the resistance of the elements; they are: to Will, to Dare, to Know and to Keep Silence. By the harmonious exercise of these, the fifth Element of Spirit is formulated in the being of the Adept. It is the god within, the sun, which is the centre of the Universe from the human point of view, with its own particular virtue, which is to Go. The essential characteristic of the godhead is this faculty of Going; the free movements of space and time and all other possible conditions. In the Egyptian hieroglyphic system, this faculty of *going* was represented by a sandal strap, which represents by its hieroglyphic form the crux ansata, the Rose and the Cross, which in its turn gives the formula of Love

under Will, the secret of attainment.

DIAGRAM 9. [THE ESSENTIAL DIGNITIES OF THE PLANETS](#)

This diagram shows the true symmetrical completion of the Sidereal- Solar System. The astronomical discoveries of Herschel (Uranus), Neptune, and Pluto have completed the tenfold scheme of the Sephiroth, and enabled the Master Therion to establish Astrology in its relation with Ceremonial Magick on a perfectly balanced basis.

It is a notable witness to the triumph of Magick that all militant nations have adopted, worthily or not, magical symbols and gestures.

Great Britain and the U.S.A., "Thumbs up!"-The Sign of Khem: Phallus; The V sign-The Sign of Apophis and Typhon.

U.S.S.R., The Hammer and Sickle-Jupiter and Satuni; The Pentagram.

The Dritte Reich, The Svastika.

Italy, the Fascis-Fascinum.

Japan, The Rising Sun.

France, abandoning the Fleur-de-Lys (Phallus) and profaning the Pentagram of the Legion d'Honneur, ?

<i>Title and Numbers Printed on Tarot Cards</i>	<i>Hebrew Letters</i>	<i>Hebrew Names of Numbers and Letters</i>	<i>Numer- ical Value</i>	<i>Attri- bution</i>	<i>English</i>	<i>Key Scale</i>
O. The Fool	א	Aleph	1	△	Ox (Plough)	11
I. „ Magus	ב	Beth	2	☿	House	12
II. „ Priestess	ג	Gimel	3	☾	Camel	13
III. „ Empress	ד	Daleth	4	♀	Door	14
IV. „ Emperor	ה	Tzaddi	90,900	☞	Fish-hook	28
V. „ Hierophant	ו	Vau	6	⌘	Nail	16
VI. „ Lovers	ז	Zain	7	⚔	Sword	17
VII. „ Chariot	ח	Cheth	8	☞	Fence	18
VIII. Adjustment	ט	Iamed	30	☞	Ox Goad	22
IX. „ Hermit	י	Yod	10	☞	Hand	20
X. Fortune	כ	Kaph	20,500	☞	Palm	21
XI. Lust	ל	Teth	9	♏	Serpent	19
XII. „ Hanged Man	מ	Mem	40,600	☞	Water	23
XIII. Death	נ	Nun	50,700	☞	Fish	24
XIV. Art	ס	Samekh	60	☞	Prop	25
XV. The Devil	ע	A'ain	70	☞	Eye	26
XVI. „ Tower [War]	פ	Pé	80,000	♂	Mouth	27
XVII. „ Star	ק	Hé	5	☞	Window	15
XVIII. „ Moon	ר	Qoph	100	☞	Back of Head	29
XIX. „ Sun	ש	Resh	200	☞	Head	30
XX. „ Aeon	ת	Shin	300	△	Tooth	31
XXI. „ Universe	ת	Tau	400	☞	Tau (Egyptian)	32
.		Tau	400	▽		32 bis
..		Shin	300	☞		31 bis

THE FOUR SCALES OF COLOUR

	<i>The Knight</i>	<i>The Queen</i>	<i>The Prince</i>	<i>The Princess</i>
11.	Bright Pale Yellow	Sky Blue	Blue Emerald green	Emerald, flocked Gold
12.	Yellow	Purple	Grey	Indigo, rayed Violet
13.	Blue	Silver	Cold Pale Blue	Silver, rayed Sky Blue
14.	Emerald Green	Sky Blue	Early Spring Green	Bt. Rose or cerise, rayed pale green
15.	Scarlet	Red	Brilliant Flame	Glowing Red
16.	Red Orange	Deep Indigo	Deep warm Olive	Rich Brown
17.	Orange	Pale Mauve	New Yellow leather	Reddish Grey inclined to mauve
18.	Amber	Maroon	Rich bright Russet	Dark greenish Brown
19.	Yellow (greenish)	Deep Purple	Grey	Reddish Amber
20.	Green (yellowish)	Slate Grey	Green Grey	Plum colour
21.	Violet	Blue	Rich Purple	Bright Blue rayed yellow
22.	Emerald Green	Blue	Deep Blue-Green	Pale Green
23.	Deep Blue	Sea-green	Deep Olive-Green	White, flecked Purple

FOUR SCALES OF COLOUR--*continued*

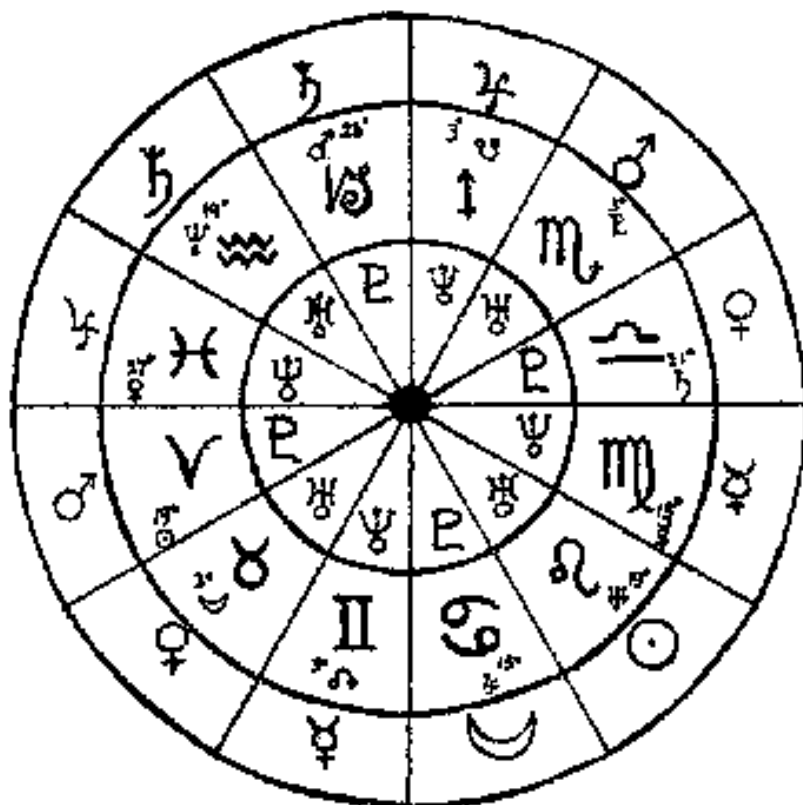
	<i>The Knight</i>	<i>The Queen</i>	<i>The Prince</i>	<i>The Princess</i>
24.	Green Blue	Dull Brown	Very dark Brown	Livid Indigo Brown
25.	Blue	Yellow	Green	Dark vivid Blue
26.	Indigo	Black	Blue-black	Cold dark Grey nearing black
27.	Scarlet	Red	Venetian Red	Bright Red, rayed azure or emerald
15.	Violet	Sky Blue	Bluish Mauve	White, tinged Purple
29.	Crimson (ultra Violet)	Buff, flecked silver White	Lt. translucent pinkish Brown	Stone colour
30.	Orange	Gold Yellow	Rich Amber	Amber, rayed Red
31.	Glowing Orange Scarlet	Vermilion	Scarlet, flecked Gold	Vermilion, flecked crimson and Emerald
32.	Indigo	Black	Blue-black	Black, rayed Blue
32 bis	Citrine, Olive, Russet and Black	Amber	Dark Brown	Black, flecked Yellow
31 bis	White merging into Grey	Deep Purple nearly Black	The 7 prismatic colours (violet outside)	White, Red, Yellow, Blue, Black (this outside)

<i>Knight</i>	<i>Queen</i>	<i>Prince</i>	<i>Princess</i>
1. Brilliance	White Brilliance	White Brilliance	White, flecked Gold
2. Pure soft Blue	Grey	Blue pearl grey, like mother of pearl	White flecked Red, Blue and Yellow
3. Crimson	Black	Dark Brown	Grey flecked Pink
4. Deep Violet	Blue	Deep Purple	Deep azure, flecked Yellow
5. Orange	Scarlet Red	Bright Scarlet	Red flecked Black
6. Clear Pink Rose	Yellow(gold)	Rich Salmon	Gold Amber
7. Amber	Emerald	Bright Yellow Green	Olive flecked Gold
8. Violet	Orange	Red-russet	Yellowish-Brown flecked White
9. Indigo	Violet	Very dark Purple	Citrine, flecked azure
10. Yellow	Citrine(n), Olive(e), Russet(w) and Black(s) Saltire	As Queen Scale but Gold flecked Black	Black rayed with Yellow

<i>The Court Cards of the Tarot with the Spheres of their Celestial Dominion =</i> WANDS	<i>The Court Cards of the Tarot with the Spheres of their Celestial Dominion =</i> CUPS
<p>The Knight of Wands. Rules 20° 𐌚 to 20° 𐌚—including part of Hercules.</p>	<p>The Knight of Cups. Rules 20° 𐌚 to 20° 𐌚 including most of Pegasus.</p>
<p>The Queen of Wands. 20° 𐌚 to to 20° 𐌚</p>	<p>The Queen of Cups. 20° 𐌚 to 20° 𐌚</p>
<p>The Prince of Wands. 20° 𐌚 to 20° 𐌚</p>	<p>The Prince of Cups. 20° 𐌚 to 20° 𐌚</p>
<p>The Princess of Wands. Rules one Quadrant of Heavens around North Pole. (See p. 177.)</p>	<p>The Princess of Cups. Rules another Quadrant.</p>
<i>The Court Cards of the Tarot with the Spheres of their Celestial Dominion =</i> Swords.	<i>The Court Cards of the Tarot with the Spheres of their Celestial Dominion =</i> Disks.
<p>The Knight of Swords. Rules 20° 𐌚 to 20° 𐌚</p>	<p>The Knight of Disks. Rules 20° 𐌚 to 20° 𐌚</p>
<p>The Queen of Swords. 20° 𐌚 to 20° 𐌚</p>	<p>The Queen of Disks. 20° 𐌚 to 20° 𐌚</p>
<p>The Prince of Swords. 20° 𐌚 to 20° 𐌚</p>	<p>The Prince of Disks. 20° 𐌚 to 20° 𐌚</p>
<p>The Princess of Swords. Rules a third Quadrant.</p>	<p>The Princess of Disks. Rules a fourth Quadrant of the Heavens about Kether.</p>

<i>Titles and Attributions of the Wand Suit (Clubs)</i>	<i>Titles and Attributions of the Cup Suit (Hearts)</i>	
The Root of the Powers of Fire	The Root of the Powers of Water	C
♂ in ♣ Dominion	♀ in ♥ Love	1
☉ in ♣ Virtue	♂ in ♥ Abundance	2
♀ in ♣ Completion	☾ in ♥ Luxury	3
♠ in ♣ Strife	♂ in ♠ Disappointment	4
♣ in ♣ Victory	☉ in ♠ Pleasure	5
♂ in ♣ Valour	♀ in ♠ Debauch	6
♂ in ♠ Swiftmess	♠ in ♠ Indolence	7
☾ in ♠ Strength	♣ in ♠ Happiness	8
♠ in ♠ Oppression	♂ in ♠ Satiety	9
		10

<i>Titles and Attribution of the Sword Suit (Spades)</i>	<i>Titles and Attribution of the Coin, Disk, or Pantacle Suit (Diamonds)</i>	
The Root of the Powers of Air	The Root of the Powers of Earth	0
☾ in ♠ Peace	♣ in ♦ Change	1
♠ in ♠ Sorrow	♂ in ♦ Work	2
♣ in ♠ Truce	☉ in ♦ Power	3
♀ in ♠ Defeat	♂ in ♦ Worry	4
♂ in ♠ Science	☾ in ♦ Success	5
☾ in ♠ Futility	♠ in ♦ Failure	6
♣ in ♦ Interference	☉ in ♦ Prudence	7
♂ in ♦ Cruelty	♀ in ♦ Gain	8
☉ in ♦ Ruin	♂ in ♦ Wealth	9
		10



THE ESSENTIAL DIGNITIES OF THE PLANETS

The Exaltation of the Planets				Planets Ruling			Signs of the Zodiac		
☉	19°	.	.	♂	.	.	♈	.	28
☾	3°	.	.	♀	.	.	♉	.	16
♋	3°	.	.	♀	.	.	♊	.	17
♌	15°	.	.	☾	.	.	♋	.	18
♍	21°	.	.	♀	.	.	♌	.	22
♎	15°	.	.	♀	.	.	♍	.	20
♏	19°	.	.	☉	.	.	♎	.	19
♐	14°	.	.	♂	.	.	♏	.	24
♑	3°	.	.	♌	.	.	♐	.	25
♒	28°	.	.	♌	.	.	♑	.	26
♓	19°	.	.	♌	.	.	♒	.	15
♈	27°	.	.	♌	.	.	♓	.	29

Herschel rules the 4 Kerubic Signs: Neptune, the 4 Common Signs, and Primum Mobile, the 4 Cardinal Signs.

A planet is in its Fall when opposite to its Exaltation; in its Detriment when opposite to its Realm.

THE TRIPLE TRINITY OF THE PLANETS

♄	The Spiritual	}	Self- (ego) ♂
☉	The Human (Intellectual)*		
♌	The Sensory (Bodily)		
♁	The Spiritual	}	Will of the ♀ Self.
♂	The Human (Intellectual)*		
♊	The Sensory (Bodily)		
♈	The Spiritual	}	Relation with the ☉ non-ego.
♍	The Human (Intellectual)*		
♏	The Sensory (Bodily)		

Middle Pillar

♄	The Spiritual	}	Consciousness.
☉	The Human		
♌	The Automatic		

Pillar of Mercy

♁	The Creative	}	Mode of action on the non-ego.
♈	The Paternal		
♏	The Passionate		

Pillar of Severity

♂	The Intuitive	}	Mode of Self- expression.
♊	The Volitional		
♍	The Intellectual		

* For "intellectual" one might say "conscious".

THE TRIPLICITIES OF THE ZODIAC

Fire	{	Fire of Fire	Lightning—swift violence of onset.
		Air of Fire	Sun—steady force of energy.
		Water of Fire	Rainbow—fading spiritualized reflection of the Image.
Water	{	Fire of Water	Rain, Springs, etc.—swift passionate attack.
		Air of Water	Sea—steady force of putrefaction.
		Water of Water	Pool—stagnant spiritualized reflection of Images
Air	{	Fire of Air	Wind—swift onset (note idea of balance as in trade winds.)
		Air of Air	Clouds—steady conveyers of water.
		Water of Air	Vibrations—bulk unmoved, spiritualized to reflect Ruach (mind).
Earth	{	Fire of Earth	Mountains—violent pressure (due to gravitation)
		Air of Earth	Plains—steady bearing of life.
		Water of Earth	Fields—quiet, spiritualized to bear vegetable and animal life.

In each case the Cardinal sign represents the Birth of the Element, the Kerubic sign its Life, and the Mutable sign its Passing Over towards the ideal form proper to it; i.e. to Spirit. So also the Princesses in the Tarot are the Thrones of Spirit.

THE VITAL TRIADS

The Three Gods I A O	{	O. The Holy Ghost. I. The Messenger. IX. The Secret Seed.
The Three Goddesses	{	II. The Virgin. III. The Wife. XVII. The Mother.
The Three Demiurges	{	X. The All Father 3 in 1. IV. The Ruler. V. The Son (Priest).
The Children Horus and Hoor-Pa-Kraat	{	VI. The Twins Emerging XIX. The Sun (Playing) XVI. The Crowned and Conquering Child emerging from Womb as in A L P.
The Yoni <i>gaudens</i> (The Woman justified)	{	VII. The Graal; Chariot of Life. XIV. The Pregnant Womb preserving life. VIII. The Sexually joined.
The Slain Gods	{	XI. 156 & 666. XII. The Redeemer in the waters. XIII. The Redecming Belly which kills XV.
The Lingam The Yoni The Stèle (Priest, Priestess, Ceremony)	{	XV. Erect & Glad. XVIII. The Witch: Yoni stagnant and waiting. XX. God and Man as twins from Nuit and Hadit.
The Pantacle of the Whole		XXI. The System.

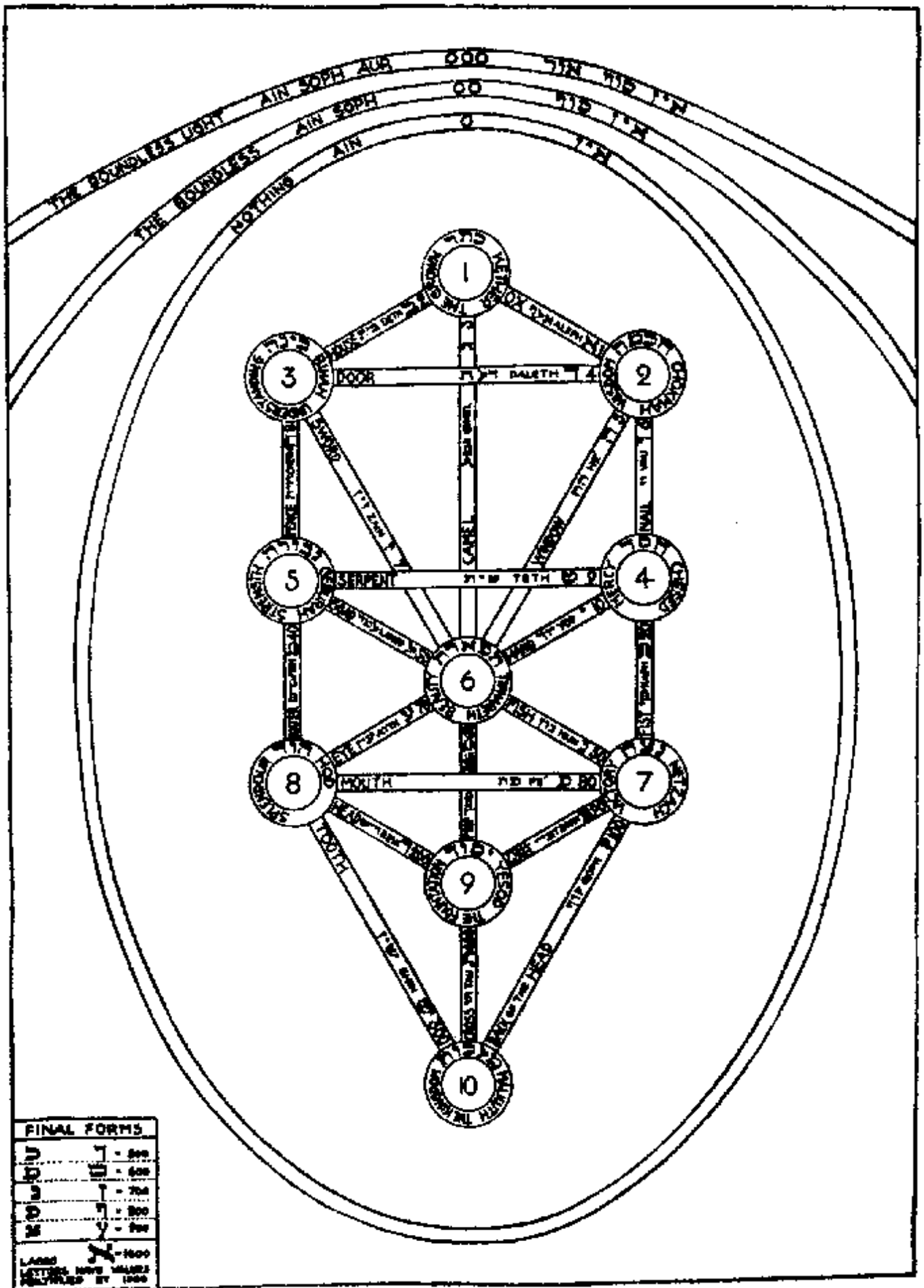
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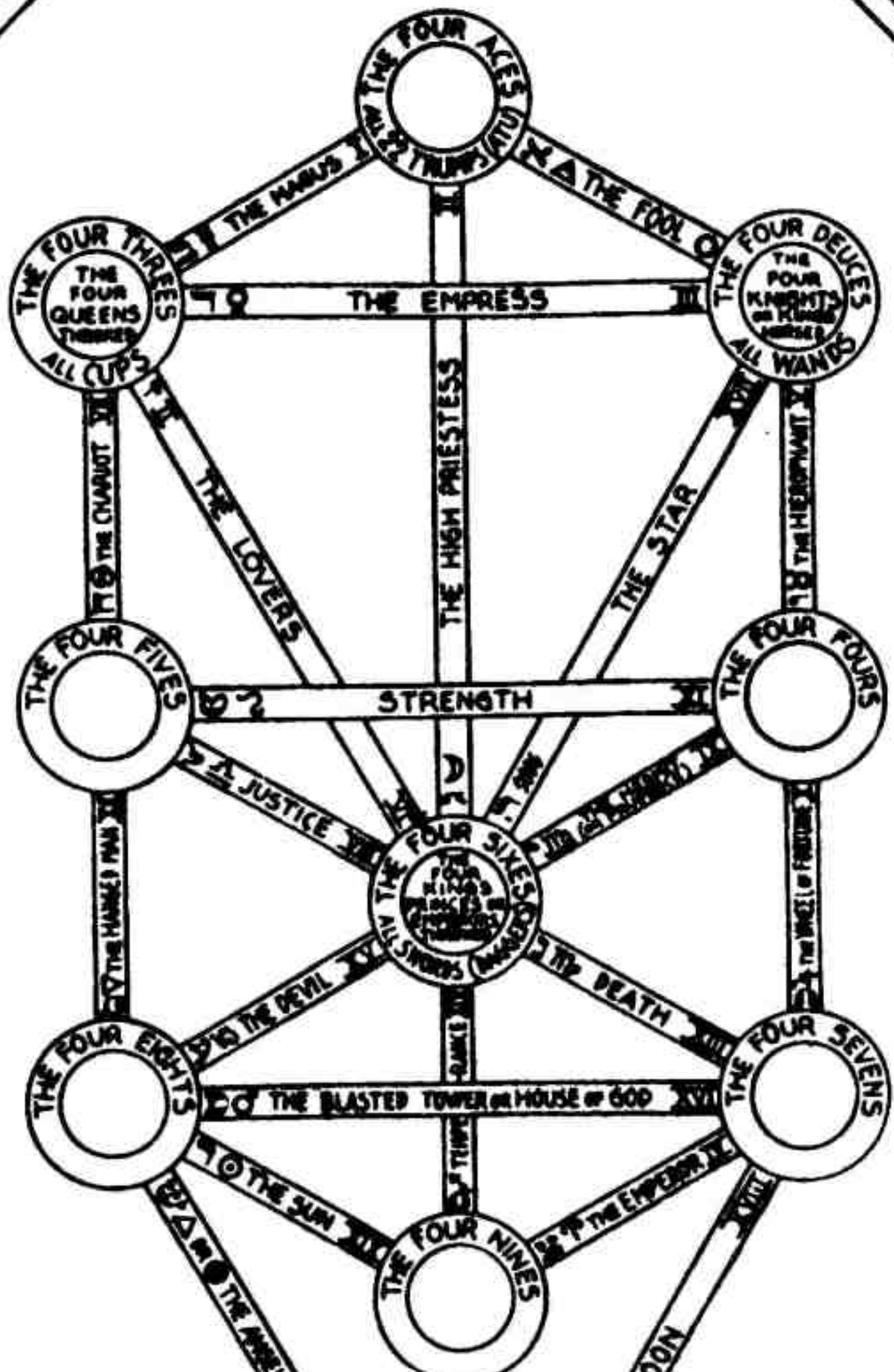
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AND THE ART OF DIVINATION](#)

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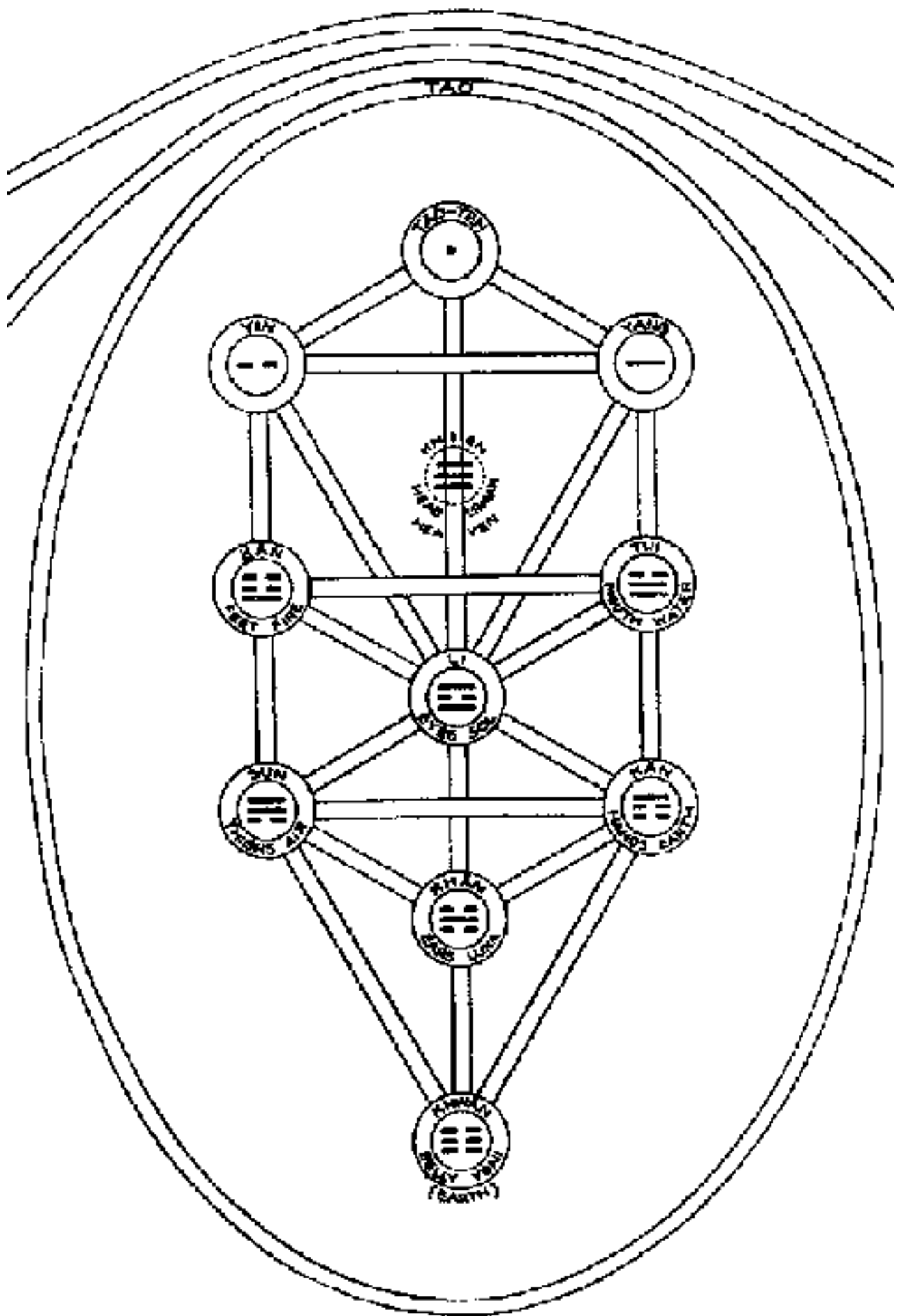
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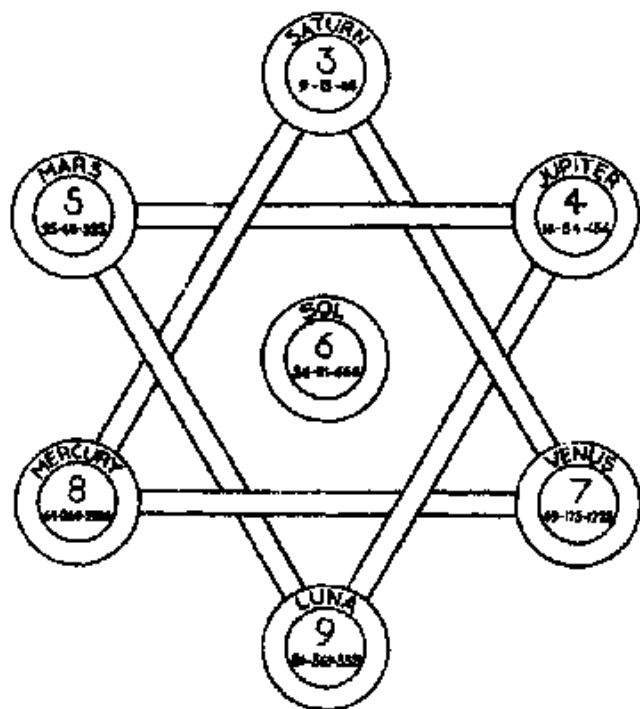




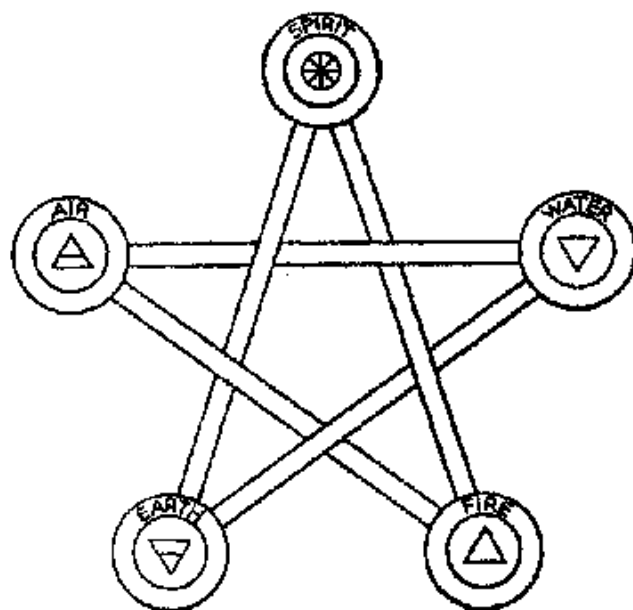
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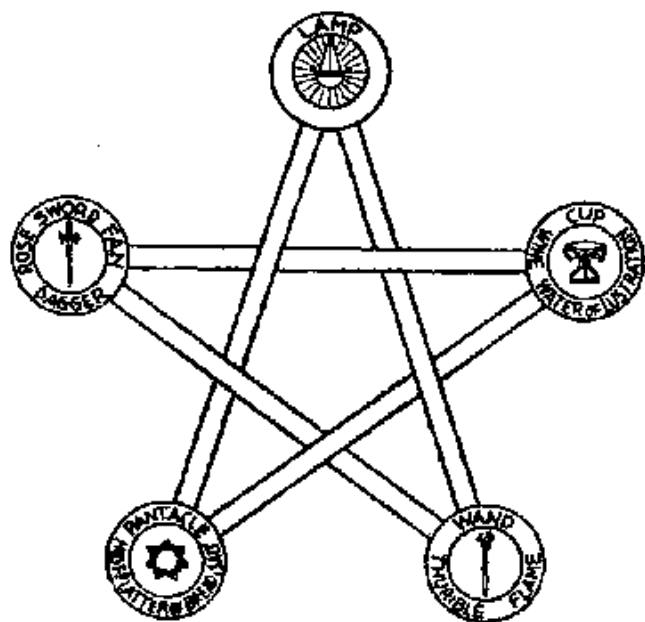
THE NUMBERS OF THE PLANETS.



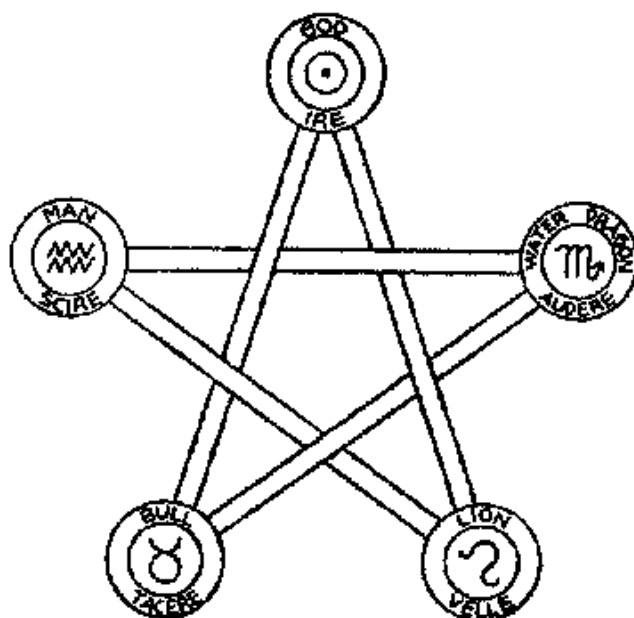
THE ELEMENTS AND THEIR SYMBOLS.

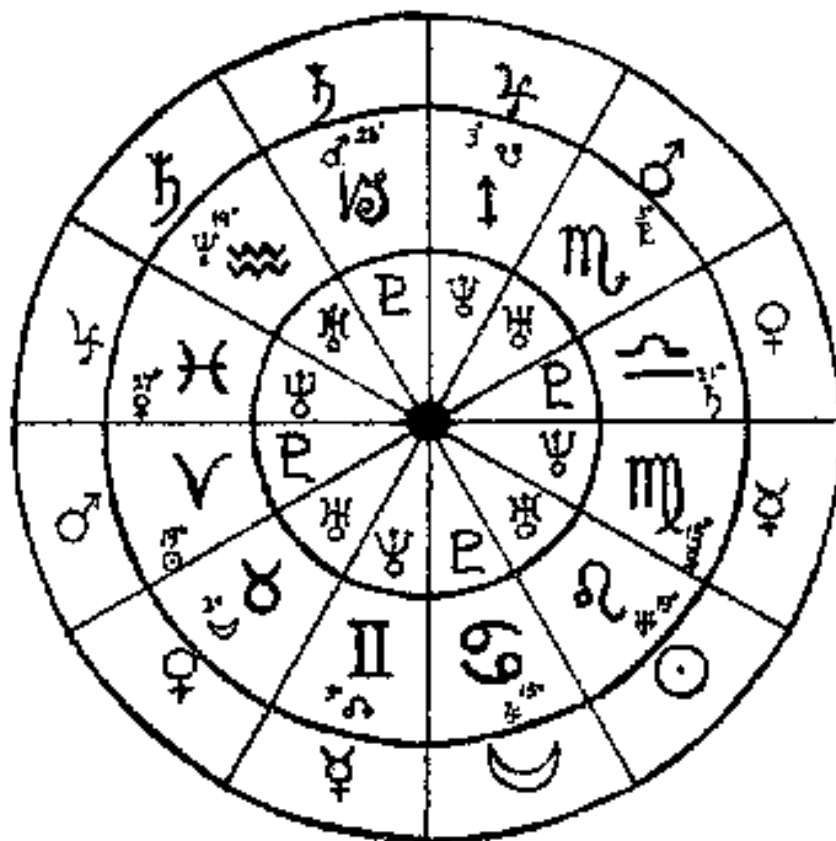


THE ELEMENTAL WEAPONS.



THE SPHINX.





THE ESSENTIAL DIGNITIES OF THE PLANETS

The Exaltation of the Planets				Planets Ruling				Signs of the Zodiac			
☉	19°	.	.	♂	.	.	.	♈	.	28	
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♅	15°	.	.	☾	.	.	.	♋	.	18	
♁	21°	.	.	♀	.	.	.	♌	.	22	
♀	15°	.	.	♀	.	.	.	♍	.	20	
♁	19°	.	.	☉	.	.	.	♎	.	19	
♁	14°	.	.	♂	.	.	.	♏	.	24	
♁	3°	.	.	♄	.	.	.	♐	.	25	
♂	28°	.	.	♁	.	.	.	♑	.	26	
♁	19°	.	.	♁	.	.	.	♒	.	15	
♀	27°	.	.	♄	.	.	.	♓	.	29	

Herschel rules the 4 Kerubic Signs: Neptune, the 4 Common Signs, and Primum Mobile, the 4 Cardinal Signs.

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THE SACRED MAGIC
OF
ABRAMELIN THE MAGE

INTRODUCTION AND BOOK I

TRANSLATED BY
S.L. MAC GREGOR MATHERS

THE SACRED MAGIC OF ABRAMELIN THE MAGE
INTRODUCTION AND BOOK I


THIS ADOBE ACROBAT EDITION CONTAINS THE COMPLETE AND UNALTERED TEXT OF THE
CORRESPONDING SECTIONS IN THE SECOND (1900) EDITION PUBLISHED BY JOHN M. WATKINS,
LONDON.

PREPARED AND TYPESET BY BENJAMIN ROWE, DECEMBER 6, 1998.

INTRODUCTION,

BY

S.L. MAC GREGOR MATHERS.

WING perhaps to the circumstance that the indispensable “Baedeker” accords only a three or four line notice to the “Bibliothèque de l’Arsenal” – but few English or American visitors to Paris are acquainted with its name, situation, or contents, though nearly all know at least by sight the “Bibliothèque Nationale” and the “Bibliothèque Mazarin”.

This “Library of the Arsenal,” as it is now called, was founded as a private collection by Antoine René Voyer D’Argenson, Marquis de Paulny; and was first opened to the public on the 9th Floréal, in the fifth year of the French Republic (that is to say, on 28th April, 1797), or just a century ago. This Marquis de Paulny was born in the year 1722, died in 1787, and was successively Minister of War, and Ambassador to Switzerland, to Poland, and to the Venetian Republic. His later years were devoted to the formation of this Library, said to be one of the richest private collections known. It was acquired in 1785 by the Comte D’Artois, and today belongs to the State. It is situated on the right bank of the Seine, in the Rue de Sully, near the river, and not far from the Place de la Bastille, and is known as the “Bibliothèque de l’Arsenal”. In round numbers it now possesses 700,000 printed books, and about 8000 manuscripts, many of them being of considerable value.

Among the latter is this Book of the Sacred Magic of Abra-Melin, as delivered by Abraham the Jew unto his son Lamech; which I now give to the public in printed form for the first time.

Many years ago I heard of the existence of this manuscript from a celebrated occultist, since dead; and more recently my attention was again called to it by my personal friend, the well-known French author, lecturer and poet, Jules Bois, whose attention has been for some time turned to occult subjects. My first-mentioned informant told me that it was known both to Bulwer Lytton and Eliphas Levi, that the former had based part of his description of the Sage Rosicrucian Mejnour on that of Abra-Melin, while the account of the so-called Observatory of Sir Philip Derval in the “Strange Story” was to an extent copied from and suggested by that of the Magical Oratory and Terrace, given in the Eleventh Chapter of the Second Book of this present work. Certainly also the manner of instruction applied by Mejnour in “Zanoni” to the Neophyte Glyndon, together with the test of leaving him alone in his abode to go on a short journey and then returning unexpectedly, is closely similar to that employed by Abra-Melin to Abraham, with this difference,

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that the latter successfully passed through that test, while Glyndon failed. It would also be especially such experiments as those described at length in the Third Book, which the author of the "Strange Story" had in view when he makes Sir Philip Derval in the MS. history of his life speak of certain books describing occult experiments, some of which he had tried and to his surprise found succeed.

This rare and unique manuscript of the Sacred Magic of Abra-Melin, from which the present work is translated, is a French translation from the original Hebrew of Abraham the Jew. It is in the style of script usual at about the end of the seventeenth and beginning of the eighteenth centuries, and is apparently by the same hand as another MS. of the Magic Of Picatrix¹ also in the "Bibliothèque de L'Arsenal". I know of no other existing copy or replica of this Sacred Magic of Abra-Melin, not even in the British Museum, whose enormous collection of Occult Manuscripts I have very thoroughly studied. Neither have I ever heard by traditional report of the existence of any other copy.² In giving it now to the Public, I feel, therefore, that I am conferring a real benefit upon English and especially American students of Occultism, by placing within their reach for the first time a Magical work of such importance from the Occult standpoint.

The Manuscript is divided into three Books, each with its separate Title Page, surrounded by an ornamental border of simple design, in red and black ink, and which is evidently not intended to be symbolical in the slightest degree, but is simply the work of a conscientious calligraphist wishing to give an appearance of cleanness and completeness to the Title Page.

The wording of each is the same: "Livre Premier (Second or Troisième, as the case may be) de la Sacrée Magie que Dieu donna à Moyse, Aaron, David, Salomon et à d'autres Saints Patriarches et Prophetes qui enseigne la vraye sapience Divine laissée par Abraham à Lamech son Fils traduite de l'hebreu 1458". I give the translated title at the commencement of each of the Three Books.

On the fly-leaf of the original MS. is the following note in the handwriting of the end of the eighteenth century: —

"This Volume contains 3 Books, of which here is the first. — The Abraham and the Lamech, of whom there is here made question, were Jews of the fifteenth century, and it is well known that the Jews of that period possessing the Cabala of Solomon passed for being the best Sorcerers and Astrologers." Then follows in another and recent hand:—

¹ Probably the same as Gio Peccatrix the Magician, the author of many Manuscripts on Magic.

² Since writing the above, I have heard casually that a copy of at least part, or perhaps of the whole, is said to exist in Holland.

INTRODUCTION

"Volume composed of three parts—

1st part 102 pages.

2nd 194

3rd 117

413

June, 1883."

The style of the French employed in the text of the MS. is somewhat vague and obscure, two qualities unhappily heightened by the almost entire absence of any attempt at punctuation, and the comparative rarity of paragraphic arrangement. Even the full stop at the close of a sentence is usually omitted, neither is the commencement of a fresh one marked by a capital letter. The following example is taken from near the end of the Third Book; "Cest pourquoy la premiere chose que tu dois faire principalement ates esprits familiers sera de leur commander de ne tedire jamais aucune chose deuxmemes que lorsque tu les interrogeras amoins queles fut pour taverir des choses qui concerne ton utilite outon prejudice parceque situ ne leur limite pas leparler ils tediront tant etdesi grandes choses quil tofusquiron lentendement et tu ne scaurois aquoy tentenir desorte que dans la confusion des choses ils pourroient te faire prevariquer ettefaire tomber dans des erreurs irreparables ne te fais jamais prier en aucune chose ou tu pourras aider et seccourir tonprochain et nattends pas quil tele demande mais tache descavoir afond," etc. This extract may be said to give a fair idea of the average quality of the French. The style, however, of the First Book is much more colloquial than that of the Second and Third, it being especially addressed by Abraham to Lamech, his son, and the second person singular being employed throughout it. As some English readers may be ignorant of the fact, it is perhaps as well here to remark that in French "tu," thou, is only used between very intimate friends and relations, between husband and wife lovers, etc.; while "vous," you, is the more usual mode of address to the world in general. Again, in sacred books, in prayers, etc., "vous" is used, where we employ "thou" as having a more solemn sound than "tu". Hence the French verb "tutoyer," = "to be very familiar with, to be on extremely friendly terms with any one, and even to be insolently familiar". This First Book contains advice concerning Magic, and a description of Abraham's Travels and experiences, as well as a mention of the many marvellous works he had been able to accomplish by means of this system of Sacred Magic. The Second and Third Books (which really contain the Magic of Abra-Melin, and are practically based on the two MSS. entrusted by him to Abraham, the Jew, but with additional comments by the latter) differ in style from

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the former, the phraseology is quaint and at times vague, and the second person plural, "vous," is employed for the most part instead of "tu".

The work may then be thus roughly classified:

First Book: = Advice and Autobiography; both addressed by the Author to his son Lamech.

Second Book: = General and complete description of the means of obtaining the Magical Powers desired.

Third Book: = The application of these Powers to produce an immense number of Magical results.

Though the chapters of the Second and Third Books have special headings in the actual text, those of the First Book have none; wherefore in the "Table of Contents" I have supplemented this defect by a careful analysis of their subject matter.

This system of Sacred Magic Abraham acknowledges to have received from the Mage Abra-Melin; and claims to have himself personally and actually wrought most of the wonderful effects described in the Third Book, and many others besides.

Who then was this Abraham the Jew? It is possible, though there is no mention of this in the MS., that he was a descendant of that Abraham the Jew who wrote the celebrated Alchemical work on twenty-one pages of bark or papyrus, which came into the hands of Nicholas Flamel, and by whose study the latter is said eventually to have attained the possession of the "Stone of the Wise". The only remains of the Church of Saint Jacques de la Boucherie which exists at the present day, is the tower, which stands near the Place du Châtelet, about ten minutes' walk from the Bibliothèque de l'Arsenal; and there is yet a street near this tower which bears the title of "Rue Nicolas Flamel," so that his memory still survives in Paris, together with that of the Church close to which he lived, and to which, after the attainment of the Philosopher's Stone, he and his wife Pernelle caused a handsome peristyle to be erected.

From his own account, the author of the present work appears to have been born in A.D. 1362, and to have written this manuscript for his son, Lamech, in 1458, being then in his ninety-sixth year. That is to say, that he was the contemporary both of Nicholas Flamel and Pernelle, and also of the mystical Christian Rosenkreutz, the founder of the celebrated Rosicrucian Order or Fraternity in Europe. Like the latter, he appears to have been very early seized with the desire of obtaining Magical Knowledge; like him and Flamel, he left his home and travelled in search of the Initiated Wisdom; like them both, he returned to become a worker of wonders. At this period, it was almost universally believed that

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the Secret Knowledge was only really obtainable by those who were willing to quit their home and their country to undergo dangers and hardships in its quest; and this idea even obtains to an extent in the present day. The life of the late Madame Blavatsky is an example in point.

This period in which Abraham the Jew lived was one in which Magic was almost universally believed in, and in which its Professors were held in honour; Faust (who was probably also a contemporary of our author), Cornelius Agrippa, Sir Michael Scott, and many others I could name, are examples of this, not to mention the celebrated Dr. Dee in a later age. The history of this latter Sage, his association with Sir Edward Kelly, and the part he took in the European politics of his time are too well known to need description here.

That Abraham the Jew was not one whit behind any of these Magicians in political influence, is evident to any one who peruses this work. He stands a dim and shadowy figure behind the tremendous complication of central European upheaval at that terrible and instructive epoch; as Adepts of his type always appear and always have appeared upon the theatre of history in great crises of nations. The age which could boast simultaneously three rival claimants to the direction of two of the greatest levers of the society of that era – the Papacy and the Germanic Empire – when the jealousies of rival Bishoprics, the overthrow of Dynasties, the Roman Church shaken to her foundations, sounded in Europe the tocsin of that fearful struggle which invariably precedes social reorganisation, that wild whirlwind of national convulsion which engulfs in its vortex the civilisation of a yesterday, but to prepare the reconstitution of a morrow. The enormous historical importance of such men as our Author is always underrated, generally doubted; notwithstanding that like the writing on the wall at Belshazzar's feast, their manifestation in the political and historical arena is like the warning of a Mene, Mene Tekel, Upharsin, to a foolish and undiscerning world.

The full and true history of any Adept could only be written by himself, and even then, if brought before the eyes of the world at large, how many persons would lend credence to it? and even the short and incomplete statement of the notable events of our Author's life contained in the First Book, will be to most readers utterly incredible of belief. But what must strike all alike is the tremendous faith of the man himself, as witnessed by his many and dangerous journeyings for so many years through wild and savage regions and places difficult of access even in our own day with all the increased facilities of transit which we enjoy. This faith at length brought him its reward; though only at the moment when even he was becoming discouraged and sick at heart with disappointed hope. Like his great namesake, the forefather of the Hebrew race, he had not in vain left his home, his "Ur of the Chaldees," that he might at length discover that Light of Initiated Wisdom, for which his soul had cried aloud within him for so many years. This culmination of

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his wanderings was his meeting with Abra-Melin, the Egyptian Mage. From him he received that system of Magical instruction and practice which forms the body of the Second and Third Books of this work.

In the Manuscript original this name is spelt in several different ways, I have noted this in the text wherever it occurs. The variations are: Abra-Melin, Abramelin, Abramelim, and Abraha-Melin. From these I have selected the orthography Abra-Melin to place on the title page, and I have adhered to the same in this Introduction.

As far as can be gathered from the text, the chief place of residence of Abraham the Jew after his travels was Würzburg, or, as it was called in the Middle Ages, "Herbipolis". He appears to have married his cousin, and by her to have had two sons, the elder, named Joseph, whom he instructed in the Mysteries of the Holy Qabalah, and Lamech, the younger, to whom he bequeaths this system of Sacred Magic as a legacy, and to whom the whole of the First Book is addressed. He speaks further of three daughters, to each of whom he gave 100,000 golden florins as a dowry. He expressly states that he obtained both his wife, and a treasure of 3,000,000 golden florins, by means of some of the Magical Operations described in the Third Book. He further admits that his first inclination to Qabalistical and Magical studies was owing to certain instructions in the Secrets of the Qabalah, which he received when young from his father, Simon; so that after the death of the latter his most earnest desire was to travel in search of an Initiated Master.

To the sincere and earnest student of Occultism this work cannot fail to be of value, whether as an encouragement to that most rare and necessary quality, unshaken faith; as an aid to his discrimination between true and false systems of Magic; or as presenting an assemblage of directions for the Production of Magical effects, which the Author of the book affirms to have tried with success.

Especially valuable are the remarks of Abraham the Jew on the various Professors of the "Art which none may name" in the course of his wanderings and travels; the account of the many wonders he worked; and, above all, the careful classification of the Magical Experiments in the Third Book, together with his observations and advice thereon.

Not least in interest are the many notable Persons of that age for or against whom he performed marvels: The Emperor Sigismund of Germany: Count Frederic the Quarreller: the Bishop of his city (probably either John I., who began the foundation of the Würzburg University in 1403 with the authorisation of Pope Boniface IX., or else Echter von Mespelbrunn, who completed the same noble work): the Count of Warwick: Henry VI. of England: the rival Popes – John XXIII., Martin V., Gregory XII., and Benedict XIII.: the Council of Constance: the Duke of Bavaria: Duke Leopold of Saxony: the Greek Emperor, Constantine

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Palaeologos: and probably the Archbishop Albert of Magdeburg: and also some of the Hussite Leaders – a roll of names celebrated in the history of that stirring time.

Considering the era in which our Author lived, and the nation to which he belonged, he appears to have been somewhat broad in his religious views; for not only does he insist that this Sacred system of Magic may be attained by any one, whether Jew, Christian, Mahometan, or Pagan, but he also continually warns Lamech against the error of changing the religion in which one has been brought up; and he alleges this circumstance as the reason of the occasional failures of the Magician Joseph of Paris (the only other person he mentions besides himself and Abra-Melin who was acquainted with this particular system of Magic), namely that having been brought up a Christian, he had renounced that faith and become a Jew. At first sight it does not seem clear from the Occult point of view what particular Occult disadvantage should be attached to such a line of action. But we must remember, that in his age, the conversion to another religion invariably meant an absolute, solemn and thorough renunciation and denial of any truth in the religion previously professed by the convert. Herein would be the danger, because whatever the errors, corruption, or mistakes in any particular form of religion, all are based on and descended from the acknowledgment of Supreme Divine Powers. Therefore to deny any religion (instead of only abjuring the mistaken or erroneous parts thereof) would be equivalent to denying formally and ceremonially the truths on which it was originally founded; so that whenever a person having once done this should begin to practise the Operations of the Sacred Magic, he would find himself compelled to affirm with his whole will-force those very formulas which he had at one time magically and ceremonially (though ignorantly) denied; and whenever he attempted to do this, the occult Law of Reaction would raise as a Ceremonial Obstacle against the effect which he should wish to produce, the memory of that Ceremonial Denial which his previous renunciation had firmly sealed in his atmosphere. And the force of this would be in exact proportion to the manner and degree in which he had renounced his former creed. For of all hindrances to Magical action, the very greatest and most fatal is unbelief, for it checks and stops the action of the Will. Even in the commonest natural operations we see this. No child could learn to walk, no student could assimilate the formulas of any science, were the impracticability and impossibility of so doing the first thing in his mind. Wherefore it is that all Adepts and Great Teachers of Religion and of Magic have invariably insisted on the necessity of faith.

But though apparently more broad in view in admitting the excellence of every religion, unfortunately he shows the usual injustice to and jealousy of women which has distinguished men for so many ages, and which as far as I can see arises purely and simply from an innate consciousness that were women once admitted to compete with them on any plane without being handicapped as they have been for

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so many centuries, the former would speedily prove their superiority, as the Amazons of old did; which latter (as the writings even of their especial enemies, the Greeks, unwillingly admit) when overcome, were conquered by superior numbers, not by superior valour. However, Abraham the Jew grudgingly admits that the Sacred Magic may be attained by a virgin, while at the same time dissuading any one from teaching it to her! The numerous advanced female occult students of the present day are the best answer to this.

But notwithstanding the forementioned shortcomings, his advice on the manner of using Magical Power, when acquired, to the honour of God, the welfare and relief of our neighbour, and for the benefit of the whole Animate Creation, is worthy of the highest respect; and no one can peruse it without feeling that his highest wish was to act up to his belief.

His counsel, however, of a retired life after attaining Magical Power by his system (I do not speak of the retirement during the six months' preparation for the same) is not borne out by his own account of his life, wherein we find him so constantly involved in the contests and convulsions of the time. Also, however much the life of a hermit or anchorite may appear to be advocated, we rarely, if ever, find it followed by those Adepts whom I may perhaps call the initiated and wonderworking medium between the Great Concealed Adepts and the Outer World. An example of the former class we may find in our Author, an example of the latter in Abra-Melin.

The particular scheme or system of Magic advocated in the present work is to an extent "sui generis," but to an extent only. It is rather the manner of its application which makes it unique. In Magic, that is to say, the Science of the Control of the Secret Forces of Nature, there have always been two great schools, the one great in Good, the other in Evil; the former the Magic of Light, the latter that of Darkness; the former usually depending on the knowledge and invocation of the Angelic natures, the latter on the method of evocation of the Demonic races. Usually the former is termed White Magic, as opposed to the latter, or Black Magic.

The invocation of Angelic Forces, then, is an idea common in works of Magic, as also are the Ceremonies of Pact with and submission to the Evil Spirits. The system, however, taught in the present work is based on the following conception: (α) That the Good Spirits and Angelic Powers of Light are superior in power to the Fallen Spirits of Darkness. (β) That these latter as a punishment have been condemned to the service of the Initiates of the Magic of Light. (This Idea is to be found also in the Koran or, as it is frequently and perhaps more correctly written, "Qur-an".) (γ) As a consequence of this doctrine, all ordinary material effects and phenomena are produced by the labour of the Evil Spirits under the command

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usually of the Good. (δ) That consequently whenever the Evil Demons can escape from the control of the Good, there is no evil that they will not work by way of vengeance. (ε) That therefore sooner than obey man, they will try to make him their servant, by inducing him to conclude Pacts and Agreements with them. (ζ) That to further this project, they will use every means that offers to obsess him. (η) That in order to become an Adept, therefore, and dominate them; the greatest possible firmness of will, parity of soul and intent, and power of self-control is necessary. (θ) That this is only to be attained by self-abnegation on every plane. (ι) That man, therefore, is the middle nature, and natural controller of the middle nature between the Angels and the Demons, and that therefore to each man is attached naturally both a Guardian Angel and a Malevolent Demon, and also certain Spirits that may become Familiars, so that with him it rests to give the victory unto the which he will. (κ) That, therefore, in order to control and make service of the Lower and Evil, the knowledge of the Higher and Good is requisite (ie., in the language of the Theosophy of the present day, the knowledge of the Higher Self).

From this it results that the magnum opus propounded in this work is: by purity and self-denial to obtain the knowledge Of and conversation with one's Guardian Angel, so that thereby and thereafter we may obtain the right of using the Evil Spirits for our servants in all material matters.

This, then, is the system of the Secret Magic of Abra-Melin, the Mage, as taught by his disciple Abraham the Jew; and elaborated down to the smallest points.

Except in the professed Black Magic Grimoires, the necessity of the invocation of the Divine and Angelic Forces to control the Demons is invariably insisted upon in the operations of evocation described and taught in mediaeval Magical Manuscripts and published works. So that it is not so much, as I have before said, this circumstance, as the mode of its development by the Six Moons' preparation, which is unusual; while again, the thorough and complete classification of the Demons with their offices, and of the effects to be produced by their services, is not to be found elsewhere.

Apart from the interest attaching to the description of his travels, the careful manner in which Abraham has made note of the various persons he had met professing to be in the possession of Magical powers, what they really could do and could not do, and the reasons of the success or failure of their experiments, has a particular value of its own.

The idea of the employment of a Child as Clairvoyant in the invocation of the Guardian Angel is not unusual; for example, in the "Mendal," a style of Oriental Divination familiar to all readers of Wilkie Collins' novel, "The Moonstone," ink

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is poured into the palm of a Child's hand, who, after certain mystical words being recited by the Operator, beholds visions clairvoyantly therein. The celebrated evocation at which the great Mediaeval Sculptor, Benvenuto Cellini, is said to have assisted, also was in part worked by the aid of a Child as Seer. Cagliostro³ also is said to have availed himself of the services of Children in this particular. But for my part I cannot understand the imperative necessity of the employment of a Child in the Angelic evocation, if the Operator be pure in mind, and has developed the clairvoyant faculty which is latent in every human being, and which is based on the utilisation of the thought-vision. This thought-vision is exercised almost unconsciously by everyone in thinking of either a place, person, or thing, which they know well; immediately, coincident with the thought, the image springs before the mental sight; and it is but the conscious and voluntary development of this which is the basis of what is commonly called clairvoyance. Among the Highlanders of Scotland, the faculty, as is well known, is of common manifestation; and the English it is usually spoken of as "by Second-Sight".

Unfortunately, like far too many modern Occultists, Abraham the Jew shows a marked intolerance of Magical systems differing from his own; even the renowned name of Petrus di Abano⁴ is not sufficient to save the "Heptameron or Magical Elements" from condemnation in the concluding part of the Third Book. Works on Magic, Written Conjurations, Pentacles, Seals, and Symbols, the employment of Magical Circles, the use of any language but one's mother tongue, appear at first sight to be damned wholesale, though on a more careful examination of the text I think we shall find that it is rather their abuse through ignorance of their meaning which he intends to decry, than their intelligent and properly regulated use.

It will be well here to carefully examine these points from the occult standpoint of an Initiate, and for the benefit of real students.

Abraham in several places insists that the basis of this system of Sacred Magic is to be found in the Qabalah. Now, he expressly states that he has instructed his eldest son, Joseph, herein as being his right by primogeniture, even as he himself had received somewhat of Qabalistic instruction from his father, Simon. But this system of Magic he bequeaths to his younger son, Lamech, expressly as a species of recompense to him for not being taught the Qabalah, his status as a younger son being apparently a serious traditional disqualification. This being so, the reason is evident why he warns Lamech against the use of certain Seals, Pentacles, incomprehensible words, etc.; because most of these being based on the secrets of the Qabalah, their use by a person ignorant hereof might be excessively dangerous through the not only possible but Probable Perversion of the Secret Formulas

³ See Appendix B.

⁴ Born about 1250.

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therein contained. Any advanced student of Occultism who is conversant with Mediaeval works on Magic, whether MS. or printed, knows the enormous and incredible number of errors in the Sigils, Pentacles, and Hebrew or Chaldee Names, which have arisen from ignorant transcription and reproduction; this being carried to such an extent that in some cases the use of the distorted formulas given would actually have the effect of producing the very opposite result to that expected from them. (I have commented at length on this subject in my notes to the "Key of Solomon," published by me a few years ago.) Wherefore Abraham the Jew it appears to me, in his anxiety to save his son from dangerous errors in Magical working, has preferred to endeavour to fill him with contempt for any other systems and methods of operation than the one here laid down. For also besides the unintentional perversions of Magical Symbols I have above mentioned, there was further the circumstance not only possible but probable of the many Black Magic Grimoires falling into his hands, as they evidently had into Abraham's, the Symbols in which are in many cases intentional perversions of Divine Names and Seals, so as to attract the Evil Spirits and repel the Good.

For the Third Book of this work is crowded with Qabalistic Squares of Letters, which are simply so many Pentacles, and in which the Names employed are the very factors which make them of value. Among them we find a form of the celebrated Sator, Arepo, Tenet, Opera, Rotas, which is one of the Pentacles in the "Key of Solomon". Abraham's formula is slightly different: —

S	A	L	O	M
A	R	E	P	O
L	E	M	E	L
O	P	E	R	A
M	O	L	A	S

and is to be used for obtaining the love of a maiden.

The Pentacle in my "Key of Solomon the King" is classed under Saturn, while the above is applied to the nature of Venus. I give the Hebrew form (see Appendix A, Table of Hebrew and Chaldee Letters) of Equivalents:

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Sh	A	T	V	R
A	R	H	P	V
T	H	N	H	T
V	P	H	R	A
R	V	T	A	Sh

Or in Latin Letters:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

In the “Key of Solomon” it is (as being a Pentacle) inscribed within a double circle, wherein is written the following versicle from Psalm lxxii., v. 8 “His dominion shall be also from the one sea unto the other, and from the flood unto the world’s end”. In the Hebrew, this versicle consists of exactly twenty five letters, the number of the letters of the square. It will be at once noticed that both this form and that given by Abraham the Jew are perfect examples of double Acrostics, that is, that they read in every direction, whether horizontal or perpendicular, whether backwards or forwards. But the form given as a Pentacle in the “Key of Solomon the King” is there said to be of value in adversity, and for repressing the Pride of the Spirits.

This example therefore shows clearly that it is not so much the use of Symbolic Pentacles that Abraham is opposed to, as their ignorant perversions and inappropriate use.

It is also to be observed, that while many of the Symbolic Squares of Letters of the Third Book present the nature of the double Acrostic, there are also many which do not, and in the case of a great number the letters do not fill up the square

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entirely, but are arranged somewhat in the form of a gnomon, etc. Others again leave the centre part of the square blank.

In Appendix C⁵ to the Introduction I will, for the sake of comparison, give some examples of Angelic invocation taken from other sources.

Abraham the Jew repeatedly admits, as I have before urged, that this particular System of the Sacred Magic of Abra-Melin has its Basis in the Qabalah. It is well to examine what is here meant. The Qabalah itself is divided into many parts; the great bulk of it is of a mystic doctrinal nature, giving the inner Occult meaning of the Jewish Sacred Writings. Also it employs the numerical values of the Hebrew Letters, to draw analogies between words, the total numerical value of whose letters is the same; this branch alone is a most complicated study, and it will be foreign to our purpose to go into it here; the more so as my work, the "Kabbalah Unveiled," treats at length of all these points. The so-called Practical Qabalah is the application of the mystic teachings to the production of Magical effects. For the classification of Divine and Angelic Names; of Hosts and Orders of Angels, Spirits and Demons; of Particular Names of Archangels, Angels, Intelligences, and Demons, is to be found carried out even to minute detail in the Qabalah, so that the knowledge hereof can give a critical appreciation of the correspondences, sympathies, and antipathies obtaining in the Invisible World. Therefore what Abraham means is, that this system of Sacred Magic is thoroughly reliable, because correct in all its attributions, and that this being so, there is no chance of the Operator using Names and Formulas on wrong occasions and in error.

But also it is notable that Abraham the Jew (probably again with the intent of confusing Lamech as little as possible) speaks only of two great classes of Spirits: the Angels and the Devils; the former to control, the latter to be controlled; and leaves entirely out of consideration, or rather does not describe that vast race of beings, the Elemental Spirits, who in themselves comprise an infinitude of various divisions of classification, some of these being good, some evil, and a great proportion neither the one nor the other. Evidently, also, many of the results proposed to be attained in the Third Book, would imply the use of the Elemental Spirits rather than that of the Demons. No advanced Adept, such as Abraham evidently was, could possibly be ignorant of their existence, power, and value; and we are therefore forced to conclude either that he was unwilling to reveal this knowledge to Lamech; or, which is infinitely more probable, that he feared to confuse him by the large amount of additional instruction which would be necessary to make him thoroughly understand their classification, nature, and offices. This latter line of action would be the less imperative, as the correctness of the symbols of the Third Book would minimise chances of error; and what Abraham is undertaking to teach

⁵ See Appendix C, "Examples of Angelic Invocation"

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Lamech, is how to arrive at practical Magical results; rather than the Secret Wisdom of the Qabalah.

It is entirely beyond the scope of this Introduction for me to give here any lengthy dissertation on the natures, good or evil, of Spiritual beings. I will, therefore, only state briefly and concisely the principal differences between Angels, Elementals, and Devils.

We may then conclude that Angels, though themselves divided into numerous orders and classes, possess generally the following characteristics: That they are entirely good in nature and operation, the conscient administrators of the Divine Will upon the plane of the material universe; that they are responsible, not irresponsible agents, and therefore capable of fall; and that they are independent of the currents of the infinite Secret Forces of Nature, and can therefore act beyond them, though their classification and qualities will cause them to be more sympathetic with certain among these forces than with the rest, and this in varying degree. Also that they are superior in power to Men, Spirits, Elementals, and Devils.

The Elementals on the other hand, though consisting of an infinitude of classes, are the Forces of the Elements of Nature, the administrators of the currents thereof; and can therefore never act beyond and independently of their own particular currents. In a sense, therefore, they are irresponsible for the action of a current as a whole, though responsible for the part thereof in which they immediately act. Therefore also they are at the same time subject to the general current of the Force, wherein they live, move, and have their being; though superior to the immediate and particular part of it which they direct. Such races, superior to man in intuition, and magical powers; inferior to him in other ways; superior to him in their power in a particular current of an Element; inferior to him in only partaking of the nature of that one Element; are of necessity to be found constantly recurring in all the Mythologies of Antiquity. The Dwarfs and Elves of the Scandinavians; the Nymphs, Hamadryads, and Nature Spirits of the Greeks; the Fairies good and bad of the legends dear to our childish days the host of Mermaids, Satyrs, Fauns, Sylphs, and Fays; the Forces intended to be attracted and propitiated by the Fetishes of the Negro-Race; are for the most part no other thing than the ill-understood manifestations of this great class, the Elementals. Among these, some, as I have before observed, are good; such are the Salamanders, Undines, Sylphs, and Gnomes, of the Rosicrucian Philosophy; many are frightfully malignant, delighting in every kind of evil, and might easily be mistaken for Devils by the uninitiated, save that their power is less; a great proportion are neither good nor evil, irrationally working either; just as a monkey or a parrot might act; in fact such closely resemble animals in their nature, and especially combinations of animals, in which forms distorted and mingled, would lie their symbolic manifestation.

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Another very large class, would not act irrationally in this manner; but with intent, only always following the predominant force either good or evil in their then entourage; a spirit of this kind, for example, attracted into an assembly of good persons would endeavour to excite their ideas towards good; attracted among evil-minded persons would incite them mentally to crime. Among how many criminals is not their only excuse that they "thought they kept hearing something telling them to commit the crime"! Yet these suggestions would not always arise from Elementals alone, but frequently from the depraved astral remnants of deceased evil persons.

Devils, on the other hand, are far more powerful than Elementals, but their action for Evil is parallel to that of the Good Angels for Good; and their malignancy is far more terrible than that of the Evil Elementals, for not being, like them, subjected to the limits of a certain current, their sphere of operation extends over a far greater area; while the Evil they commit is never irrational or mechanical, but worked with full consciousness and intent.

I do not agree entirely with the manner of behaviour, advised by Abraham towards the Spirits; on the contrary, the true Initiates have always maintained that the very greatest courtesy should be manifested by the Exorciser, and that it is only when they are obstinate and recalcitrant that severer measures should be resorted to; and that even with the Devils we should not reproach them for their condition; seeing that a contrary line of action is certain to lead the Magician into error. But, perhaps, Abraham has rather intended to warn Lamech against the danger of yielding to them in an Exorcism even in the slightest degree.

The word "Demon" is evidently employed in this work almost as a synonym of Devil; but, as most educated people are aware, it is derived from the Greek "Daimon," which anciently simply meant any Spirit, good or bad.

A work filled with suggestive Magical references is the well-known "Arabian Nights," and it is interesting to notice the number of directions in the Third Book of this work for producing similar effects to those there celebrated.

For example, the ninth chapter of the Third Book gives the symbols to be employed for changing human beings into animals, one of the commonest incidents in the "Arabian Nights," as in the story of the "first old man and the hind," that of the "three Calendars and the five ladies of Bagdad," that of "Beder and Giauhare," etc., etc.; as distinct from the voluntary transformation of the Magician into another form, as exemplified in the "story of the Second Calendar," the symbols for which are given in the twenty-first chapter of our Third Book.

Again these chapters will recall to many of my readers the extraordinary magical effects which Faust is said to have produced; who, by the way, as I have before remarked, was in all probability contemporary with Abraham the Jew.

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But the mode of their production as given in this work is not the Black Magic of Pact and Devil-worship, against which our Author so constantly inveighs, but instead a system of Qabalistic Magic, similar to that of the "Key of Solomon the King" and the "Clavicles of Rabbi Solomon," though differing in the circumstance of the prior invocation of the Guardian Angel once for all, while in the works I have just mentioned the Angels are invoked in each Evocation by means of the Magical Circle. Such works as these, then, and their like, it could not be the intention of Abraham to decry, seeing that like his system they are founded on the Secret Knowledge of the Qabalah; as this in its turn was derived from that mighty scheme of Ancient Wisdom, the Initiated Magic of Egypt. For to any deep student at the same time of the Qabalah and of modern Egyptology, the root and origin of the former is evidently to be sought in that country of Mysteries, the home of the Gods whose symbols and classification formed so conspicuous a part of the Sacred Rites; and from which even to the present day, so many recipes of Magic have descended. For we must make a very careful distinction between the really Ancient Egyptian Magic, and the Arabian ideas and traditions prevailing in Egypt in recent times. I think it is the learned Lenormant who points out in his work on Chaldean Magic, that the great difference between this and the Egyptian was that the Magician of the former School indeed invoked the Spirits, but that the latter allied himself with and took upon himself the characters and names of the Gods to command the Spirits by, in his Exorcism; which latter mode of working would not only imply on his part a critical knowledge of the nature and power of the Gods; but also the affirmation of his reliance upon them, and his appeal to them for aid to control the forces evoked; in other words, the most profound system of White Magic which it is possible to conceive.

The next point worthy of notice is what Abraham urges regarding the preferability of employing one's mother tongue both in prayer and evocation; his chief reason being the absolute necessity of comprehending utterly and thoroughly with the whole soul and heart, that which the lips are formulating. While fully admitting the necessity of this, I yet wish to state some reasons in favour of the employment of a language other than one's own. Chief, and first, that it aids the mind to conceive the higher aspect of the Operation; when a different language and one looked upon as sacred is employed, and the phrases in which do not therefore suggest matters of ordinary life. Next, that Hebrew, Chaldee, Egyptian, Greek, Latin, etc., if properly pronounced are more sonorous in vibration than most modern languages, and from that circumstance can suggest greater solemnity. Also that the farther a Magical Operation is removed from the commonplace, the better. But I perfectly agree with Abraham, that it is before all things imperative that the Operator should thoroughly comprehend the import of his Prayer or Conjuration.

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Furthermore the words in these ancient languages imply "formulas of correspondences" with more ease than those of the modern ones.

Pentacles and Symbols are valuable as an equilibrated and fitting basis for the reception of Magical force; but unless the Operator can really attract that force to them, they are nothing but so many dead, and to him worthless, diagrams. But used by the Initiate who fully comprehends their meaning, they become to him a powerful protection and aid, seconding and focussing the workings of his Will.

At the risk of repeating what I have elsewhere said, I must caution the Occult student against forming a mistaken judgment from what Abraham the Jew says regarding the use of Magic Circles and of Licensing the Spirits to Depart. It is true that in the Convocation of the Spirits as laid down by him, it is not necessary to form a Magic Circle for defence and protection; but why? — Because the whole group of the Bedchamber, Oratory, and Terrace, are consecrated by the preparatory Ceremonies of the previous Six Moons; so that the whole place is protected, and the Magician is, as it were, residing constantly within a Magic Circle. Therefore also the Licensing to Depart may be to a great extent dispensed with because the Spirits cannot break into the consecrated limit of the periphery of the walls of the house. But let the worker of ordinary Evocations be assured that were this not so, and the Convocation was performed in an unconsecrated place, without any Magical Circle having been traced for defence, the invocation to visible appearance of such fearful Potencies as Amaymon, Egyn, and Beelzebub, would probably result in the death of the Exorcist on the spot; such death presenting the symptoms of one arising from Epilepsy, Apoplexy, or Strangulation, varying with the conditions obtaining at the time. Also the Circle having been once formed, let the Evocator guard carefully against either passing, or stooping, or leaning beyond, its limits during the progress of the Exorcism, before the license to depart has been given. Because that, even apart from other causes, the whole object and effect of the Circle working, is to create abnormal atmospheric conditions, by exciting a different status of force within the Circle to that which exists without it; so that even without any malignant occult action of the Spirits, the sudden and unprepared change of atmosphere will seriously affect the Exorciser in the intensely strained state of nervous tension he will then be in. Also the License to Depart should not be omitted, because the Evil Forces will be only too glad to revenge themselves on the Operator for having disturbed them, should he incautiously quit the Circle without having previously sent them away, and if necessary even forced them to go by contrary conjurations.

I do not share Abraham's opinion as to the necessity of withholding the Operation of this Sacred Magic from a Prince or Potentate. Every great system of Occultism has its own Occult Guards, who will know how to avenge mistaken tampering therewith.

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At the risk of repeating myself I will once more earnestly caution the Student against the dangerous automatic nature of certain of the Magical Squares of the Third Book; for, if left carelessly about, they are very liable to obsess sensitive persons, children, or even animals.

Abraham's remarks concerning the errors of Astrology in the common sense, and of the attribution of the Planetary Hours are worthy of careful note. Yet I have found the ordinary attribution of the Planetary Hours effective to an extent.

In all cases where there is anything difficult or obscure in the text, I have added copious explanatory notes; so many indeed as to form a species of commentary in parts. Especially have those on the Names of the Spirits cost me incredible labour, from the difficulty of identifying their root-forms. The same may be said of those on the Symbols of the Third Book.

Wherever I have employed parentheses in the actual text, they shew certain words or phrases supplied to make the meaning clearer.

In conclusion I will only say that I have written this explanatory Introduction purely and solely as a help to genuine Occult students; and that for the opinion of the ordinary literary critic who neither understands nor believes in Occultism, I care nothing.

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	Sound or Power	Hebrew and Chaldee Letters	Numerical Value*	How expressed in this work by Roman letters	Hebrew Name of Letter	Signification of Name
1	<i>a</i> (soft breathing)	א	1	A	Aleph	Ox, also Duke, or Leader
2	<i>b, bh</i> (<i>v</i>)	ב	2	B	Beth	House
3	<i>g</i> (hard), <i>gh</i>	ג	3	G	Gimel	Camel
4	<i>d, dh</i> (flat <i>th</i>)	ד	4	D	Daleth	Door
5	<i>h</i> (rough breathing)	ה	5	H	Hé	Window
6	<i>v, u, o</i>	ו	6	V	Vau	Peg, Nail
7	<i>z, dz</i>	ז	7	Z	Zayin	Weapon, Sword
8	<i>ch</i> (guttural)	ח	8	CH	Cheth	Enclosure, Fence
9	<i>t</i> (strong)	ט	9	T	Teth	Serpent
10	<i>i, y</i> (as in <i>yes</i>)	י	10	I	Yod	Hand
11	<i>k, kh</i>	כ Final = ך	20 Final = 500	K	Kaph	Palm of the Hand
12	<i>l</i>	ל	30	L	Lamed	Ox-Goad
13	<i>m</i>	מ Final = ם	40 Final = 600	M	Mem	Water
14	<i>n</i>	נ Final = ן	50 Final = 700	N	Nun	Fish
15	<i>s</i>	ס	60	S	Samekh	Prop, Support
16	<i>o, aa, ng</i> (guttural)	ע	70	O	Ayin	Eye
17	<i>p, ph</i>	פ Final = ף	80 Final = 800	P	Pé	Mouth
18	<i>ts, tz, j</i>	צ Final = ץ	90 Final = 900	Tz	Tzaddi	Fishing-hook
19	<i>q, qh</i> (guttural)	ק	100	Q	Qoph	Back of the head
20	<i>r</i>	ר	200	R	Resh	Head
21	<i>sh, s</i>	ש	300	SH	Shin	Tooth
22	<i>th, t</i>	ת	400	TH	Tau	Sign of the Cross

- Thousands are denoted by a larger letter; thus an Aleph larger than the rest of the letters among which it is, signifies not 1, but 1000.
- The Finals are not always considered as bearing an increased numerical value.

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(APPENDIX B.)

EMPLOYMENT OF A CHILD-CLAIRVOYANT BY CAGLIOSTRO.

THE well-known Joseph Balsamo, Count Cagliostro, is said to have been born at Palermo in 1743. On his trial at Rome in 1780, and at Zurich in 1791, he was accused of “having practised all kinds of impositions; of gold making, and of possessing the secret of prolonging life; of teaching Cabalistic Arts; of summoning and exorcising Spirits; of having actually foretold future things especially in small and secret assemblies, and chiefly by means of a little boy whom he took aside with him into a separate room, in order to fit him for divining”.

With regard to the manner in which he employed this Child-Clairvoyant, the documents of the trial give the following information:— “This Child had to kneel before a small table, on which a vessel of water and some lighted candles were placed. He then instructed the boy to look into the vessel of water, and so commenced his conjurations; he next laid his hand on the head of the Child, and in this position addressed a prayer to God for a successful issue of the experiment. The Child now became clairvoyant, and said at first that he saw something white; then that he saw visions, an Angel, etc.”

Again the documents say, “That he worked through the usual ceremonies, and that all was wonderfully corroborated through the appearance of the Angel”.

Cagliostro is also said at Milan to have availed himself of the services of an orphan maiden of marriageable age as clairvoyant.

It will be remarked that this *modus operandi differs strongly from that employed by the mesmerists and hypnotists of to-day with their clairvoyants*. For here the whole force of the Operator was concentrated on a magical ritual of evocation, the hand being merely laid on the child's head to form a link; and it in no way appears that the child was reduced to the miserable condition of automatic trance now practised, and which a really advanced Occultist would be the first to condemn, as knowing its dangers.

On the other hand, there seems to be a distinct similarity between Cagliostro's method, and the system of Oriental Divination called the Mendal, to which I have previously referred.

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(APPENDIX C.)

EXAMPLES OF OTHER METHODS OF ANGELIC EVOCATION.

FOR the benefit of the Occult Student I here give two other systems of Angelic Evocation. The first is taken from that part of the Book called "Barrett's Magus" (1801), which is entitled "the Key to Ceremonial Magic". The second is copied from my "Key of Solomon the King".

From
"The Perfection and Key of . . . Ceremonial Magic";
being the second part of the second Book of
"The Magus or
Celestial Intelligencer"⁶
by
Francis Barrett, F.R.C.

"The good Spirits may be invocated of us, or by us, divers ways, and they in sundry shapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our sight, or do inform us by dreams and by oracle of those things which we have a great desire to know. Whoever therefore would call any good Spirit to speak or appear in sight, he must particularly observe two things; one whereof is about the *disposition* of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the Spirit to be called.

"It is necessary therefore that the invocant religiously dispose himself for the space of many days to such a mystery, and to conserve himself during the time chaste, abstinent, and to abstract himself as much as he can from all manner of foreign and secular business; likewise he should observe fasting, as much as shall seem convenient to him, and let him daily, between sun rising and setting, being clothed in pure white linen, seven times call upon God, and make a deprecation unto the Angels to be called and invocated, according to the rule which we have before taught. Now the number of days of fasting and preparation is commonly one month, i.e., the time of a whole lunation. Now, in the Cabala, we generally prepare ourselves forty days before.

"Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger's sight. This place must first of all be exorcised and consecrated; and let there be a Table or

⁶ Published originally by Lackington & Allen, London, 1801; but reprinted and re-issued by Bernard Quaritch, Piccadilly, some years since.

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Altar placed therein, covered with a clean white linen cloth, and set towards the east: and on each side thereof place two consecrated wax-lights burning, the flame thereof ought not to go out all these days. In the middle of the Altar let there be placed lamens, or the holy paper we have before described, covered with fine linen, which is not to be opened until the end of the days of consecration. You shall also have in readiness a *precious perfume* and a *pure anointing oil*. And let them both be kept consecrated. Then set a censer on the head of the Altar, wherein you shall kindle the *holy fire*, and make a precious perfume every day that you pray.

“Now for your habit, you shall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You shall likewise have a veil made of pure white linen on which must be wrote in a gilt lamen, the name *Tetragrammaton*; all which things are to be consecrated and sanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar; and then on your knees pray before the altar as we have directed.

“Now when the time is expired, on the last day, you shall fast more strictly; and fasting on the day following, at the rising of the sun, enter the holy place, using the ceremonies before spoken of, first by sprinkling thyself, then, making a perfume, you shall sign the cross with holy oil on the forehead, and anoint your eyes, using prayer in all these consecrations. Then open the lamen and pray before the Altar upon your knees; and then an invocation may be made as follows:

AN INVOCATION OF THE GOOD SPIRITS.

“IN the Name of the Blessed and Holy Trinity, I do desire ye, strong and mighty Angels (*here name the Spirit or Spirits you would have appear*), that if it be the Divine Will of Him Who is called Tetragrammaton, *etc.*, the Holy God, the Father, that ye take upon ye some shape as best becometh your celestial nature, and appear to us visibly here in this place, and answer our demands, in as far as we shall not transgress the bounds of the Divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of His Divine Majesty Who liveth and reigneth world without end. *Amen*.

“Lord, Thy Will be done on earth as it is in heaven – make clean our hearts within us, and take not Thy Holy Spirit from us. O Lord, by Thy Name we have called them, suffer them to administer unto us.

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“And that all things may work together for Thy Honour and Glory, to Whom with Thee, the Son and blessed Spirit, be ascribed all might, majesty, and dominion, world without end. *Amen.*”

“The Invocation being made, the Good Angels will appear unto you which you desire, which you shall entertain with a chaste communication, and licence them to depart.

“Now the Lamén which is used to invoke any Good Spirit must be made after the following manner: either in metal conformable or in new wax mixed with convenient spices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either square, circular, or triangular, or of the like sort, according to the rule of the numbers; in which there must be written the Divine Names, as well general as special. And in the centre of the Lamén draw a hexagon⁷ or character of six corners; in the middle thereof write the Name and Character of the Star, or of the Spirit his Governor, to whom the Good Spirit that is to be called is subject. And about this Character let there be placed so many Characters of five corners, or pentacles,⁸ as the Spirits we would call together at once. But if we should call only one, nevertheless there must be made four pentagons, wherein the name of the Spirit or Spirits with their characters are to be written. Now this Lamén ought to be composed when the Moon is in her increase, on those days and hours which agree to the Spirit; and if we take a fortunate planet therewith, it will be the better for the producing the effect; which Table or Lamén being rightly made in the manner we have fully described, must be consecrated according to the rules above delivered.

“And this is the way of making the general Table or Lamén for the invoking of all Spirits whatever; the form whereof you may see in plates of pentacles, seals, and lamens.

“We will yet declare unto you another rite more easy to perform this thing: Let the Man who wishes to receive an oracle from a Spirit, be chaste, pure, and sanctified; then a place being chosen pure, clean, and covered everywhere with clean and white linen, on the Lord's-day in the new of the Moon, let him enter into that place clothed with white linen; let him exorcise the place, bless it, and make a circle therein with a consecrated coal; let there be written in the outer part of the Circle the Names of the Angels; in the inner part thereof write the Mighty Names of God; and let be placed within the Circle, at the Four Parts of the World,⁹ the vessels for the perfumes. Then being washed and fasting, let him enter the place, and pray towards the East this whole Psalm:— “Blessed are the undefiled in the way, etc.”. Psalm cix.

⁷ Probably an error for “hexagram” or “hexangle”.

⁸ Probably an error for “pentagrams,” or “pentangles”.

⁹ I.e., The Cardinal Points, or Quarters.

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Then make a fumigation, and deprecate the Angels by the said Divine Names, that they will appear unto you, and reveal or discover that which you so earnestly desire; and do this continually for six days washed, and fasting. On the seventh day being washed and fasting, enter the Circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then with bended knees, say the Psalm aforesaid, with Divine and Angelical Names. Which being said, arise, and walk round the Circle *from East to West*, until thou shalt be wearied with a giddiness of thy head and brain, then straightway fall down in the Circle, where thou mayest rest, and thou wilt be wrapped up in an ecstasy; and a Spirit will appear and inform thee of all things necessary to be known. We must observe also, that in the Circle there ought to be four holy candles burning at the Four Parts of the World, which ought not to want light for the space of a week.

"And the manner of fasting is this: to abstain from all things having a life of sense, and from those which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the Sun.

"Let the perfume and the holy anointing oil be made as is set forth in Exodus, and other holy books of the Bible. It is also to be observed, that as often as he enters the Circle he has upon his forehead a golden lamen, upon which must be written the Name *Tetragrammaton*, in the manner we have before mentioned."

In "The Key of Solomon the King"¹⁰ (Book II. – Chapter XXI.) will be found other directions for invoking spirits as follows:

"Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:

"Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the centre of the table, thou shalt surround the said table with a white curtain;¹¹ clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:

¹⁰ Published by G. Redway, London, 1889.

¹¹ So as to make a species of small tabernacle around the altar.

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THE PRAYER.

“ADONAI, ELOHIM, EL, EHEIEH ASHER EHEIEH, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy servant (N.) who invoceth Thee most devoutly, and supplicateth Thee by Thy Holy and tremendous Name, Tetragrammaton, to be propitious and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God Himself, the Existence of Existences, conjure ye to come and be present at this Operation; I the Servant of God, most humbly entreat ye. Amen.

“After which thou shalt incense it with the incense proper to the Planet and the Day, and thou shalt replace the Book on the aforesaid table, taking heed that the Fire of the Lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same Ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the Lamp shall burn both day and night; after the which thou shalt shut up the Book in a small Drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, ADONAI, ELOHIM, etc.



“It is necessary also in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out, devoutly, and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.”

THE FIRST BOOK
OF THE
HOLY MAGIC,
WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.
BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.

TRANSLATED FROM THE HEBREW.

1458.

THE FIRST BOOK OF THE HOLY MAGIC.

LTHOUGH this First Book serveth rather for prologue than for the actual rules to acquire this Divine and Sacred Magic; nevertheless, O! Lamech, my son, thou wilt therein find certain examples and other matters¹ which will be none the less useful and profitable unto thee than the precepts and dogmas which I shall give thee in the Second and Third Books. Wherefore thou shalt not neglect the study of this First Book, which shall serve thee for an introduction² unto the Veritable and Sacred Magic, and unto the practice of that which I, ABRAHAM, THE SON OF SIMON, have learned, in part from my father, and in part also from other Wise and faithful Men, and which I have found true and real, having submitted it unto proof and experiment. And having written this with mine own hand, I have placed it within this casket, and locked it up, as a most precious treasure; in order that when thou hast arrived at a proper age thou mayest be able to admire, to consider, and to enjoy the marvels of the Lord; as well as thine elder brother Joseph, who, as the first-born, hath received from me the Holy Tradition of the Qabalah.³

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THE FIRST CHAPTER.

BAMECH, if thou wishest to know the reason wherefore I give unto thee this Book, it is that if thou considerest thy condition, which is that of being a last-born Son, thou shalt know wherefore it appertaineth unto thee; and I should commit a great error should I deprive thee of that grace which God hath given unto me with so much profusion and liberality. I will then make every effort to avoid and to fly prolixity of words in this First Book; having alone in view the ancientness of this Venerable and Indubitable Science. And seeing that TRUTH hath no need of enlightenment and of exposition, she being simple and right; be thou only obedient unto all that I shall say unto thee, contenting thyself with the simplicity thereof, be thou good and upright,⁴ and thou shalt acquire more wealth than I could know how to promise unto thee. May the Only and Most Holy God grant unto all, the grace necessary to be able to comprehend and penetrate the high Mysteries of the Qabalah and of the Law; but they should content themselves with that which the Lord accordeth unto them; seeing that if against His Divine Will they wish to fly yet higher, even as did Lucifer, this will but procure for them a most shameful and fatal fall. Wherefore it is necessary to be extremely prudent, and to consider the INTENTION which I have had in describing this method of operation; because in consideration of thy great youth I attempt no other thing but to excite thee unto the research of this Sacred Magic. But the manner of acquiring the same will come later, in all its perfection, and in its proper time; for it will be taught thee by better Masters than I, that is to say, by those same Holy Angels of God. No man is born into the World a Master, and for that reason are we obliged to learn. He who applieth himself thereunto, and studieth, learneth; and a man can have no more shameful and evil title⁵ than that of being an Ignorant person.

THE SECOND CHAPTER.

THEREFORE do I confess, that I, even I also, am not born a MASTER; neither have I invented this science of my own proper Genius; but I have learned it from others in the manner which I will hereafter tell thee, and in truth.

My father, SIMON, shortly before his death, gave me certain signs and instructions concerning the way in which it is necessary to acquire the Holy Qabalah; but it is however true that he did not enter into the Holy Mystery by the true Path, and I could not know how to understand the same sufficiently and perfectly as Reason demanded. My father was always contented and satisfied with such a method of understanding the same, and he sought out no further the Veritable Science and Magical Art, which I undertake to teach thee and to expound unto thee.

After his death, finding myself twenty years of age, I had a very great passion to understand the True Mysteries of the Lord; but of mine own strength I could not arrive at the end which I intended to attain.

I learned that at Mayence there was a Rabbi who was a notable Sage, and the report went that he possessed in full the Divine Wisdom. The great desire which I had to study induced me to go to seek him in order to learn from him. But this man also had not received from the Lord the GIFT, and a perfect grace; because, although he forced himself to manifest unto me certain deep Mysteries of the Holy Qabalah, he by no means arrived at the goal; and in his Magic he did not in any way make use of the Wisdom of the Lord, but instead availed himself of certain arts and superstitions of infidel and idolatrous nations, in part derived from the Egyptians,⁶ together with images of the Medes and of the Persians, with herbs of the Arabians, together with the power of the Stars and Constellations; and, finally, he had drawn from every people and nation, and even from the Christians, some diabolical Art. And in everything the Spirits blinded him to such an extent, even while obeying him in some ridiculous and inconsequent matter, that he actually believed that his blindness and error were the Veritable Magic, and he therefore pushed no further his research into the True and Sacred Magic. I also learned his extravagant experiments, and for ten years did I remain buried in so great an error, until that after the ten years I arrived in Egypt at the house of an Ancient Sage who was called ABRAMELIN, who put me into the true Path as I will declare it unto thee hereafter, and he gave me better instruction and doctrine than all the others; but this particular grace was granted me by the Almighty Father of all Mercy, that is to say, ALMIGHTY GOD, who little by little

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illuminated mine understanding and opened mine eyes to see and admire, to contemplate, and search out His Divine Wisdom, in such a manner that it became possible unto me to further and further understand and comprehend the Sacred Mystery by which I entered into the knowledge of the Holy Angels, enjoying their sight and their sacred conversation, from whom⁷ at length I received afterwards the foundation of the Veritable Magic, and how to command and dominate the Evil Spirits. So that by way of conclusion unto this chapter I cannot say that I have otherwise received the True Instruction save from Abramelin⁸ and the True and Incorruptible Magic save from the Holy Angels of God.

THE THIRD CHAPTER.

I HAVE already said in the preceding chapter that shortly after the death of my father, I attached myself unto the research of the True Wisdom, and of the Mystery of the Lord. Now in this chapter I will briefly mention the places and countries by which I have passed in order to endeavour to learn those things which are good. And I do this in order that it may serve thee for a rule and example not to waste thy youth in petty and useless pursuits, like little girls sitting round the fireplace. For there is nothing more deplorable and more unworthy in a man than to find himself ignorant in all circumstances. He who worketh and travelleth learneth much and he who knoweth not how to conduct and govern himself when far from his native land, will know still less in his own house how to do so. I dwelt then, after the death of my father, for four years with my brothers and sisters, and I studied with care how to put to a profitable use what my father had left me after his death; and seeing that my means were insufficient to counterbalance the expenses which I was compelled to be at, after having set in order all my affairs and business as well as my strength permitted; I set out, and I went into Vormatia⁹ to Mayence, in order to find there a very aged Rabbi named Moses, in the hope that I had found in him that which I sought. As I have said in the preceding chapter, his Science had no foundation such as that of the True Divine Wisdom. I remained with him for four years,¹⁰ miserably wasting all that time there, and persuading myself that I had learned all that I wished to know, and I was only thinking of returning to my paternal home, when I casually met a young man of our sect, named SAMUEL, a native of Bohemia, whose manners and mode of life showed me that he wished to live, walk, and die in the Way of the Lord and in His Holy Law; and I contracted so strong a bond of friendship with him that I showed him all my feelings and intentions. As he had resolved to make a journey to Constantinople, in order to there join a brother of his father, and thence to pass into the Holy Land wherein our forefathers had dwelt, and from the which for our very great errors and misdeeds we had been chased and cast forth by God. He¹¹ having so willed it, the moment that he¹² had made me acquainted with his design, I felt an extraordinary desire to accompany him in his journey, and I believe that Almighty God wished by this means to awaken me, for I could take no rest until the moment that we mutually and reciprocally passed our word to each other and swore to make the voyage together.

On the 13th day of February, in the year 1397, we commenced our journey, passing through Germany, Bohemia, Austria, and thence by Hungary

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and Greece unto Constantinople, where we remained two years, and I should never have quitted it, had not death taken Samuel from me at length through a sudden illness. Finding myself alone, a fresh desire for travel seized me, and so much was my heart given thereto, that I kept wandering from one place to another, until at length I arrived in Egypt, where constantly travelling for the space of four years in one direction and another, the more I practised the experiments of the magic of RABBIN Moses, the less did it please me. I pursued my voyage towards our ancient country, where I fixed my residence for a year, and neither saw nor heard of any other thing but misery, calamity, and unhappiness. After this period of time, I there found a Christian who also was travelling in order to find that which I was seeking also myself. Having made an agreement together, we resolved to go into the desert parts of Arabia for the search for that which we ardently desired; feeling sure that, as we had been told, there were in those places many just and very learned men, who dwelt there in order to be able to study without any hindrance, and to devote themselves unto that Art for which we ourselves were seeking; but as we there found nothing equivalent to the trouble we had taken, or which was worthy of our attention, there came into my head the extravagant idea to advance no farther, but to return to my own home. I communicated my intention to my companion, but he for his part wished to follow out his enterprise and seek his good fortune; so I prepared to return.

THE FOURTH CHAPTER

ON my return journey I began to reflect on the time which I had lost in travelling, and on the great expense which I had been at without any return, and without having made any acquisition of that which I wished for and which had caused me to undertake the voyage. I had, however, taken the resolution of returning to my home on quitting Arabia Deserta by way of Palestine, and so into Egypt; and I was six months on the way. I at length arrived at a little town called ARACHI, situated on the bank of the Nile, where I lodged with an old Jew named AARON, where indeed I had already lodged before in my journey; and I communicated unto him my sentiments. He asked me how I had succeeded, and whether I had found that which I wished. I answered mournfully that I had done absolutely nothing, and I made him an exact recital of the labours and troubles which I had undergone, and my recital was accompanied by my tears which I could not help shedding in abundance, so that I attracted the compassion of the old man, and he began to try to comfort me by telling me that during my journey he had heard say that in a desert place not far from the aforesaid town of ARACHI dwelt a very learned and pious man whose name was ABRAMELINO,¹³ and he¹⁴ exhorted me that as I had already done so much, not to fail to visit him, that perhaps the Most Merciful God might regard me with pity, and grant me that which I righteously wished for, It seemed to me as though I was listening to a Voice, not human but celestial, and I felt a joy in mine heart such as I could not express; and I had neither rest nor intermission until AARON found me a man who conducted me to the nearest route, by which walking upon fine sand during the space of three days and a half without seeing any human habitation I at length arrived at the foot of a hill of no great height, and which was entirely surrounded by trees. My Guide then said: – “In this small wood dwelleth the man whom you seek;” and having showed me the direction to take he wished to accompany me no further, and having taken his leave of me he returned home by the same route by which we had come, together with his mule which had served to carry our food. Finding myself in this situation I could think of no other thing to do than to submit myself to the help of the Divine Providence by invoking His very holy Name, Who then granted unto me His most holy Grace, for in turning my eyes in the aforementioned direction, I beheld coming towards me a venerable aged Man, who saluted me in the Chaldean language in a loving manner, inviting me to go with him into his habitation; the which courtesy I accepted with an extreme pleasure, realising in that moment how great is the Providence of the Lord. The good

old Man was very courteous to me and treated me very kindly, and during an infinitude of days he never spake unto me of any other matter than of the Fear of God, exhorting me to lead ever a well-regulated life, and from time to time warned me of certain errors which man commits through human frailty, and, further, he made me understand that he detested the acquisition of riches and goods which we were constantly employed in gaining in our towns through so severe usury exacted from, and harm wrought to, our neighbour. He required from me a very solemn and precise promise to change my manner of life, and to live not according to our false dogmas, but in the Way and Law of the Lord. The which promise I having ever after inviolably observed, and being later on again among my relatives and other Jews, I passed among them for a wicked and foolish man; but I said in myself: "Let the Will of God be done, and let not respect of persons turn us aside from the right path, seeing that man is a deceiver".

The aforesaid ABRAMELIN, knowing the ardent desire which I had to learn, he gave me two manuscript books, very similar in form unto these which I now bequeath unto thee, O Lamech, my son; but very obscure: and he told me to copy them for myself with care, which I did, and carefully examined both the one and the other. And he asked me if I had any money, I answered unto him "Yes". He said unto me that he required ten golden florins, which he must himself, according to the order which the Lord had given unto him, distribute by way of alms among seventy-two poor persons, who were obliged to repeat certain Psalms;¹⁵ and having kept the feast of Saturday, which is the day of the Sabbath, he set out to go to ARACHI, because it was requisite that he should himself distribute the money. And he ordered me to fast for three days, that is to say, the Wednesday, Thursday, and Friday following; contenting myself with only a single repast in the day, wherein was to be neither blood nor dead things;¹⁶ also he commanded me to make this commencement with exactness, and not to fail in the least thing, for in order to operate well it is very necessary to begin well, and he instructed me to repeat all the seven¹⁷ psalms of David one single time in these three days; and not to do or practise any servile operation. The day being come he set out, and took with him the money which I had given him. I faithfully obeyed him, executing from point to point that which he had ordered me to do. His return was fifteen days later, and being at last arrived he ordered me the day following (which was a Tuesday), before the rising of the Sun, to make with great humility and devotion a general confession of all my life unto the Lord, with a true and firm proposal and resolution to serve and fear Him otherwise than I had done in the past, and to wish to live and die in His most Holy Law, and in obedience unto Him. I performed my confession with all the attention and

exactitude necessary. It lasted until the going down of the Sun; and the day following I presented myself unto ABRAMELIN, who with a smiling countenance said unto me: "It is thus I would ever have you". He then conducted me into his own apartment where I took the two little manuscripts which I had copied; and he asked of me whether truly, and without fear, I wished for the Divine Science and for the True Magic. I answered unto him that it was the only end and unique motive which had induced me to undertake a so long and troublesome voyage, with the view of receiving this special grace from the Lord. "And I," said ABRAMELIN, "trusting in the mercy of the Lord, I grant and accord unto thee this Holy Science, which thou must acquire in the manner which is prescribed unto thee in the two little manuscript books, without omitting the least imaginable thing of their contents; and not in any way to gloss or comment upon that which may be or may not be, seeing that the Artist who hath made that work is the same God Who from Nothingness hath created all things. Thou shalt in no way use this Sacred Science to offend the Great God, and to work ill unto thy neighbour; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the Good or for the Evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I have made use of with thee. And if thou doest otherwise, he who shall receive it shall draw no fruit therefrom. Keep thyself as thou wouldst from a Serpent from selling this Science, and from making merchandise of it; because the Grace of the Lord is given unto us free and gratis, and we ought in no wise to sell the same. This Veritable Science shall remain in thee and thy generation for the space of seventy-two¹⁸ years, and will not remain longer in our Sect. Let not thy curiosity push thee on to understand the cause of this, but figure to thyself that we are so good¹⁹ – that our Sect hath become insupportable not only to the whole human race, but even to God Himself !" I wished in receiving these two small manuscript books to throw myself on my knees before him, but he rebuked me, saying that we ought only to bend the knee before God.

I avow that these two books²⁰ were so exactly written, that thou, O Lamech my son, mayest see them after my death, and thou shalt thus recognise how much respect I have for thee.²¹ It is true that before my departure I well read and studied them, and when I found anything difficult or obscure I had recourse unto ABRAMELIN, who with charity and patience explained it unto me. Being thoroughly instructed, I took leave of him, and having received his paternal blessing; a symbol which is not only in use among the Christians, but which was also the custom with our forefathers; I also

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departed, and I took the route to Constantinople, whither having arrived I fell sick, and my malady lasted for the space of two months; but the Lord in His Mercy delivered me therefrom, so that I soon regained my strength, and finding a vessel ready to depart for Venice I embarked thereon, and I arrived there, and having rested some days I set out to go unto Trieste, where having landed, I took the road through the country of Dalmatia, and arrived at length at my paternal home, where I lived among my relatives and my brothers.

THE FIFTH CHAPTER.

IT is not sufficient to travel and journey abroad and see many lands, if one does not draw some useful experience therefrom. Wherefore, in order to show unto thee a good example, I will in this chapter speak of the Mysteries²² of this Art which I discovered in one way and another while travelling in the world, and also of the measure and understanding of their various sciences; while, in the Sixth Chapter following, I will recount the things which I have learned and seen with some among them, and whether in actual practice I found them true or false. I have already before told you that my first Master had been the RABBIN MOSES at MAYENCE, who was indeed a good man, but entirely ignorant of the True Mystery and of the Veritable Magic. He only devoted himself to certain superstitious secrets which he had collected from various infidels, and which were full of the nonsense and foolishness of Pagans and Idolaters; to such an extent that the Good Angels and Holy Spirits judged him unworthy of their visits and conversation; and the Evil Spirits mocked him to a ridiculous extent. At times, indeed, they spake to him voluntarily and by caprice, and obeyed him in matters vile, profane, and of no account, in order the better to entrap, deceive and hinder him from searching further for the true and certain Foundation of this Great Science.

At ARGENTINE I found a Christian called JAMES, who was reputed as a learned and very skilful man; but his Art was the Art of the juggler, or Cup and Balls Player; and not that of the Magician.

In the town of PRAGUE I found a wicked man named ANTONY, aged twenty-five years, who in truth showed me wonderful and supernatural things, but may God preserve us from falling into so great an error, for the infamous wretch avowed to me that he had made a Pact with the DEMON, and had given himself over to him in body and in soul, and that he had renounced God and all the Saints; while, on the other hand, the deceitful LEVIATHAN had promised him forty years of life to do his pleasure. He made every effort, as he was obliged to by the Pact, to persuade me and drag me to the precipice of the same error and misery; but at first I kept myself apart from him, and at last I took flight. Unto this day do they sing in the streets of the terrible end which befel him, may the Lord God of His Mercy preserve us from such a misfortune. This should serve us as a mirror of warning to keep far from us all evil undertakings and pernicious curiosity.

In AUSTRIA I found an infinitude, but all were either ignorant, or like unto the Bohemians.

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In the Kingdom of HUNGARY I found but persons knowing neither God nor Devil, and who were worse than the beasts.

In GREECE I found many wise and prudent men, but, however, all of them were infidels, among whom there were three who principally dwelt in desert places, who showed unto me great things, such as how to raise tempests in a moment, how to make the Sun appear in the night, how to stop the course of rivers, and how to make night appear at mid-day, the whole by the power of their enchantments, and by applying superstitious ceremonies.

Near CONSTANTINOPLE, in a place called EPHIHA, there was a certain man, who, instead of Enchantments, made use of certain numbers which he wrote upon the earth; and by means of these he caused certain extravagant and terrifying visions to appear; but in all these Arts there was no practical use, but only the loss of soul and of body, because all these only worked by particular Pacts, which had no true foundation; also all these Arts demanded a very long space of time, and they were very false, and when these men were unsuccessful they had always ready a thousand lies and excuses.

In the same City Of CONSTANTINOPLE I found two men of our Law, namely, SIMON and the RABBIN ABRAHAME, whom we may class with RABBIN MOSES Of Mayence.

In EGYPT the first time I found five persons who were esteemed and reputed as wise men, among whom were four, namely, HORAY, ABIMECH, ALCAON, and ORILACH, who performed their operations by the means of the course of the Stars and of the Constellations, adding many Diabolical Conjurations and impious and profane prayers, and performing the whole with great difficulty. The fifth, named ABIMELU, operated by the means and aid of Demons, to whom he prepared statues, and sacrificed, and thus they served him with their abominable arts.

In ARABIA they made use of plants, of herbs, and of stones as well precious as common. The Divine Mercy inspired me to return thence, and led me to ABRAMELIN, who was he who declared unto me the Secret, and opened unto me the fountain and true source of the Sacred Mystery, and of the Veritable and Ancient Magic which God had given unto our forefathers.

Also at PARIS I found a wise man called Joseph, who, having denied the Christian faith, had made himself a Jew. This man truly practised Magic in the same manner as ABRAMELIN, but he was very far from arriving at perfection therein; because God, Who is just, never granteth the perfect, veritable and fundamental treasure unto those who deny Him; notwithstanding that in the rest of their life they might be the most holy and perfect men in the world. I am astonished when I consider the blindness of many persons who let themselves be led by Evil Masters, who take pleasure in falsehood, and, we

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may rather say, in the DEMON himself; giving themselves over unto Sorceries and Idolatries, one in one manner, another in another manner, with the result of losing their souls. But the Truth is so great, the Devil is so deceitful and malicious, and the World so frail and so infamous that I must admit that things cannot be otherwise. Let us then open our eyes, and follow that which I shall lay down in the following chapters; and let us not walk in another Path, whether of the Devil, or of men, or of Books which boast of their Magic; for in truth I declare unto thee that I had so great a quantity of such matters written out with so much Art, that had I not had these of ABRAMELIN, I could herein have given thee those. However, it is true that just as there is only one God, that not one of these Books is worth an obolus.²³ Yet with all this there are men so blind that they buy them at exorbitant prices, and they lose their money, their time, and their pains, and which is worse, very often their souls as well.

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THE SIXTH CHAPTER.

THE Fear of the Lord is the True Wisdom, and he who hath it not can in no way penetrate the True Secrets of Magic, and he but buildeth upon a foundation of sand, and his building can in no way last. The RABBIN MOSES persuaded me to be wise, while he himself, with words which neither he himself nor any other person understood, and with extravagant symbols made bells to sound, and while with execrable conjurations he made appear in glasses him who had committed a theft, and while he made a water causing an old man to appear young (and that only for the space of two hours and no longer). All the which things he indeed taught me, but the whole was but vanity, low curiosity, and a pure deception of the DEMON, leading to no useful end imaginable, and tending to the loss of the Soul. And when I had the Veritable Knowledge of the Sacred Magic, I both forgot them, and banished them from mine heart.

That impious Bohemian,²⁴ with the aid and assistance of his Associate, performed astounding feats. He rendered himself invisible, he used to fly in the air, he used to enter through the keyholes into locked-up rooms, he knew our greatest secrets, and once he told me things which God alone could know. But his Art cost him too dear, for the Devil had made him swear in the Pact that he would use all his secrets to the dishonour of God, and to the prejudice of his neighbour. Ultimately his body was found dragged through the streets, and his head without any tongue therein, lying in a drain. And this was all the profit he drew from his Diabolical Science and Magic.

In AUSTRIA I found an infinitude of Magicians who only occupied themselves in killing and maiming men, in putting discord among married people, in causing divorces, in tying witch-knots in osier or willow branches to stop the flow of milk in the breasts of nursing women, and similar infamies. But these miserable wretches had made a Pact with the Devil, and had become his slaves, having sworn unto him that they would work without cessation to destroy all living creatures. Some of these had two years (for their Pact) to run, some three, and after that time they underwent the same fate as the Bohemian.

At LINTZ I worked with a young woman, who one evening invited me to go with her, assuring me that without any risk she would conduct me to a place where I greatly desired to find myself. I allowed myself to be persuaded by her promises. She then gave unto me an unguent, with which I rubbed the principal pulses of my feet and hands; the which she did also; and at first it appeared to me that I was flying in the air in the place which I wished, and which I had in no way mentioned to her.

I pass over in silence and out of respect, that which I saw, which was admirable, and appearing to myself to have remained there a long while, I felt as if I were just awakening from a profound sleep, and I had great pain in my head and deep melancholy. I turned round and saw that she was seated at my side. She began to recount to me what she had seen, but that which I had seen was entirely different. I was, however, much astonished, because it appeared to me as if I had been really and corporeally in the place, and there in reality to have seen that which had happened. However, I asked her one day to go alone to that same place, and to bring me back news of a friend whom I knew for certain was distant 200 leagues. She promised to do so in the space of an hour. She rubbed herself with the same unguent, and I was very expectant to see her fly away; but she fell to the ground and remained there about three hours as if she were dead, so that I began to think that she really was dead. At last she began to stir like a person who is waking, then she rose to an upright position, and with much pleasure began to give me the account of her expedition, saying that she had been in the place where my friend was, and all that he was doing; the which was entirely contrary to his profession. Whence I concluded that what she had just told me was a simple dream, and that this unguent was a causer of a phantastic sleep; whereon she confessed to me that this unguent had been given to her by the Devil.

All the Arts of the Greeks are Enchantments and Fascinations, and the Demons hold them enchained in these accursed arts so that the Foundation of the True Magic may be unknown to them which would render them more powerful than they; and I was the more confirmed in this opinion because their operations were of no practical use whatever, and caused injury unto him who put them into practice, as in fact many of them avowed plainly to me, when I had the True and Sacred Magic. There are also many operations which they say are handed down from the Ancient Sibyls. There is an Art called White and Black;²⁵ another Angelical, TEATIM; in which I avow that I have seen orations so learned and beautiful, that had I not known the venom therein hidden, I would have given them herein. I say all this because it is very easy to him who is not constantly upon his guard to err.

One old scribbler of symbols²⁶ gave me many enchantments which only tended to work evil. He performed other operations by means of numbers, which were all odd, and of a triple proportion, in no way similar to the other, and for proof of this, he caused by such means in my presence a very fine tree which was near my house to fall to the ground, and all the leaves and fruits were consumed in a very short time. And he told me that in Numbers there was hidden a very Great Mystery, because that by the means of numbers one can perform all the operations for friendships, riches, honours, and all sorts of

things, good and evil; and he assured me that he had tried them, but that yet some that he knew to be very true had not yet succeeded with him. With regard to this particular, I found out the reason through the Wise ABRAMELIN, who told me that this came and depended from a Divine Ministry, that is to say, from the Qabalah, and that without that, one could not succeed. All these things have I beheld, and many others, and those who possessed these secrets gave them to me out of friendship. I burned these recipes afterwards in the house of ABRAMELIN, they being absolutely things very far removed from the Will of God, and contrary to the charity which we owe unto our neighbour. Every learned and prudent man may fall if he be not defended and guided by the Angel of the Lord, who aided me, and prevented me from falling into such a state of wretchedness, and who led me undeserving from the mire of darkness unto the Light of the Truth. I have known and felt the effects of the goodness of the Wise ABRAHA MELIN,²⁷ who of his own free will, and before I had asked him so to do, accepted me for his disciple. And before that I had declared my wish unto him he would accomplish and fulfil my desire; and all that I wished to obtain from him he knew before I could open my mouth. Also he recounted to me all that I had seen, done, and suffered from the time of my father's death down to this moment; and this in words obscure and as it were prophetic, which I did not then comprehend, but which I understood later. He told me many things touching my good fortune, but, which was the principal thing, he discovered to me the Source of the Veritable Qabalah, the which according to our custom, I have in turn communicated unto thine elder brother JOSEPH, after that he had fulfilled the requisite conditions without the accomplishment of which the Qabalah and this Sacred Magic cannot be exercised, and which I will recount in the two following books. Afterwards he did manifest unto me the Regimen of the Mystery of that Sacred Magic which was exercised and put into practice by our forefathers and progenitors, NOAH, ABRAHAM, JACOB, MOSES, DAVID, and SOLOMON, among whom the last misused it, and he received the punishment thereof during his life.

In the Second Book I will describe the whole faithfully and clearly, in order that if the Lord God should wish to dispose of me before that thou shalt have attained a competent age, thou shalt find these three small manuscript books as forming at the same time both an inestimable treasure and a faithful master and teacher; because there are very many secrets in the Symbols of the Third Book which I have seen made experiment of with mine own eyes by Abramelin,²⁸ and to be perfectly true, and which afterwards I myself have performed. And after him I found no one who worked these things truly; and although JOSEPH at Paris walked in the same Path, nevertheless God, as a just judge, did not in any way wish to grant unto him the Sacred Magic in its

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entirety, because he had despised the Christian Law. For it is an indubitable and evident thing that he who is born Christian, Jew, Pagan, Turk, Infidel, or whatever religion it may be, can arrive at the perfection of this Work or Art and become a Master, but he who hath abandoned his natural Law, and embraced another religion opposed to his own, can never arrive at the summit of this Sacred Science.²⁹

THE SEVENTH CHAPTER.

GOD, the Father of Mercy, having granted unto me the grace to return safe and sound into my country; I paid unto Him according to my small power, some little portion of that which I owed Him; thanking Him for so many benefits which I had received from Him, and in particular for the acquisition of the Qabalah which I had made at the house of ABRAMELIM.³⁰ It now only remained for me to reduce to Practice this Sacred Magic, but many things of importance and hindrances presented themselves; among the which my marriage was one of the greatest. I therefore judged it fitting to defer putting it in practice, and a principal obstacle was the inconvenience of the place in which I dwelt. I resolved to absent myself suddenly, and go away into the Hercynian Forests, and there remain during the time necessary for this operation, and lead a solitary life. It was not possible for me to do it sooner for many reasons and dangers of which latter I ran a risk in that place, besides which it would be necessary to leave my wife, who was young and now *enceinte*. Finally, I resolved to follow the example of ABRAMELIN, and I divided my house³¹ into two parts; I took another house at rent, which I in part furnished, and I gave over to one of my uncles the care of providing the necessaries of life and the needs thereof. Meanwhile I with my wife and a servant remained in my own house, and I began to accustom myself to the solitary life, which it was to me extremely difficult to support, because of the melancholic humour which dominated me, and I lived thus till the season of Easter which I celebrated with all the family according to custom. Then first, on the following day, in the Name and to the honour of God Almighty the Creator of Heaven and of Earth, I commenced this holy operation, and I continued it for Six Moons without omitting the slightest detail, as thou wilt understand later. And the period of the Six Moons being expired, the Lord granted unto me His Grace by His Mercy; according to the promise made unto our forefathers, since while I was making my prayer unto Him He deigned to grant unto me the vision and apparition of His holy Angels, together with which I experienced so great joy, consolation and contentment of soul, that I could neither express it nor put it into writing. And during the three days, while I was enjoying this sweet and delightful presence with an indelible contentment, my holy Angel, whom God the Most Merciful had destined from my creation for my Guardian, spake unto me with the greatest goodness and affection; who not only manifested unto me the Veritable Magic, but even made easier for me the means of obtaining it. He confirmed as being true the Symbols of the Qabalah which I had received from

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ABRAMELIN; and he gave me the fundamental means by which I could have an infinitude of others in my operations according to my pleasure, assuring me that he would instruct me fully thereon. (These Symbols are all like those of the Third Book.) He gave me further very useful advice and admonition, such as an Angel could give; how I should govern myself the following days with the Evil Spirits so as to constrain them to obey me; the which I duly followed out fulfilling always from point to point his instructions very faithfully, and by the Grace of God I constrained them to obey me and to appear in the place destined for this operation; and they obligated themselves to obey me, and to be subject unto me. And since then even until now, without offending God and the Holy Angels I have held them in my power and command, always assisted by the power of God and of His Holy Angels. And this with so great a prosperity of our house, that I confess that I held myself back from the vast riches which I could have accumulated; although I possess enough to be counted among the number of the rich, as thou wilt know when thou shalt be more advanced in age. May the Grace of the Lord, and the defence and protection of His Holy Angels never then depart from me, ABRAHAM, nor from my two sons JOSEPH and LAMECH; nor from all those who by your means and by the Will of God, shall receive this operation! So be it!

THE EIGHTH CHAPTER.

IN order to show that Man ought to make use of the good things of the Lord by applying them unto a good end, that is to say, unto His honour and glory, both for his own use and that of his neighbour; I will describe in a few words in this present chapter many and the most considerable operations which I have carried out; and the which, with the aid of the All-Powerful Lord and of the Holy Angels, by the means of this Art I have easily conducted unto the desired end. And I write not this description in any way to vaunt myself, nor out of vain glory, the which would be a great sin against God, because it is He Who hath done the whole, and not I; but only do I write this that it may serve for instruction unto others, so that they may know wherein they ought to avail themselves of this Art, as also that they may use it to the honour of Him Who hath given this wisdom unto men, and glorify Him; and in order that each one may know how great and inexhaustible are the treasures of the Lord, and render unto Him particular thanks for so precious a gift. And especially (do I thank Him) for having granted unto me, who am but a little worm of Earth, through the means of ABRAMELIN the power to give and communicate unto others this Sacred Science. After my death a book will be found, which I commenced to write at the time when I was beginning to put in practice this Art, which, reckoning the number of the years, was in 1409, until to-day on which I am arrived at the 96th³² year of mine age, with all honour and augmentation of fortune; and in this book can be read in detail even to the very least thing which I have done. But here, as I have aforesaid, I will describe only the most remarkable.

Up till now I have healed of persons of all conditions, bewitched unto death, no less than 8413, and belonging unto all religions, without making an exception in any case.

I gave unto mine Emperor SIGISMOND,³³ a very clement Prince, a Familiar Spirit of the Second Hierarchy, even as he commanded me, and he availed himself of its services with prudence. He wished also to possess the secret of the whole operation, but as I was warned by the Lord that it was not His Will, he contented himself with what was permitted, not as Emperor, but as a private person; and I even by means of mine Art facilitated his marriage with his wife; and I caused him to overcome the great difficulties which opposed his marriage.

I delivered also the Count FREDERICK³⁴ by the means of 2000 artificial cavalry (the which I by mine Art caused to appear according unto the tenor of the Twenty-ninth Chapter of the Third Book here following), free out of the

hands of the Duke Leopold of Saxonia; the which Count Frederick without me would have lost both his own life, and his estate as well (which latter would not have descended) unto his heirs.

Unto the BISHOP OF OUR CITY also, I showed the betrayal of his government at Orembergh, one year before the same occurred; and I say no more concerning this because he is an Ecclesiastic³⁵ passing over in silence all that I have further done to render unto him service.

The COUNT OF VARVICH³⁶ was delivered by me from prison in England the night before he was to have been beheaded.

I aided the flight of the DUKE,³⁷ and of his POPE JOHN,³⁸ from the Council of Constance, who would otherwise have fallen into the hands of the enraged Emperor; and the latter having asked me to predict unto him which one of the two Popes, John XXIII. and Martin V., should gain in the end, my prophecy was verified; that fortune befalling which I had predicted unto him at Ratisbon.

At the time when I was lodged at the house of the DUKE OF BAVARIA,³⁹ my Lord, for matters of the greatest importance; the door of my room was forced, and I had the value of 83,000 Hungarian pieces stolen from me in jewels and money. As soon as I returned, the thief (although he was a Bishop !) was forced to himself bring it back to me in person and to return with his own hands to me the money, jewels, and account books, and to give me the principal reasons which had forced him to commit the theft, rather than any other person.

Six months ago I did write unto the GRECIAN EMPEROR,⁴⁰ and I warned him that the affairs of his Empire were in a very bad condition, and that his Empire itself was on the brink of ruin,⁴¹ unless he could appease the Anger of God. As there only remaineth unto me but a little while to live, those who remain after me will receive the news, of the result of this prophecy.

The Operation of the thirteenth chapter⁴² of the Second Book, I have twice performed; once in the house of Savonia;⁴³ and another time in the MARQUISATE OF MAGDEBURGH, and I was the cause that their estates were handed down unto their children.

Now when once the faculty of being able to avail oneself of the Sacred Magic hath been obtained, it is permissible to demand from the Angel a sum of coined money proportionate unto thy birth, quality and capacity, the which without difficulty will be granted unto thee. Such money is taken from the Hidden Treasures. It is, however, necessary to note that in all Treasures one is allowed to take the fifth part, God permitting the same, although some braggart chatterers⁴⁴ do say that there be an infinitude hereof which be destined and reserved unto Anti-Christ, I do not for a moment say that this

may not be true; but undoubtedly from the same Treasures one may also take the fifth part. There are yet more which be destined unto others. Mine own particular treasure was assigned unto me at Herbipolis;⁴⁵ and I performed the Operation of the eighth chapter⁴⁶ of the Third Book; it was not in any way guarded, and was very ancient. It was of gold, which had never been struck into ingots; and which I afterwards caused to be beaten out and converted into its equivalent weight of golden florins, by the Spirits; the which was done in a few hours; (and I did this operation seeing that) mine own possessions were few and of little worth; and so poor was I that in order to marry a person who had a considerable dowry, I was forced to make use of mine Art, and I employed the Fourth Sign of the Third Book and the Third Sign⁴⁷ of the nineteenth chapter; and I married my cousin with 40,000 golden florins as a dowry, the which sum served as a cover to my fortune.

All the Signs which are in the Eighteenth Chapter⁴⁸ have been made use of by me so many times that I could not count them. However, they are all given in the Book⁴⁹ already mentioned.

I made great and wonderful experiments with the Signs of the second⁵⁰ and eighth⁵¹ chapters of the Third Book. The First Sign⁵² of the first chapter of the Third Book is the most perfect.

It is necessary to be prompt and adroit in all these operations, seeing that in the things which belong unto God we can easily commit still greater errors than those into which SOLOMON fell.

All these Signs have I worked with great ease and pleasure, and with very great utility (unto myself and others). All these operations and others in infinite number have I performed by the Signs which be in the Third Book, and never have I failed in attaining mine end, I have always been obeyed (by the Spirits), and everything hath succeeded with me because I have myself obeyed the Commandments of God. Also I have from point to point followed out that which mine Angel hath counselled and prescribed unto me; following out also exactly that which ABRA-MELIN⁵³ had taught me, the which is the same that I shall write in the Two following Books, and which I shall exemplify and explain more clearly; because the instructions which I received, although in very obscure words and Hieroglyphics, have caused me to attain mine object, and have never permitted me to err and fall into pagan, strange, and superstitious idolatries; I being always kept in the Way of the Lord, Who is the True, the Only, the Infallible End, for arriving at the possession of this Sacred Magic.

THE NINTH CHAPTER.

THE infamous BELIAL hath no other desire than that of obtaining the power of hiding and obscuring the True Divine Wisdom, so that he may have more means of blinding simple men and of leading them by the nose; so that they may always remain in their simplicity, and in their error, and that they may not discover the Way which leadeth unto the True Wisdom; seeing that otherwise it is certain that both he and his Kingdom would remain bound and that he would lose the title which he giveth himself of "Prince of this World," having become the slave of man. This is wherefore he seeketh to annul and destroy utterly this Sacred Wisdom. I, however, do pray all and singular to be upon their guard, and in no way to despise the Way and Wisdom of the Lord, nor to allow themselves to be seduced by the DEMON and his adherents; for he is a liar and will be so eternally; and may the Truth for ever flourish; for in following out and obeying with fidelity that which I have written in these Three Books, not only shall we arrive at the desired end, but we shall sensibly know and feel the Grace of the Lord, and the actual assistance of His Holy Angels, who take an incredible pleasure in seeing that they are obeyed and that you intend to follow out the Commandments of God, and that their instructions are observed. Such then are the particular points upon which I insist.

This Wisdom hath its foundation in the High and Holy Qabalah⁵⁴ which is not granted unto any other than unto the First-Born, even as God hath ordained, and as it was observed by our predecessors. Thence arose the difference, and the truck or exchange⁵⁵ between JACOB and ESAU; the primogeniture being the Qabalah, which is much nobler and greater than the Sacred Magic.⁵⁶ And by the Qabalah we can arrive at the Sacred Magic, but by the latter we cannot have the Qabalah. Unto the Child of a Servant, or of an Adulterer, the Qabalah is not granted, but only unto a Legitimate Child; as occurred in the case of ISAAC and ISHMAEL; but the Sacred Wisdom through the Mercy of God all can acquire, provided that they walk in the right Path; and each one should content himself with the Gift and Grace of the Lord. And this must not be done out of curiosity, and with extravagant and ridiculous scruples, wishing to know and understand more than is right; seeing that temerity is certainly punished by God, Who then permitteth him who is presumptuous not only to be turned aside out of the True Way by the Second Causes,⁵⁷ but also the DEMON hath power over him, and he ruineth and exterminateth him in such a manner, that we can only say that he himself is the sole cause of his own ruin and misery. It is certain that the Old SERPENT will attempt to contaminate the present Book with his venom, and even to

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destroy and lose it utterly, but O LAMECH! as a faithful father I entreat thee by the True God Who hath created thee and all things, and I entreat every other person who by thy means shall receive this method of operating, not to be induced or persuaded to have any other sentiment or opinion, or to believe the contrary. Pray unto God and ask Him for His assistance, and place all thy confidence in Him alone. And although thou canst not have the understanding of the Qabalah, nevertheless the Holy Guardian Angels at the end of the Six Moons or Months⁵⁸ will manifest unto thee that which is sufficient for the possession of this Sacred Magic.

Wherefore all the Signs and Symbols given in the Third Book, are written with Letters of the Fourth Hierarchy;⁵⁹ but the Mysterious Words wherein consisteth the Secret⁶⁰ have their origin in and are drawn from the Hebrew, Latin, Greek, Chaldean, Persian, and Arabian languages by a singular Mystery and according unto the Will of the Most Wise Architect and Fabricator of the Universe, Who alone dominateth and governeth it by His All-Power; all the Monarchies and Kingdoms of the World are submitted unto His Infinite Power, and unto this Sacred Magic and Divine Wisdom.

THE TENTH CHAPTER.

IT being understood that in this operation we have to do with a Great and Powerful Enemy, whom through our own weakness and human strength or Science we cannot resist without particular aid and assistance from the Holy Angels, and from the Lord of the Good Spirits; it is necessary that each one should always have God before his eyes, and in no way offend Him. On the other hand, he must always be upon his guard, and abstain as from a mortal sin from flattering, obeying, regarding, or having respect to the DEMON, and to his Viperine Race; neither must he submit himself unto him in the slightest thing, for that would be his ruin and the fatal loss of his soul. As it happened unto all the seed descended from NOAH, LOT, ISHMAEL, and others who did possess the blessed land (before our forefathers) who inherited this Wisdom from father to son, from family to family; but in the course of time having lent an ear unto the Treacherous Enemy, they let themselves be turned away from the Veritable Path, and did lose the True Science which they had received from God by the means of their fathers, and gave themselves over unto Superstitious Sciences, and unto Diabolical Enchantments, and unto Abominable Idolatries, the which was the cause that thereafter God did chastise them, defy⁶¹ them, and chase them from their country; and did introduce in their stead our predecessors; from which same errors again later came the cause of our present misery and servitude, the which will last even unto the end of the world; since they in no way wished to know the Gift which God had given unto them, but instead abandoned it to embrace and follow the deceits of the DEMON.

This is wherefore each one should take care to submit himself unto him⁶² neither by acts, nor by words, nor by thoughts, because he is so adroit and prompt that he can seize one unexpectedly; just as a Spider may take a Bird.⁶³ Let that miserable Bohemian and the others whom I have before mentioned, serve thee for an example to avoid (even as they did unto me).

In the commencement of the Operation there appeareth a Man of Majestic Appearance, who with great affability doth promise unto thee marvellous things. Consider all this as pure vanity, for without the permission of God he can give nothing; but he will do it unto the damage and prejudice, ruin and eternal damnation of whomsoever putteth faith in him, and believeth in him; as we may see in the Holy Scripture in the matter Of PHARAOH and his adherents, the which despised the Veritable and certain Wisdom of MOSES and AARON, and were in the beginning backed up by the Devil who showed them by the means of Enchantments that he could both do and put in practice all the works of the aforesaid holy men, whence he ultimately did reduce them to

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such a condition of obstinacy and blindness, that without perceiving their own error and the deceit of the DEMON, they were cruelly chastised by God with divers plagues, and were at last all drowned in the Red Sea. This is wherefore in conclusion I say unto thee in few words, that we must rely upon God alone, and put all our confidence in Him.

THE ELEVENTH CHAPTER.

GOD be my witness that I have not learned this Science out of Curiosity, nor in order to avail myself of it for an evil purpose, but rather to use it for the honour and glory of my,⁶⁴ for mine own use, and for that of my neighbour; and I have never wished to employ it for vain and vile things, but I have always laboured with all my strength to aid all creatures, friends and enemies, faithful and unfaithful, as well the one as the other, with a perfect will and a good heart, and I have also made use of it for the animals.

I have before cited certain examples in order to show unto thee that God Almighty doth not in any way grant the Art or the Science unto a person in order that he may use it for himself alone, but in order that he may provide for the needs of others, and of those who do not possess this Sacred Science. This is why I pray every one to follow mine example, and if he doeth otherwise the Malediction of the Lord will fall upon him, and as for myself I shall be excusable and innocent before God, and before all men.

In the Third Book there will be found a very beautiful garden,⁶⁵ the like of which assuredly no one hath ever made, and which no King nor Emperor hath ever possessed. He who shall wish to be as an industrious Bee therein, can there suck the honey which it containeth in abundance; but if he shall maliciously wish to transform himself into a Spider, he can also draw poison from thence. God, however, accordeth and giveth His Grace, not unto the Evil, but unto the Good; and if it seemeth unto thee that some chapters of the Third Book can be rather applied unto Evil and unto the hurt of our neighbour, than unto a useful end; each one shall know that I have so placed them, in order that we may understand that this Science can be applied alike for Evil or for Good, as I will show thee more fully in the other Books. We must then study to flee the Evil and to obtain all the Forces of Good. He who shall act thus all the days of his life shall have the succour and assistance of the faithful, benign and holy Angels; and he who shall use it for Evil shall be abandoned by the same Angels, and shall be in the power of the Treacherous Enemy, who never faileth to obey the commands of such an one to work Evil, in order to render him his slave. It is necessary to have as a general rule and maxim which never faileth, that whenever thou shalt see a man filled with an extraordinary desire to procure this operation for himself, if thou wishest to give it unto him, it is necessary to test his sincerity and his intentions, and delay him, according to the instructions which I give unto thee in these three Books. And if he seeketh to obtain it by indiscreet methods, and sayeth unto

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thee that this operation may be true or not true, feigning doubts in order to compel thee to give it unto him, or that he maketh use of other stratagems, thou mayest then conclude that such a man walketh not in the Way of the Lord. If any person wisheth it in a way opposed to that which God employeth to grant it, this would be presumptuous.

And if any person seeketh to obtain it not for himself, (but for either) a child or a relative, who is not such as he should be who receiveth so great a treasure; he who shall grant it unto him shall be culpable of a great evil, and shall himself lose the Grace and Wisdom of the Lord, and shall deprive his heirs of the same eternally.

If a man of evil life, whom one shall feel by means of this Sacred Science will persist in his evil way of life, shall come unto thee to seek this Sacred Science, it is probable that such a man doth not desire to use it for good and in a right intention, but that having received it, he will use it for evil. I have also in such case myself, however, seen and felt that God, Who penetrateth the secret of our hearts, hath put by indirect means obstacles in the way of such an one's success, causing difficulties to arise of one kind and another. So that he who at the first wisheth to possess this Science in order to use it against his neighbour, and to commit all sorts of abominations, manifesteth himself as an unworthy person unto him who had resolved to give it unto him.

Shun Commerce, and the converse of those who actually in the search for this Science shall do and say all things which tend to Evil; seeing that such men can become the Enchanters of the Devil. Thou shalt know the rest hereafter in the other Books. Here I am very prolix upon this point, and I am exaggerating much, because it is certain that once the Operation is given in due form, it is AN IRREVOCABLE ACT.

But if, on the other hand, after an exact examination and inquisition thou shalt find a person tranquil and sincere, thou must aid him, because God Who hath aided thee wisheth also to aid him; unto this end hath He put into thine hands this Sacred Science.

Thou must make every effort to procure peace amongst those who are at discord, and sworn enemies among themselves; and it is imperative to do good unto every one, this being the sole and true means of rendering favourable unto thee, God, the Angels, and Men; and of making the DEMON thy slave, and obedient in all and through all. And such an one shall pass the rest of his life with a good and right conscience, in honour and peace, with contentment, and useful unto all beings. I entreat those who shall be possessors of a so great treasure to employ it in the proper manner, and never to cast it before swine.

Thou shalt use it for thyself, O LAMECH, my son, but of the fruit which thou shalt draw therefrom, thou shalt make partakers those who have need,

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and the more thou shalt give, the more shall thy means increase. The same shall happen unto him to whom thou shalt give it.

In these regions and countries we are slaves, and justly afflicted for our sins and those of our fathers; however, we ought to serve the Lord in the best manner which shall be possible unto us.

And by such an one shall the Treasure be kept secret, and shall be given unto his heirs as far as he can, being ware of disinheriting them in order to give it unto others, and of causing it to fall into the hands of the Infidels, or of rendering the Wicked possessors thereof.

THE TWELFTH CHAPTER.

MINE intention was in no way to be so prolix in this First Book; but what will not paternal love do? and the importance of the matter permitteth it.

Let each one who will carry out this glorious enterprise rest in peace and surety, because in these Three Books is comprised all that can be necessary for this operation. For I have written it with much care, attention, and exactitude; so that there is no phrase which doth not give thee some instruction or advice. However, I pray such an one for the love of God, Who reigneth and will reign eternally, to commence no operation unless beforehand for the space of Six Months he hath read and re-read this Book with care and attention, considering all points in detail; for I am more than sure that he will not encounter any doubtful matter which he will not be able to solve himself, but further day by day will he assume unto himself a great and ardent desire, pleasure, and will, to undertake this so glorious operation; the which can be effected by any person of any religion soever,⁶⁶ provided, however, that during the Six Moons he hath not committed any sin against the Law and Commandments of God.

Now it remaineth unto me, O LAMECH, my son, to show unto thee the marks of my extreme paternal tenderness, by giving thee two principal pieces of advice, by the means of which, and observing all the other particulars which I shall describe, thou (and any person unto whom thou shalt accord this Sacred Science) mayest indubitably arrive at the perfection of this same Wisdom. It is necessary, however, to understand that many have undertaken this operation; and that some have obtained their wish; but that there are others who have not succeeded, and the reason of this hath been because their Good Angel hath not appeared unto them in the day of the Conjunction, their Angel being by its nature Amphiteron,⁶⁷ because the Angelic nature differeth to so great an extent from that of men, that no understanding nor science could express or describe it, as regardeth that great purity wherewith they⁶⁸ be invested.

I do not wish that thou, LAMECH, my son, and thy successor, and friends, should be deprived of a so great treasure. I in no way wish to abandon thee in so essential a matter. The other point is the Psalm which I will tell thee also; and though thou givest the operation unto another person, although he be a friend, thou shalt in no wise communicate this unto him, because this Psalm is the preservative against all those to whom thou shalt have given the Holy Magic, should they wish to make use of it against thee; and thou shalt be able

thyself to make excellent use of it against them. This was granted by the Lord unto DAVID for his own preservation.

For the first point: the day being come when it is necessary to perform the Orations, Prayers, and Convocations of thy Guardian Angel, thou shalt have a little Child⁶⁹ of the age of six, seven, or eight years at the most, who shall be clothed in white, the which child thou shalt have washed from head to foot, and thou shalt place upon his forehead a veil of white silk very fine and transparent, which covereth the forehead even unto the eyes; and upon the veil it is necessary to write beforehand in gold with a brush a certain Sign made and marked in the manner and order as it will be shown in the Third Book; the which doth serve to conciliate and to give grace unto the mortal and human creature to behold the face of the Angel. He who operateth shall do the same thing, but upon a veil of black silk, and shall put it on in the same manner as the Child. After this thou shalt make the Child enter into the Oratory and thou shalt cause him to place the fire and the perfume in the censer, then he shall kneel before the Altar; and he who performeth the operation shall be at the door and prostrate upon the ground, making his Oration, and supplicating his Holy Angel that he will deign to appear and show himself unto this innocent being,⁷⁰ giving unto him another Sign if it be necessary in order to see him himself⁷¹ on the two following days.

It is requisite that he who shall operate shall take heed to in no wise regard the Altar, but having his face towards the ground let him continue his Orations, and as soon as the child shall have seen the Angel thou shalt command him to tell thee, and to look upon the Altar and take the lamen or plate of silver which thou shalt have placed there for this purpose, in order to bring it unto thee if it be necessary, and whatever other thing the Holy Angel shall have written thereon, wherewith thou oughtest to work on the two following days. The which being done he will disappear. Which being carefully done, the Child will tell thee (for this, it is necessary to have instructed him beforehand), and thou shalt command him to bring unto thee the little plate,⁷² by the which when thou hast received it thou shalt know what the Angel hath ordered thee to do. And thou shalt cause it to be replaced upon the Altar, and thou shalt quit the Oratory, thou shalt close it, and thou shalt in no wise enter therein during the first day, and thou shalt be able to send away the Child. And he who shall perform the Operation shall prepare himself during the rest of the day for the morrow following, to enjoy the admirable presence of the Holy Guardian Angel, in order to obtain the end so earnestly desired, and which shall not fail thee if thou followest the Path which He shall show unto thee. And these two Signs are the Key of the whole Operation. Unto the Glory of the Most Holy Name of God and of His Holy Angels!

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END OF THE FIRST BOOK.

FOOTNOTES TO BOOK ONE

¹ *Des exemples et des circonstances.*

² *D'acheminement.*

³ I consider this a truer orthography of the word than the usual rendering of "Cabala".

⁴ *Réel*

⁵ This is identical with the oriental doctrine that Ignorance is itself evil and unhappiness.

⁶ Yet the true Qabalah is undoubtedly derived from the Egyptian and Eastern Wisdom.

⁷ I.e. from the Angels.

⁸ This name is spelt "Abramelin" in some places and "Abramelim" in others. I have consequently carefully in all cases put the orthography as it there occurs in the MS.

⁹ "Vormatie"; that is to say, the district under the government of the town of Worms called in Latin "Vormatia" anciently.

¹⁰ In the previous chapter he says that he remained in this path of study for ten years.

¹¹ I.e., God.

¹² Samuel.

¹³ Thus spelt here.

¹⁴ Aaron the Jew.

¹⁵ The Qabalistical reader will at once remark the symbolism of the numbers "ten" and "seventy-two" the first being the Number of the Sephiroth, and the second that of the Schemahamphorasch. But as many readers may be ignorant of the meaning and reference of these terms' I will briefly explain them. The Ten Sephiroth are the most abstract ideas and conceptions of the ten numbers of the ordinary Decimal Scale, and are employed in the Qabalah as an ideal means of explaining the different Emanations or Attributes of the Deity. It was thus that Pythagoras employed the abstract ideas of Numbers as a means of metaphysical instruction. The Schemahamphorasch or "Divided Name" is a Qabalistical method of investigating the natures of the Name of four letters I H V H (Jehovah), which is considered to contain all the Forces of Nature. There are in the Book of Exodus three verses in the fourteenth chapter, describing the pillars of fire and of cloud forming a defence unto the children of Israel against the Egyptians. Each of these three verses consists in the Hebrew of seventy-two letters, and by writing them in a certain manner one above another, seventy-two columns of three letters each are obtained; each column is then treated as a Name of Three Letters, and the explanation of these is sought for in certain verses of the Psalms which contain these Names; and these latter would be the verses of the Psalms alluded to in the text, which the seventy-two poor persons were told to recite.

¹⁶ This would not necessarily exclude eggs or milk.

¹⁷ So in the MS.

¹⁸ Note again the number of seventy-two.

¹⁹ This is evidently said ironically.

²⁰ He probably means the copies he himself had been ordered by Abramelin to make, and not the originals.

²¹ *"Et tu connoiteras la deference dont je me sers avec toy."*

²² *Mistères*, evidently a slip for *Maîtres*, Masters.

²³ A coin of base money formerly in use, its value being about a halfpenny.

²⁴ I.e. Antony, of whom he makes mention in the preceding chapter.

²⁵ ? the Book “Ambrosius”.

²⁶ Evidently the man mentioned in Chapter V., as living at Ephihia, near Constantinople. The word I have rendered by “scribbler of symbols” is *grifas*.

²⁷ So written here in the MS.

²⁸ Thus spelt here.

²⁹ Many Occultists will doubtless not be of this opinion. It is one thing to simply quit one debased and materialised form or sect of religion for another, which is perhaps little if any better; and quite another thing to seek out the true religion which is at the basis of all, and which could not be entirely true, were it not free from Sect.

³⁰ *D’embrasser le parti d’Abramelin*.

³¹ Probably meaning “household”.

³² As this MS. bears the date of 1458, Abraham must have been born in 1362, and was consequently 47 years old in 1409.

³³ Sigismond, Emperor of Germany, was born the 14th February, 1368, and died at Znaïm on the 9th December, 1437. Son of the Emperor Charles IV. and of Anne of Silesia, he received an excellent education. At ten years of age his father gave him the Margravate of Brandenburg, and two years later he was betrothed to Mary, the daughter of Louis the Great of Hungary, whom he afterwards married. He was nominated by his father-in-law his successor on the throne of Poland. But the nobles preferred Ladislaus, the nephew of Casimir the Great. However, in 1386, he took possession of Hungary, repulsed the Poles, overcame the rebellious nobles; and then marched against the Wallachians and Turks, but he was beaten, and later, notwithstanding the help of France and England, he lost the Battle of Nicopolis in 1396. He escaped on board a vessel in the Black Sea, and for eighteen months was a fugitive from his Kingdom; and at the moment of his re-entering Hungary he was made prisoner by the discontented nobles, and shut up in the citadel of Ziklos. Escaping thence into Bohemia, he, however, reconquered his throne, and in 1410 was raised to the Empire by one party among the Electors, while Josse, Marquis of Moravia, and Wenceslaus were elected by other factions. A remarkable coincidence, seeing that at this moment when three Emperors possessed the Empire, the Papacy had also three Popes, viz.: John XXIII. (Balthazar Cossa), a Neapolitan; Gregory XII. (Ange Conrario), a Venetian; and Benedict XIII. (Pierre de Lune), a Spaniard. The death of Josse, and the resignation of Wenceslaus, left Sigismond sole master of the Empire. After having received the Silver Crown at Aix-la-Chapelle in 1414, he went to preside at the Council of Constance, where John Huss was condemned, notwithstanding the safe conduct which he had obtained from the Emperor. He endeavoured to end the differences between the Roman and Greek Churches, visited France and England under pretext of reconciling Charles VI. and Henry V., but, as some say, in order to form a league with the latter against France, so as to recover the ancient Kingdom of Arles. The death of his brother, Wenceslaus, in 1409, rendered him Master of Bohemia, at the moment when the revolt of the Hussites was at its height. He commenced a war of extermination against them, but was defeated by Ziska in 1420, and a war of fifteen years' duration ensued. In 1431 whilst he was being crowned King

of Italy at Milan, his troops experienced such severe defeats that he was forced to concede advantageous terms to the rebels. But dissensions arose among them, and Sigismond profited by this to completely crush them at length and make Bohemia submit. He reigned twenty-seven years as Emperor of Germany, eighteen years as King of Bohemia, and fifty-one years as King of Hungary. His second wife, Barbe, has been called by some, the Messalina of Germany.

³⁴ Frederick I., surnamed the Quarreller, Duke and Elector of Saxony, was born at Altenburg in 1369, and died in 1428. He was son of the Landgrave and Margrave Frederick the Severe, and of Catherine, Countess of Hermeberg. At only four years of age, Frederick had been betrothed to Anne, daughter of the Emperor Charles IV., later on he had serious disputes concerning this matter with the Emperor Wenceslaus (the brother of Anne), who had disposed of her hand to another, but who ultimately consented, in 1397, to pay Frederick a considerable sum by way of damages. In 1388 he fought as ally of the Burgrave of Nuremberg in the war of the German towns; and gained his knightly spurs in 1391, in the war which he, in concert with the Teutonic Knights, waged against the Lithuanians. Next, he fought against Wenceslaus. He married Catherine of Brunswick in 1402, and after various wars and quarrels, the University of Leipzig was founded in 1409. The indefatigable activity which this Prince displayed from 1420 against the movements of the Hussites, who were directly menacing his possessions, pointed him out as a valuable auxiliary to the Emperor Sigismond, who was then in a very critical position. In order to assure himself definitely of the alliance of Frederick the Quarreller, the Emperor conferred upon him the Electorate and Duchy of Saxony; but the former could not long enjoy his new found dignities in peace, for the Emperor shifted the whole weight of the war with the Hussites on to his shoulders. As the other German Princes did not respond readily to the Elector's appeal, the latter had the misfortune to lose the greater part of his Army near Brux in 1425. But his wife, Catherine, summoned the whole of Catholic Germany to unite in a Crusade against the innovating Hussites; while 20,000 strange and foreign Warriors came unexpectedly to range themselves under the Standard of Frederick. It is to be noted that Abraham the Jew puts the Artificial Cavalry he supplied at 2000 (though this may easily be a slip for 20,000) and rumour would of course soon magnify the number. But the Elector was at length defeated at the disastrous battle of Aussig in 1426, where the élite of the German Warriors fell. The following year again witnessed a fresh defeat of the Elector, and the chagrin which this excited, ultimately led to his death. He was succeeded by his son, Frederick II., called "the Good" born in 1411, who began to reign in 1428, and died in 1464 (see *Dict. Larousse*).

³⁵ The same ambiguity exists in the French as in the translation, as to whether it is Abraham or the Bishop who passes over the matter in silence. *Et je n'en dis pas davantage a cause qu'il est un eclesiastique passant sous silence ce que j'ay fait de plus pour luy rendre service.* (I preserve the orthography of the French original.)

³⁶ By "Count of Varvich" Abraham evidently means "Count of Warwick" as throughout the MS. a "w" is never used, but always a "v", wherever the former occurs in a proper name. This Count of Warwick is probably Henri de Beauchamp, the brother-in-law of Warwick the "King-Maker" and son of that Richard de Beauchamp, so infamous for his instrumentality in bringing about the torture and burning of the heroic Joan of Arc. Henri de Beauchamp was at first deprived of his goods by Henry VI.; but in

1444 that Monarch created him Duke of Warwick, and later, King of the islands of Wight, Jersey, and Guernsey. He did not long survive to enjoy these honours (*Dict. Larousse*).

³⁷ Probably Albert V. of Austria.

³⁸ Pope John XXIII. (Balthazar Cossa), Pope from 1410 to 1415, was born at Naples. He had been a corsair in his youth, and at first, after his entry into holy orders, was only notable for his debauches, his exactions, and his violence. Pope Boniface IX. nevertheless appointed him Cardinal in 1402, and afterwards Legate of Bologna, where he is said to have given himself up to such excesses that Gregory XII. thought it necessary to excommunicate him. Notwithstanding this Cossa was elected to the Papacy at the time when the Church was shaken by internal dissension. He promised at first to renounce the Pontificate, if on their side Gregory XII. and Benedict XIII. would abandon their claims. However, he mounted the Papal Throne, and declared for the side of Louis d'Anjou in the war between the latter and Ladislaus regarding the Throne of Naples. At length, after the taking of Rome by Ladislaus, he was forced to implore the support of the Emperor Sigismond. The latter consented to grant him his protection, but on the sole condition of the convocation of the Council of Constance. After much hesitation, and after having taken every possible precaution to ensure his personal safety, John XXIII. consented to the assembling of the Council, which he opened 7th November, 1414. Being then summoned to lay aside the Papal Mitre, he judged it prudent to consent; but a few days later, he succeeded in escaping in disguise, during a tournament given by the Duke of Austria. He retired to Lauffembourg, and protested against the abdication, which he declared to have been obtained from him by force. The Council was for a moment struck with fear and consternation, but the firmness of the Emperor Sigismond, coupled with the effect of the declaration of J. Gerson that the General Councils had higher authority than the Papacy, prevailed. John XXIII. was summoned to appear before the Council, but refused; and soon after, being abandoned by the Duke of Austria, who was too weak to resist the power of the Emperor, he was arrested at Fribourg, and conducted to Rudolfzell. On the 29th May, 1415, this Pontiff was solemnly deposed by the Council of Constance as being given to simony, impudent, a secret poisoner, and a spendthrift of the wealth of the Church; and was imprisoned in the Castle of Heidelberg. At the end of four years he recovered his liberty, on payment of 30,000 golden crowns, and went to Rome, where he made his submission to Martin V., and was by him appointed Cardinal-Bishop of Frascati, and Senior of the Sacred College. He died a few months later at Florence, either of anxiety or by poison.

³⁹ Either Ernest or William I. of Bavaria. They were brothers, and reigned conjointly. From his calling the Duke of Bavaria, his Lord, it would appear that he was living under his dominion, but it is curious that up to this point Abraham has never mentioned the name of his own town.

⁴⁰ Constantine Palaeologos, who was the thirteenth and last Greek Emperor. He was killed, and Constantinople taken by the Turks under Mahomet II. The direct descendant of Constantine Palaeologos today, is the Princess Eugénie di Cristoforo-Palxologae-Nicephorae-Comnenae.

⁴¹ *A deux doigts de sa perte.*

⁴² This chapter is entitled "Concerning the Convocation of the Good Spirits".

⁴³ Thus in MS.-? Saxonia.

⁴⁴ *Quelques hableurs.*

⁴⁵ Herbigopolis is the Latin mediaeval name of the town of Wurtzburg in Bavaria. It seems from this passage that it was probably the city of Abraham the Jew, and therefore the one intended a few paragraphs before where he speaks of the "Bishop of our town". Wurtzburg and the surrounding district formed a Bishopric, and in the time of Abraham it was the scene of constant struggles between the Bishop and his party, and the burghers. Later, formidable persecutions against the Jews took place there, and many edicts were promulgated against witchcraft.

⁴⁶ This is evidently an error for either the sixth, the sixteenth, or the twenty-eighth chapter; probably the latter.

⁴⁷ To make oneself loved by a relation.

⁴⁸ The Eighteenth Chapter is entitled: "How to heal divers maladies".

⁴⁹ I.e. the Third Book.

⁵⁰ The Second Chapter is entitled: "How to obtain information and be enlightened concerning every kind of proposition and all doubtful sciences".

⁵¹ The Eighth Chapter is entitled: "How to excite Tempests".

⁵² "To know all sorts of matters past and to come, which are, however, not opposed to God and to His Holy Will!"

⁵³ Thus spelt here.

⁵⁴ As I have pointed out in my "Kabbalah Unveiled," I consider this a truer orthography than "Cabala," or "Kabbalah".

⁵⁵ Troque ou change.

⁵⁶ That is to say the True and Unwritten Qabalah, which is the Ancient Egyptian Magical Wisdom; and not later Hebrew perversions thereof.

⁵⁷ That is to say the Administrators of the First Cause, i.e. the various Divine Powers, or Gods and Goddesses, who act more directly on matter.

⁵⁸ Abraham here alludes to the period of preparation required from the Neophyte, as described later.

⁵⁹ Regarding the Hierarchies, see end of Third Book.

⁶⁰ Thus in the Indian "Mantras" the force and mystery of the Words themselves is especially insisted on.

⁶¹ *Les deffits*

⁶² I.e., the Demon.

⁶³ There is a very large species of Spider, which can even capture and kill small birds, but it is only met with in tropical regions, especially in Central America and Martinique; the zoological name of this species is Hygak.

⁶⁴ Here a word is evidently omitted in the MS. by a slip. It should probably read "of my God".

⁶⁵ This is a very usual expression in Qabalistic Books to denote a valuable collection of Occult or Magical information.

⁶⁶ It is noticeable how constantly Abraham the Jew insists upon this point.

⁶⁷ This word in Greek would mean "exhausted in every way" or "hemmed in and hindered on every side".

⁶⁸ I.e., the Angels.

⁶⁹ The following instructions recall some of Cagliostro's methods of magical working.

⁷⁰ Ie., the Child.

⁷¹ Ie., the Operator.

⁷² Ie., the lamen of silver, previously alluded to.

THE SACRED MAGIC
OF
ABRAMELIN THE MAGE

BOOK II

TRANSLATED BY
S.L. MAC GREGOR MATHERS

THE SACRED MAGIC OF ABRAMELIN THE MAGE
BOOK II

THIS ADOBE ACROBAT EDITION CONTAINS THE COMPLETE AND UNALTERED TEXT OF THE
CORRESPONDING SECTIONS IN THE SECOND (1900) EDITION PUBLISHED BY JOHN M. WATKINS,
LONDON.

PREPARED AND TYPESET BY BENJAMIN ROWE, DECEMBER 16, 1998.

THE SECOND BOOK

OF THE

HOLY MAGIC,

WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.

BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.

TRANSLATED FROM THE HEBREW.

1458.

THE SACRED MAGIC

THE SECOND BOOK OF THE SACRED MAGIC.

PROLOGUE.

THE Wisdom of the Lord is an inexhaustible fountain, neither hath there ever been a man born who could penetrate its veritable origin and foundation. The Sages and Holy Fathers have drunk long draughts thereof, and have been fully satisfied therewith. But with all this, not one among them hath been able to comprehend or know the Radical Principles, because the Creator of all things reserveth that unto Himself; and, like a jealous God, He hath indeed wished that we should enjoy the fruit thereof, but He hath not wished to permit us to touch either the Tree or its Root. It is then not only proper, but further also we are compelled to conform ourselves unto the Will of the Lord, walking in that Path, by the which also our predecessors went, without seeking out through a vain curiosity how it is that God reigneth and governeth in His Divine Wisdom; because such would be a very great presumption and a bestial conceit. Let us then content ourselves with only knowing how many blessings He hath granted unto us Sinners, and what extent of power He hath given unto us mortals over all things, and in what way it is permitted unto us to use them. Let us then content ourselves with this, laying aside all other, curiosity, observing without any comment that which shall be set down in this Book with fidelity. And if ye do follow my advice, ye shall be infallibly comforted thereby.¹

OF ABRAMELIN THE MAGE

THE FIRST CHAPTER.

WHAT AND HOW MANY BE THE FORMS OF VERITABLE MAGIC.

WHOSO should wish to recount all the Arts and Operations which in our times be reputed and preached abroad as Wisdom and Magical Secrets; he should as well undertake to count the waves and the sands of the Sea; seeing that the matter hath come to such a pass that every trick of a buffoon is believed to be Magic, that all the abominations of impious Enchanters, all Diabolical Illusions, all Pagan Idolatries, all Superstitions, Fascinations, Diabolical Pacts, and lastly all that the gross blindness of the World can touch with its bands and feet is reckoned as Wisdom and Magic! The Physician, the Astrologer, the Enchanter, the Sorceress, the Idolater, and the Sacrilegious, is called of the common People a Magician! Also he who draweth his Magic whether from the Sun, whether from the Moon, whether from the Evil Spirits, whether from Stones, Herbs, Animals, Brutes, or lastly from thousand divers sources, so that the Heaven itself is astonished thereat. There be certain who draw their Magic from Air, from Earth, from Fire, from Water, from Physiognomy, from the Hand, from Mirrors, from Glasses, from Birds, from Bread, from Wine, and even from the very excrements themselves; and yet, however, all this is reputed as Science!

I exhort you, ye who read, to have the Fear of God, and to study Justice, because infallibly unto you shall be opened the Gate of the True Wisdom which God gave unto NOAH and unto his descendants JAPHET, ABRAHAM, and ISHMAEL; and it was His Wisdom that delivered LOT from the burning of Sodom. MOSES learned the same Wisdom in the desert, from the Burning Bush, and he taught it unto AARON his brother. JOSEPH, SAMUEL, DAVID, SOLOMON, ELIJAH, and the Apostles, and Saint JOHN particularly (from whom we hold a most excellent book of Prophecy²) possessed it. Let every one then know that this, this which I teach, is that same Wisdom and Magic, and which is in this same Book, and independent of any other Science, or Wisdom, or Magic, soever. It is, however, certainly true that these miraculous operations have much in common with the Qabalah; it is also true that there be other Arts which have some stamp of Wisdom; the which alone would be nothing worth were they not mingled with the foundation of the Sacred Ministry, whence later arose the Mixed Qabalah. The Arts are principally twelve. Four in number, 3, 5, 7, 9, among the numbers in the Mixed Qabalah. The second is the most perfect one, the which operateth by Sign and Visions. Two of the even numbers, namely 6 and 2, which operate with the Stars and the Celestial Courses which we call Astronomy. Three consisteth in the Metals, and 2 in the Planets.³ As to all these Arts, the which be conjoined and mingled together

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with the Sacred Qabalah; both he who maketh use of these same, either alone, or mingled with other things which be in no way from the Qabalah; and he who seeketh to exercise himself in performing operations with these Arts; is alike liable to be deceived by the DEMON; seeing that of themselves they possess no other virtue than a natural property; and they can produce no other thing than *probable*⁴ effects, and they have absolutely no power in spiritual and supernatural things; but if, however, on certain occasions they⁵ cause you to behold any extraordinary effect, such is only produced by impious and diabolical Pacts and Conjurations, the which form of Science ought to be called Sorcery.

Finally, let us conclude that from the Divine Mystery are derived these three kinds of Qabalah, viz.: the Mixed Qabalah, and the True Wisdom, and the (True) Magic. We will, therefore, show forth this last, and the manner of becoming its possessors in the Name of God and of His Celestial Court!

THE SECOND CHAPTER.

WHAT WE SHOULD CONSIDER BEFORE UNDERTAKING THIS
OPERATION.

WE⁶ have already said what is the Science which I⁷ am to teach you, that is to say, that it is neither in any way human nor diabolical, but (that it is) the True and Divine Wisdom and Magic, which has been handed down by our predecessors unto their successors as a hereditary treasure. In like manner as I myself at present, so even should ye think, before entering into this matter,⁸ and before taking possession of so great a treasure, how much this Gift is sublime and precious, and how vile and base are ye yourselves who be about to receive it. This is wherefore I say unto ye that the beginning of this Wisdom is the Fear of God and of justice. These be the Tables of the Law, the Qabalah, and the Magic; they should serve unto ye for a rule. It is necessary that ye should begin to attach yourselves unto the very beginning, if ye truly do wish to have the Veritable Wisdom; and thus shall ye walk in the right Path, and be able to work; all the which is contained in this Book, and all the which is therein prescribed. For to undertake this Operation with the simple intention of using it unto dishonest, impious, and wicked ends, is neither just nor reasonable; for it is absolutely necessary to perform this Operation unto the praise, honour, and glory of God; unto the use, health, and well-being of your neighbour, whether friend or enemy; and generally for that of the whole earth. Furthermore, it is also necessary to take into consideration other matters, which though less important be still necessary; namely, whether ye be capable, not only of *commencing*, but also of *carrying through the Operation unto its end*; this being a necessary point to consider before coming unto a final determination upon the matter; because in this case we are not negotiating with men, but with God, by the intermediation of His Holy Angels, and with all Spirits, both good and evil.

I am not here intending to play the Saint and Hypocrite, but it is necessary to have a true and loyal heart. Ye have here to do with the Lord, Who not only beholdeth the outer man, but Who also penetrateth the inmost recesses of the heart. But having taken a true, firm, and determined resolution, relying upon the Will of the Lord, ye shall arrive at your desired end, and shall encounter no difficulty. Often also man is changeable, and while beginning a thing well, finisheth it badly, being in no way firm and stable in resolution. Ponder the matter then well before commencing, and only begin this Operation with the firm intention of carrying it out unto the end, for no man can make a mock of the Lord with impunity.

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Furthermore it is likewise necessary to think and consider whether your goods and revenue be sufficient for this matter; and, further, whether if your quality or estate be subject unto others, ye may have time and convenience to undertake it; also whether wife or children may hinder you herein; these being all matters worthy of observation, so as not to commence the matter blindly.

The chief thing that ye should consider is whether ye be in good health, because the body being feeble and unhealthy, it is subject to divers infirmities, whence at length result impatience and want of power to operate and pursue the Operation; and a sick man can neither be clean and pure, nor enjoy solitude; and in such a case it is better to cease.

Consider then the safety of your person, commencing this Operation in a place of safety, whence neither enemies nor any disgrace can drive you out before the end because ye must finish where ye begin.

But the first part of this chapter is the most important, and see that ye keep well in mind the necessity of observing the same, because as regardeth the other disadvantages, they may perhaps be remedied. And be ye sure that God doth aid all those who put their confidence in Him and in His Wisdom, and such as wish to live rightly, making use with honour of the deceitful world, which ye shall hold in abomination, and see that ye make no account of its opinion when ye shall be arrived at the perfection of the work, and that ye shall be possessors of this Sacred Magic.

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THE THIRD CHAPTER.

OF THE AGE AND QUALITY OF THE PERSON WHO WISHETH TO UNDERTAKE THIS OPERATION.


IN order to describe the aforesaid and other considerations in the best possible manner; I will here make a general recapitulation; mentioning also first what may bring hindrance unto the matter.

It is, then, necessary that such a man⁹ give himself up unto a tranquil life, and that his habits be temperate; that he should love retirement; that he should be given neither unto avarice nor usury (that he should be the legitimate child of his parents is a good thing, but not as necessary as for the Qabalah, unto which no man born of a clandestine marriage¹⁰ can attain); his age ought not to be less than twenty-five years nor more than fifty; he should have no hereditary disease, such as virulent leprosy; whether he be free or married importeth little; a valet, lackey, or other domestic servant, can with difficulty arrive at the end required, being bound unto others and not having the conveniences at disposal which are necessary, and which this Operation demandeth. Among women, there be only Virgins who are suitable; but I¹¹ strongly advise that so important a matter should not be communicated to them, because of the accidents that they might cause by their curiosity and love of talk.

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THE FOURTH CHAPTER.

THAT THE GREATER NUMBER OF MAGICAL BOOKS ARE FALSE AND
VAIN.

LL the Books which treat of Characters, Extravagant Figures, Circles, Convocations, Conjurations, Invocations, and other like matters, even although any one may see some effect thereby, should be rejected, being works full of Diabolical Inventions;¹² and ye should know that the DEMON maketh use of an infinitude of methods to entrap and deceive mankind. This I have myself proved, because when I have operated with the Veritable Wisdom, all the other enchantments which I had learned have ceased, and I could no longer operate with them, and I made a very careful trial of those which I had learned with the RABBIN MOSES; the cause of which is that the deceit and fraud of the DEMON can never appear where the Divine Wisdom is. Furthermore, the most certain mark of their falsity is the election of certain days; since there be those which God hath expressly commanded to sanctify, we can freely operate on all other days, and at all times. And whenever ye shall see tables which do mark the days and their differences, the Celestial Signs, and other like matters,¹³ pay no attention thereto, because herein is a very great sin¹⁴ hidden, and a deceit of the DEMON; it being one of his many methods of endeavouring to confound the True Wisdom of the Lord with evil matters. Because this True Wisdom of the Lord can operate and perform its effects every day, and at any moment and second. The Gates of His Grace are daily open, He wisheth, and it is pleasing unto Him to aid us, as well on this day as on the morrow; and in no way could it be true that He desireth to be subjected to the day and hour which men would wish to prescribe for Him; seeing that He is the Master to elect such days as He Himself wisheth, and also may they be sanctified! Flee also all such Books as those whose Conjurations include extravagant, inexplicable, and unheard-of words,¹⁵ and which be impossible to understand, and which be truly the inventions of the Devil and of wicked men.

It is well also to recall that which I have said in the First Book, viz., that in the greater part of their Conjurations there was not the slightest mention made of God Almighty, but only of Invocations of the Devil, together with very obscure Chaldean words. Surely it would be a rash thing of a man who should deal with God by the intermediary of His Holy Angels, to think that he ought to address Him in a jargon, neither knowing what he saith nor what he demandeth. Is it not an act of madness to wish to offend God and His Holy Angels! Let us then walk in the right way, let us speak before God with heart and mouth alike opened, in our own maternal language,¹⁶ since how can ye

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pretend to obtain any Grace from the Lord, if ye yourselves know not what ye ask? Yet, however, the number of those who lose themselves utterly in this vanity is infinite; many say that the Grecian language is more agreeable unto God, it may be true that it was perhaps at one time, but how many among us to-day understand it perfectly, this is the reason why it would be the most senseless thing to employ it.

I repeat then:— Let each one speak his own language, because thus understanding what it is that ye are demanding of the Lord, ye will obtain all Grace. And if ye demand a thing which is unjust, it will be refused unto you, and ye will never obtain it.

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THE FIFTH CHAPTER.

THAT IN THIS OPERATION IT IS NOT NECESSARY TO REGARD THE
TIME, NOR THE DAY, NOR THE HOURS.

THERE be no other days (to be observed) than those which God hath ordained unto our Fathers, viz., All Saturdays, which be the days of the Sabbath; Passover; and the of Tabernacles; of which the former is the Fifteenth Day of the First of our Months, and the latter (beginneth on) the Fifteenth Day of the Seventh Month.¹⁷ Now for this Operation, any person of whatever Law¹⁸ he may be, provided that he confesseth that there is One God,¹⁹ may observe these feasts. However, the true time of commencing this Operation is the first day after the Celebration of the Feasts of Easter, and this was ordained unto Noah, being the most convenient time, and the end falleth just at the (Feast of) Tabernacles.²⁰ Our predecessors have thus observed it, and the Angel²¹ also hath approved it; and also it is more advisable to follow good counsel and example, than to be obstinate and follow one's own caprice; and also to treat the election of a particular day as a Pagan idea, paying no regard. whatever either to Time nor to the Elements; but only (having respect) unto Him Who granteth such a period. Thus then will we be found men in the fittest condition of Grace and reconciled with God, and purer than at another period; and this being an essential point ye ought well to consider the same.

It is, however, quite true that the Elements and the Constellations do perform of themselves certain operations²² but this is to be understood of natural things, as it happeneth that one day is different unto another; but such a difference hath not operation in things Spiritual and Supernatural, being thus useless for (higher) Magical Operations. The Election of Days is still more useless, the Election of Hours and Minutes whereof the ignorant make so much, is further a very great error.

Wherefore I have resolved to write this particular chapter, in order that this error might appear more plainly evident unto him who readeth it, and that he may draw profit therefrom so as to operate with judgment.

THE SIXTH CHAPTER.

CONCERNING THE PLANETARY HOURS AND OTHER ERRORS OF THE
ASTROLOGERS.

IT is true that the Wise in Astrology do write of the Stars and of their movements, and that these attaining thereto do produce divers effects in inferior and elemental things; and such are, as we have already said, natural operations of the Elements; but that they should have power over the Spirits, or force in all supernatural things, that is not, neither can ever be. But it will instead be found that by the permission of the Great God it is the Spirits who govern the firmament. What foolishness then would it be to implore the favour of the Sun, of the Moon, and of the Stars, when the object would be to have converse with Angels and with Spirits. Would it not be an extravagant idea to demand from the wild beasts the permission to go hunting? But what else is it, when they²³ have elected a certain day, when they have divided it up into many false divisions such as hours, minutes, etc. "Here," they say, "we have the Planetary Hours, and the Planet appropriate to each Hour." O what Planets! O what fine order! Tell me, I pray you, what advantage you get by this division. You will reply: "A very great one, because it shows us in all things, either good or bad fortune!" I tell you, and I repeat absolutely, that this is in no way true; that they produce thus a change of the time and of the Air, I in part concede; but do me the grace to tell me how ye do divide the Planetary Hours. I know that ye begin the first hour of the day with the Planet which itself giveth the name unto the day, as Sunday is ascribed to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn; then ye divide the length of the Day into twelve equal portions which ye call Hours, and to each Hour ye assign its planet; and ye do the same thing with the Night, according to whether the days be long or short. Thus do the Hours become long or short. As for example, suppose that on a Sunday the Sun riseth at 7 o'clock and setteth at 5 o'clock in the evening, its course will be ten Hours, the which ye divide up into twelve equal parts, so that each Hour is of fifty minutes length. I say, therefore, that the first Planetary Hour is of the Sun, and is fifty minutes long; that the second is of Venus; the third of Mercury; and so on of the others; at last the eighth Hour returneth unto the Sun; the ninth unto Venus; the tenth unto Mercury; and so the Day finisheth. Then cometh the Night, which is longer, that is to say, fourteen Hours, and each Planetary Hour of this Night will be seventy minutes, and in order to continue the regular succession as we have begun, the first Hour of the Night will be of Jupiter; the second of Mars; the third of the Sun; and so on until Monday, whose first Hour will be

(according to this rule) of the Moon. Now tell me, I pray you, doth it always happen that when the Day of Monday commenceth, that is to say, when the Sun riseth in its horizon, that the Moon riseth also together with him, and that she setteth also together with him? They cannot answer this. Wherefore then do they apportion unto the second day of the week and unto its first hour the Moon? They can tell you no reason, except a likeness to the name (of the Day).²⁴

O! how gross an error! Hear and tell me when it is that a Planet hath the greatest force in the Elements; whether when it is *above* or when it is *below* your Horizon or Hemisphere? We must however avow that it is more powerful when it is above, because being below it hath no power save according unto the Will of God. Why then, even further than this, should we attribute unto a Planet a Day and Hour, if during the whole period of such Day it appeareth not above the Horizon!

ABRAMELIN as a most excellent MASTER in natural things taught unto me a very different form of classification (which also well examine, and see whether it be not more surely founded than the aforesaid rule of the Astrologers), and made me to comprehend what should be the true Planetary Hours. When the Planet beginneth to appear upon the Horizon then doth *its Day* begin (whether it be Light or Dark, Black or White), and until it hath passed its elevation²⁵ *its Day* lasteth until it riseth anew, and after that it hath set *its Night* endureth; so that as well in the Days of the Sun as in those of the Moon and of the others, *the Days of all the Planets be mingled*, only that one commenceth sooner than another, according to which nature they be mingled together in the Celestial Signs. Now it is requisite that I should tell unto you what be the Planetary Hours! Know then that each Planet hath only an hour during the which it is very powerful, being over you and above your head, that is to say when it is in the Meridian. Then, naturally, will sometimes arrive the Hours of two Planets together and beginning at the same moment; they then produce an effect according unto the nature, quality, and complexion of these stars.²⁶ But all this only hath power in natural things. Here have I declared and proved unto you the errors of the (common) Astrologers; keep yourselves carefully from the insensate follies of their Days and Hours, because if ye make use of these as do the false Magicians and Enchanters, God will chastise you; and in order to chastise you will pay but little attention unto the awaiting of the Hour of Saturn or of Mars.

I therefore now conclude this chapter, having sufficiently treated of the false and useless method employed by the Astrologers in the Election of Days and of Hours.

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THE SEVENTH CHAPTER.

REGARDING WHAT IT IS NECESSARY TO ACCOMPLISH DURING THE
FIRST TWO MOONS OF THE BEGINNING OF THIS VERITABLE AND
SACRED MAGIC.

HE who commenceth this Operation should consider with care that which we have before said, and should pay attention unto that which followeth; and the thing being of importance, I shall leave alone for the present all other considerations, so that we may begin with the Operation which we should perform on the first morning after the celebration of the Feast of Easter (or Passover).

Firstly: Having carefully washed one's whole body and having put on fresh clothing: precisely a quarter of an hour before Sunrise ye shall enter into your Oratory, open the window, and place yourselves upon your knees before the Altar, turning your faces towards the window; and devoutly and with boldness ye shall invoke the Name of the Lord, thanking Him for all the grace which He hath given and granted unto you from your infancy until now; then with humility shall ye humble yourselves unto Him, and confess unto Him entirely all your sins; supplicating Him to be willing to pardon you and remit them. Ye shall also supplicate Him that in the time to come He may be willing and pleased to regard you with pity and grant you His grace and goodness to send unto you His Holy Angel, who shall serve unto you as a Guide, and lead you ever in His Holy Way and Will; so that ye fall not into sin through inadvertence, through ignorance, or through human frailty.

In this manner shall ye commence your Oration, and continue thus every morning during the first two Moons or Months.

Meseemeth here that now some may say: "Wherefore dost thou not write down the words or form of prayer the which I should employ, seeing that, as for me, I am neither sufficiently learned, nor devout, nor wise?"

Know ye that although in the beginning your prayer be but feeble, it will suffice, provided that ye understand how to demand the Grace of the Lord with love and a true heart, whence it must be that such a prayer cometh forth. Also it serveth nothing to speak without devotion, without attention, and without intelligence; nor yet to pronounce it with the mouth alone, without a true intent; nor yet to read it as do the ignorant and the impious. But it is absolutely necessary that your prayer should issue from the midst of your heart, because simply setting down prayers in writing, the hearing of them will in no way explain unto you how really to pray.²⁷ This is the reason that I have not wished to give unto you any special form of prayers and orations, so that ye yourselves may learn from and of yourselves how to pray, and how to invoke the Holy Name of God, our Lord; and for that reason I have not been willing

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that ye should rely upon me in order to pray. Ye have the Holy and Sacred Scripture, the which is filled with very beautiful and potent prayers and actions of grace. Study then herein, and learn herefrom, and ye shall have no lack of instructions how to pray with fruit. And although in the commencement your prayer may be weak, it sufficeth that your heart be true and loyal towards God, Who little by little will kindle in you His Holy Spirit, Who will so teach you and enlighten your Spirit, that ye shall both know and have the power to pray.

When ye shall have performed your orations, close the window, and go forth from the Oratory; so that no one may be able therein to enter; and ye shall not yourselves enter again until the evening when the Sun shall be set. Then shall ye enter therein afresh, and shall perform your prayers in the same manner as in the morning.

For the rest, ye shall govern yourselves each day as I shall tell you in the following instructions.

Concerning the Bed Chamber and the Oratory, and how they should be arranged, I will tell hereafter in the Eleventh Chapter.²⁸

It is requisite that ye shall have a Bed Chamber near the Oratory or else your ordinary habitation, which it is necessary first to thoroughly clean out and perfume, and see that the Bed be both new and clean. Your whole attention must be given to purity in all things; because the Lord hath in abomination all that is impure. You shall sleep in this said Chamber, and you shall continue therein during the day, there transacting the matters which belong unto your business; and those which you can dispense with, leave alone. You may sleep with your Wife in the bed when she is pure and clean; but when she hath her monthly courses you shall not allow her to enter the bed, nor even the Chamber. Every Sabbath eve it is necessary to change the sheets of the bed, and all the linen. Every Saturday you shall perfume the Chamber. And ye shall not allow any dog, cat, or other animal to enter into nor dwell therein; so that they may in no way be able to render it unclean. As regardeth the matrimonial obligation, it is chastity, and the duty that of engendering children; but the whole should be done in the Fear of God, and, above all things, in such case see that your Wife be not impure. But during the following four Moons ye shall flee sexual intercourse as ye would the Plague. Even if ye have children, endeavour to send them away unto another place before (commencing the Operation), so that they may not be an hindrance from being about you; except the eldest-born of the family, and infants at the breast.

As regardeth the regimen of your life and actions, ye shall have regard unto your status and condition. If you be your own Master, as far as lieth in your power, free yourself from all your business, and quit all mundane and vain company and conversation; leading a life tranquil, solitary and honest. If aforetime you have been a wicked, debauched, avaricious, luxurious and proud

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man, leave and flee from all these Vices. Consider that this was one of the principal reasons why ABRAHAM, MOSES, DAVID, ELIJAH, JOHN, and other holy men retired into desert places, until that they had acquired this Holy Science and Magic; because where there are many people, many scandals do arise; and where scandal is, Sin cometh; the which at length offendeth and driveth away the Angel of God, and the Way which leadeth unto Wisdom becometh closed unto ye. Fly as far as you can the conversation of men, and especially of such as in the past have been the companions of your debauches; or who have led you into sin. Ye shall therefore seek retirement as far as possible; until that ye shall have received that Grace of the Lord which ye ask. But a Domestic Servant²⁹ who is compelled to serve a Master cannot well have these conveniences (for working and performing the Operation).

Take well heed in treating of business, in selling or buying, that it shall be requisite that you never give way unto anger, but be modest and patient in your actions.

You shall set apart two hours each day after having dined, during the which you shall read with care the Holy Scripture and other Holy Books, because they will teach you to be good at praying, and how to fear the Lord; and thus day by day shall ye better know your Creator. The other exercises which be free and permitted unto you, are hereafter set forth and principally in the Eleventh Chapter.

As for eating, drinking and sleeping, such should be in moderation and never superfluous. It is especially necessary to shun drunkenness, and flee public dinners. Content yourself with eating at your own house, with your family, in the peace and quiet which God hath granted unto you. You should never sleep during the day, but you may in the morning, for after that you have performed your devotions you may if you wish again go to bed to rest yourself. And if it happeneth by chance that you do not rise sufficiently early, that is to say before sunrise, it doth not greatly matter (provided that it be not done of evil intent), and you shall perform your ordinary morning prayer;³⁰ but you should not accustom yourself to be slothful, it being always better to pray unto God at an early hour.

CONCERNING CLOTHING AND FAMILY.

Your dress should be clean but moderate, and according to custom. Flee all vanity. You shall have two dresses, in order that you may be able to change them; and you shall change them the eve of each Sabbath, wearing the one one week, and the other the next brushing and perfuming them always beforehand.

As for that which regardeth the family, the fewer in number, the better; also act so that the servants may be modest and tranquil. All these pieces of advice be principal points which it is well to observe. As for the rest, you have

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only to keep before your eyes the Tables of the Law during all this time, and also afterwards; because these Tables should be the rule of your life.

Let your hand be ever ready to give alms and other benefits to your neighbour; and let your heart be ever open unto the poor, whom God so loveth that one cannot express the same.

And in the case that during this period you should be attacked by some illness, which would not permit you to go unto the Oratory, this need not oblige you to abandon your enterprise at once; but you should govern yourself to the best of your ability; and in such case you shall perform your orations in your bed, entreating God to restore you to health, so that you may be enabled to continue your undertaking, and make the sacrifices which be due, and so with the greater strength be able to work to obtain His Wisdom.

And this is all that we should do and observe during these two Moons.

THE EIGHTH CHAPTER.

CONCERNING THE TWO SECOND MOONS.

THE two first Moons being finished; the two second Moons follow, during the which ye shall make your prayer, morning and evening at the hour accustomed; but before entering into the Oratory ye shall wash your hands and face thoroughly with pure water. And you shall prolong your prayer with the greatest possible affection, devotion and submission; humbly entreating the Lord God that He would deign to command His Holy Angels to lead you in the True Way, and Wisdom, and Knowledge, by studying the which assiduously in the Sacred Writings there will arise more and more (Wisdom) in your heart.

The use of the rights of Marriage is permitted, but should scarcely if at all be made use of (during this period).

You shall also wash your whole body every Sabbath Eve.

As to what regardeth commerce and manner of living, I have already given unto you sufficient instruction.

Only it is absolutely necessary to retire from the world and seek retreat; and ye shall lengthen your prayers to the utmost of your ability.

As for eating, drinking and clothing, ye shall govern yourselves in exactly the same manner as in the two first Moons; except that ye shall fast (the Qabalistical fast) every Sabbath Eve.

NOTE WELL: The Sabbath is for the Jews, who are accustomed to observe the same every Saturday, but for Christians the Sabbath is the Sunday, and they³¹ ought to consider the Saturday as its Eve.

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THE NINTH CHAPTER.

CONCERNING THE TWO LAST MOONS WHICH MUST BE THUS COMMENCED.

MORNING and Noon ye shall wash your hands and your face on entering the Oratory;³² and firstly ye shall make Confession of all your sins; after this, with a very ardent prayer, ye shall entreat the Lord to accord unto you this particular grace, which is, that you may enjoy and be able to endure³³ the presence and conversation of His Holy Angels, and that He may deign by their intermission to grant unto you the Secret Wisdom, so that you may be able to have dominion over the Spirits and over all creatures.

Ye shall do this same at midday before dining, and also in the evening; so that during these two last Moons ye shall perform the prayer three times a day, and during this time ye shall ever keep the Perfume upon the Altar. Also towards the end of your Oration, ye shall pray unto the Holy Angels, supplicating them to bear your sacrifice before the Face of God, in order to intercede for you, and that they shall assist you in all your operations during these two Moons.

The man who is his own master³⁴ shall leave all business alone, except works of charity towards his neighbour. You shall shun all society except that of your Wife and of your Servants. Ye shall employ the greatest part of your time in speaking of the Law of God, and in reading such works as treat wisely thereof; so that your eyes may be opened unto that which from past time even unto the present ye have not as yet seen, nor thought of, nor believed.

Every Sabbath Eve shall ye fast, and wash your whole body, and change your garment.

Furthermore, ye shall have a Vest and Tunic of linen, which ye shall put on every time that ye enter into the Oratory, before ye commence to put the Perfume in the Censer, as I shall tell ye more fully hereafter

Also ye shall have a basket or other convenient vessel of copper filled with Charcoal to put inside the Censer when necessary, and which ye can take outside the Oratory, because the Censer itself should never be taken away from the place. Note well that after having performed your prayer, you ought to take it³⁵ out of the Oratory, especially during the Two last Moons, and ye should inter it in a place which cannot well be made unclean, such as a garden.

THE TENTH CHAPTER.

CONCERNING WHAT THINGS A MAN MAY LEARN AND STUDY DURING
THESE TWO MOONS.

ALTHOUGH the best counsel which I can give is that a man should go into retirement in some desert or solitude, until the time of the Six Moons destined unto this Operation be fulfilled, and that he shall have obtained that which he wisheth; as the Ancients used to do; nevertheless now this is hardly possible; and we must accommodate ourselves unto the era (in which we live); and being unable to carry it out in one way, we should endeavour to do so in another; and attach ourselves only unto Divine Things.

But there be certain who cannot even do this thoroughly, notwithstanding they may honestly wish the same; and this because of their divers employments and positions which will not permit them to act in accordance with their desires, so that they are compelled to carry on their worldly occupations.

In order then that such may know what occupations and business they can follow out without prejudice to this Operation, I will here state the same in few words.

We may then exercise the profession of Medicine, and all arts connected with the same; and we may perform all operations which tend unto charity and mercy towards our neighbour purely and simply. As for what concerneth the liberal arts ye may interest yourselves in Astronomy, etc., but flee all arts and operations which have the least tincture of Magic and Sorcery, seeing that we must not confound together God and Belial: God wisheth to be alone; unto Him pertain all honour and glory. All the above matters are however permitted during the two first and the two second Moons.

You may walk in a garden for recreation; but you shall do no servile work; and amidst the flowers and the fruits you can also meditate upon the greatness³⁶ of God. But during the two third and last Moons ye shall quit every other matter only permitting your recreation to consist in things Spiritual and Divine. If ye wish to be participators in the Conversation of the Angels, and in the Divine Wisdom, lay aside all indiscreet³⁷ things, and regard it as a pleasure when ye can spare two or three hours to study the Holy Scripture, because hencefrom ye shall derive incredible profit; and even the less ye are learned, so much the more will ye become wise and clever. It sufficeth that in the performance of your Orisons ye shall not give way unto sleep, and that ye shall fail in nowise in this operation through negligence and voluntarily.

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THE ELEVENTH CHAPTER.³⁸

CONCERNING THE SELECTION OF THE PLACE.

WE should make the Selection of the Place (for the Operation) before commencing it, and prior to the celebration of the Passover, in order that we may decide upon the same without hindrance, and it is necessary that all things should be prepared.

He who commenceth this Operation in solitude can elect a place according unto his pleasure; where there is a small wood, in the midst of which you shall make a small Altar, and you shall cover the same with a hut (or shelter) of fine branches, so that the rain may not fall thereon and extinguish the Lamp and the Censer. Around the Altar at the distance of seven paces you shall prepare a hedge of flowers, plants, and green shrubs, so that it may divide the entrance³⁹ into two parts; that is to say, the Interior where the Altar and Tabernacle will be placed after the manner of a Temple; and the part Exterior, which with the rest of the place will be as a Portico thereunto.

Now if you commence not this Operation in the Country, but perform it in a Town, or in some dwellingplace, I will show unto ye what shall be necessary herein.⁴⁰

Ye shall choose an Apartment which hath a Window, joined unto the which shall be an uncovered Terrace (or Balcony), and a Lodge (or small room or hut) covered with a roof, but so that there may be on every side windows whence you may be able to see in every direction, and whence you may enter into the Oratory. In the which place⁴¹ the Evil Spirits shall be able to appear, since they cannot appear within the Oratory itself. In the which place, beside the Oratory towards the quarter of the North, you shall have a rooted or covered Lodge, in the which and from whence one may be able to see the Oratory. I myself also had two large windows made in my Oratory, and at the time of the Convocation of the Spirits, I used to open them and remove both the shutters and the door, so that I could easily see on every side and constrain them⁴² to obey me.

The Oratory should always be clear and clean swept, and the flooring should be of wood, of white pine; in fine, this place should be so well and carefully prepared, that one may judge it to be a place destined unto prayer.

The Terrace and the contiguous Lodge where we are to invoke the Spirits we should cover with river sand to the depth of two fingers at the least.

The Altar should be erected in the midst of the Oratory; and if any one maketh his Oratory in desert places, he should build it⁴³ of stones which have never been worked or hewn, or even touched by the hammer.

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The Chamber⁴⁴ should be boarded with pine wood, and a Lamp full of Oil Olive should be suspended therein, the which every time that ye shall have burned your perfume and finished your orison, ye shall extinguish. A handsome Censer of bronze, or of silver if one hath the means, must be placed upon the Altar, the which should in no wise be removed from its place until the Operation be finished, if one performeth it in a dwelling-house; for in the open country one cannot do this. Thus in this point as in all the others, we should rule and govern ourselves according unto the means at our disposal.

The Altar, which should be made of wood, ought to be hollow within after the manner of a cupboard, wherein you shall keep all the necessary things, such as the two Robes, the Crown or Mitre, the Wand, the Holy Oils, the Girdle or Belt, the Perfume; and any other things which may be necessary.

⁴⁵The second habiliments will be a Shirt or Tunic of linen, large and white, with well and properly made sleeves. The other Robe will be of Crimson or Scarlet Silk with Gold, and it should not be longer than just unto the knees, with sleeves of similar stuff. As for these vestments, there is no particular rule for them; nor any especial instructions to be followed; but the more resplendent, clean, and brilliant they are the better will it be. You shall also make a Girdle of Silk of the same colour as the Tunic, wherewithal you shall be girded. You shall have upon your head a beautiful Crown or woven Fillet of Silk and Gold. You shall prepare the Sacred Oil in this manner: Take of myrrh⁴⁶ in tears, one part; of fine cinnamon, two parts; of galangal,⁴⁷ half a part; and the half of the total weight of these drugs of the best oil olive. The which aromatics you shall mix together according unto the Art of the Apothecary, and shall make thereof a Balsam, the which you shall keep in a glass vial which you shall put within the cupboard (formed by the interior) of the Altar. The Perfume shall be made thus: Take of Incense in tears⁴⁸ one part; of Stacte⁴⁹ half a part; of Lign Aloes a quarter of a part; and not being able to get this wood you shall take that of cedar, or of rose, or of citron, or any other odoriferous wood. You shall reduce all these ingredients into a very fine powder, mix them well together and keep the same in a box or other convenient vessel. As you will consume a great deal of this perfume, it will be advisable to mix enough on the eve of the Sabbath to last the whole week.

You shall also have a Wand of Almond-tree wood, smooth and straight, of the length of about from half an ell to six feet⁵⁰ And ye shall keep the aforesaid things in good order in the cupboard⁵¹ of the Altar, ready for use in the proper time and place.

Here followeth the manner of ordering oneself and of operating.

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THE TWELFTH CHAPTER.

HOW ONE SHOULD KEEP ONESELF IN ORDER TO CARRY OUT THIS OPERATION WELL.

THIS Operation being truly Divine, it is necessary once more to treat of and distinguish the present Consecration into different periods of time. You shall then understand that during the two first and two second Moons, no other Consecration must be performed, than that of which we have already spoken in the Seventh and Eighth foregoing Chapters,⁵² unto the which I refer you, so as not to be too prolix. And I only say unto you, that during the course of the two first and two second Moons, every Saturday when ye perform the Orison, ye shall also burn the Perfume as well in the morning as in the evening; and in the two third and last Moons ye shall make the Prayer and the Perfume thrice daily.

Now here hath the last part of the time arrived here therefore open ye your eyes and be attentive, and govern yourselves in everything and every place in the way which I have written unto you. Have confidence in God, because if even until then ye have faithfully observed mine instructions which I have given unto you, and if your Orisons shall have been made with a righteous heart and with devotion, there is no manner of doubt that all things will appear easy unto you, and your own spirit and your understanding will teach you the manner in which you should conduct yourself in all points; because your Guardian Angel is already about you, though Invisible, and conducteth and governeth your heart, so that you shall not err. The two Moons being finished, in the morning ye shall commence all that is commanded in the Ninth Chapter,⁵³ and further observe this present Chapter.

When first ye shall enter into the Oratory, leave your shoes without, and having opened the window,⁵⁴ ye shall place the lighted coals in the Censer which⁵⁵ you shall have brought with you, you shall light the Lamp, and take from the Cupboard of the Altar your two Vestments, the Crown, the Girdle and the Wand, placing them upon the Altar. Then take the Sacred Oil in your left hand, cast some of the Perfume upon the Fire, and place yourself upon your knees,⁵⁶ praying unto the Lord with fervour.

THE ORISON.

“O LORD GOD of Mercy; God, Patient, Most Benign and Liberal; Who grantest Thy Grace in a thousand ways, and unto a thousand generations; Who forgettest the iniquities, the sins, and the transgressions of men; in Whose Presence none is found innocent; Who visitest the transgressions of the father upon the children and nephews unto the third and fourth generation; I

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know my wretchedness, and that I am not worthy to appear before Thy Divine Majesty, nor even to implore and beseech Thy Goodness and Mercy for the least Grace. But, O Lord of Lords, the Source of Thy Bounty is so great, that of Itself It calleth those who are ashamed by reason of their sins and dare not approach, and inviteth them to drink of Thy Grace. Wherefore, O Lord my God, have pity upon me, and take away from me all iniquity and malice; cleanse my soul from all the uncleanness of sin; renew within me my Spirit, and comfort it, so that it may become strong and able to comprehend the Mystery of Thy Grace, and the Treasures of Thy Divine Wisdom. Sanctify me also with the Oil of Thy Sanctification, wherewith Thou hast sanctified all Thy Prophets; and purify in me therewith all that appertaineth unto me, so that I may become worthy of the Conversation of Thy Holy Angels and of Thy Divine Wisdom, and grant unto me the Power which Thou hast given unto Thy Prophets over all the Evil Spirits. Amen. Amen.”

This is the Prayer which I myself made use of in my Consecration; the which I give not here to confine you (to a certain form), nor to oblige you to employ the same, nor to tell it you over as I would to a parrot whom I should wish to teach to talk; but only and solely to give unto you an idea of the manner in which we should pray.

Having finished your Orison, rise from your knees, and anoint the centre⁵⁷ of your forehead with a little of the Sacred Oil; after this dip your finger into the same Oil, and anoint therewith the four upper corners of the Altar. Touch also with this Holy Oil the Vestments, the Girdle, the Crown, and the Wand, on both sides. You shall also touch the Doors and the Windows of the Oratory. Then with your finger dipped in the Oil you shall write upon the four sides of the Altar these words, so that they may be perfectly clearly written on each side:—

“In whatever place it may be wherein Commemoration of My Name shall be made, I will come unto you and I will bless you.”

This being done the Consecration is finished, and then ye shall put the White Tunic and all the other things into the Cupboard of the Altar. Then kneel down and make your ordinary prayer, as is laid down in the Third Chapter;⁵⁸ and be well ware to take no consecrated thing out of the Oratory; and during the whole of the ensuing period ye shall enter the Oratory and celebrate the Office with naked feet.

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THE THIRTEENTH CHAPTER.

CONCERNING THE CONVOCAION OF THE GOOD SPIRITS.

WE are now arrived at a point at which ye shall be able to see clearly, having duly followed out and observed the instructions which I have given unto you, and having during all this time served God your Creator with a perfect heart. We are now arrived at the term, wherefore the following morning rise betimes, neither wash yourselves at all nor dress yourselves at all in your ordinary clothes; but take a Robe of Mourning; enter the Oratory with bare feet; go unto the side of the Censer, take the ashes therefrom and place them upon your head; light the Lamp; and put the hot coals into the Censer; and having opened the windows, return unto the door. There prostrate yourself with your face against the ground, and order the Child⁵⁹ to put the Perfume upon the Censer, after which he is to place himself upon his knees before the Altar; following in all things and throughout the instructions which I have given unto you in the last chapter of the First Book, to which I am here referring.⁶⁰ Humiliate yourself before God and His Celestial Court, and commence your Prayer with fervour, for then it is that you will begin to enflame yourself in praying, and you will see appear an extraordinary and supernatural Splendour which will fill the whole apartment, and will surround you with an inexpressible odour, and this alone will console you and comfort your heart so that you shall call for ever happy the Day of the Lord. Also the Child⁶¹ will experience an admirable feeling of contentment in the presence of the Angel. And you shall continue always your Prayer redoubling your ardour and fervour, and shall pray the Holy Angel that he may deign to Sign, and write upon a small square plate of silver (which you shall have had made for this purpose and which you shall have placed upon the Altar) another Sign if you shall have need of it in order to see him; and everything which you are to do. As soon as the Angel shall have made the Sign by writing, and that he shall have written down some other counsel which may be necessary unto you, he will disappear, but the splendour will remain. The which the Child having observed, and made the sign thereof unto you, you shall command him to bring you quickly the little plate of silver, and that which you find written thereon you shall at once copy, and order the Child to replace it upon the Altar. Then you shall go forth from the Oratory and leave the Window open, and the Lamp alight, and during this whole day you shall not enter into the Oratory; but shall make preparation for the day following; and during the day you shall speak to none, nor make answer, even were it your own wife or children or servants; except to the Child whom you can send away. Also you shall beforehand have set your affairs in order, and so arranged

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them that no embarrassment may be caused you thereby, which might distract your attention. In the evening when the Sun shall be set, you shall eat but soberly; and then you shall go to rest alone; and you shall live separated from your wife during these days.

During Seven Days shall you perform the Ceremonies without failing therein in any way; namely, the Day of the Consecration, the Three Days of the Convocation of the Good and Holy Spirits, and the Three other Days of the Convocation of the Evil Spirits.

Now the second morning after, you are to be prepared to follow the counsel which the Angel will have given you. You will go early unto the Oratory, you will place the lighted charcoal and perfumes in the Censer, you are to relight the Lamp if it be (by that time) extinguished; and wearing the same Robe of Mourning as of the day before, prostrate with your face towards the ground, you shall humbly pray unto and supplicate the Lord that He may have pity on you, and that He may deign to fulfil your prayer; that He will grant unto you the vision of His Holy Angels, and that the Elect Spirits may deign to grant unto you their familiar converse. And thus shall ye pray unto the utmost degree that shall be possible unto you, and with the greatest fervour that you can bring into action from your heart, and this during the space of two or three hours. Then quit the Oratory, returning thither at midday for another hour, and equally again in the evening; then you shall eat after the manner aforesaid, and go to rest. Understand also that the odour and the splendour will in nowise quit the Oratory.

The third day being now arrived, you shall act thus. The evening (before) you shall wash your whole body thoroughly; and in the morning, being dressed in your ordinary garments, you shall enter into the Oratory, but with naked feet. Having placed the Fire and the Perfumes in the Censer, and lighted the Lamp, you shall put on the White Vestment, and place yourself on your knees before the Altar, to render thanks to God for all His benefits, and firstly for having granted unto you a Treasure so great and so precious. You shall render thanks also unto the Holy Guardian Angels, praying unto them that henceforward they will have you in their care for the whole period of your life; also that he⁶² will never abandon you, that he will lead you in the Way of the Lord, and that he will watch carefully over you to assist you, and consent unto the present Operation of the Sacred Magic, so that you shall have such Force and Virtue that you may be able to constrain the Spirits accursed of God, unto the Honour of your Creator, and for your own good and that of your neighbour.

And then shall you first be able to put to the test whether you shall have well employed the period of your Six Moons, and how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty; who also will

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converse with you, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same. He will animate you unto your great content in the fear of God, making you a recital of the blessings which you have received from God; and bringing unto your remembrance the sins by which you have offended Him during the whole period of your life, will instruct you and give unto you the manner in which you shall be able to appease Him by a pure, devout, and regulated life, and by honest and meritorious actions, and such things as God shall ordain unto you. After this he will show unto you the True Wisdom and Holy Magic, and also wherein you have erred in your Operation, and how thenceforward you should proceed in order to overcome the Evil Spirits, and finally arrive at your desired ends. He will promise never to abandon you, but to defend and assist you during the whole period of your life; on condition that you shall obey his commands, and that you shall not voluntarily offend your Creator. In one word, you shall be received by him with such affection that this description which I here give unto you shall appear a mere nothing in comparison.

Now at this point I commence to restrict myself in my writing, seeing that by the Grace of the Lord I have submitted and consigned you unto a MASTER so great that he will never let you err.

Observe that on the third day you should remain in familiar conversation⁶³ with your Guardian Angel. You should quit the Oratory for a short time in the afternoon, remaining without about an hour; then for the rest of the day you shall remain therein, receiving from the Holy Angel distinct and ample information regarding the Evil Spirits and the manner of bringing them into submission, carefully writing down and taking notes of all these matters. Now, the Sun being set, you shall perform the Evening Orison with the ordinary Perfume, giving thanks unto God in particular for the very great Grace that He hath granted unto you in that day, there also supplicating Him to be propitious unto you and to aid you during your whole life, so that you shall never be able to offend Him. You shall also render thanks unto your Guardian Angel and beseech him not to abandon you. The Prayer being finished you will see that the Splendour will disappear. Then shall you quit the Oratory, closing the door, but leaving the windows open and the Lamp alight. You shall return as on the preceding days unto your apartment where you shall modestly recreate yourself, and eat your necessary food, then you shall go to rest until the following morning.

THE FOURTEENTH CHAPTER.

CONCERNING THE CONVOCATION OF THE SPIRITS.⁶⁴

THOUGH the following advice may be scarcely necessary for the most part, since I have already explained unto you all things necessary to be done; and also seeing that your Guardian Angel will have sufficiently instructed you in all that you should do; yet nevertheless I will here declare plainly certain matters unto you, with the idea rather of making the account of the Operation complete in this Book,⁶⁵ and also to give you every opportunity of possessing the matter thoroughly through reading these things many times; so that having received the Vision of the Angel, you may find yourself thoroughly instructed in all the essential points.

Having then reposed yourself during the night, you shall rise in the morning before dawn, and shall enter into the Oratory; and having placed the lighted Charcoal in the Censer, light the Lamp also. You shall then robe yourself, taking first the White Vestment, and over this you shall put on that⁶⁶, of Silk and Gold, then the Girdle, and upon your head you shall place the Crown, and you shall lay the Wand upon the Altar. Then, having put the Perfume in the Censer you shall fall upon your knees, and pray unto Almighty God to grant you the Grace to finish your Operation unto the Praise and Glory of His Holy Name, and for your own use and that of your neighbour. Also you shall supplicate your Guardian Angel to aid you, and to govern your heart with his counsel, and all your senses. After this you shall take the Wand in your right hand, and pray unto God to give unto this Wand as much virtue, force, and power as He gave unto those of MOSES, of AARON, of ELIJAH, and of the other Prophets whose number is infinite.

Now place yourself beside the Altar looking towards the Door and the open Terrace; or if you be in the Country place yourself at the Western⁶⁷ side, and commence by summoning the Chief Spirits and Princes.

But your Angel will already have instructed you how to convoke them, and will have sufficiently impressed it on your heart.

And as well in this as in the Orison, we should never proceed and act by the mouth only or by written Conjurations alone; but with a free heart and intrepid courage; because it is certain that there is more difficulty in convoking the Evil Spirits⁶⁸ than the Good, which latter usually appear more readily when they are first called if it be by persons of good intent; while the Evil Spirits flee as much as possible all occasion of submitting themselves to man. This is wherefore be who wisheth to constrain them should be upon his guard, and follow out faithfully from point to point the instructions which his Guardian Angel will have given him, and that he impresseth them well upon his memory

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following them from point to point; seeing that while no Spirit Good or Evil can know the secrets of your heart before you yourself bring the same to light, unless God Who alone knoweth all things should manifest them; they (the Spirits) nevertheless can penetrate into and understand that which you are thinking by means of your actions and your words.⁶⁹ This is the reason why he who wisheth properly to convoke and conjure the Spirits, should first well consider the following Conjunction; and afterward perform it with feeling and freely by heart; and not by writing, because in using that composed by others, the Spirits thence judge that we ourselves are ignorant, and render themselves straightway more intractable and stubborn.⁷⁰ The Evil Spirits be about you, though invisible, and they keenly examine whether he who conjureth them is courageous or timid, whether he is prudent, and whether he hath a true faith in God Who can perform all things with ease. We can constrain them (the Spirits), and force them to appear; but a few words ill pronounced by an ill-intentioned person only produce an effect against the person himself who ignorantly pronounceth them; and an individual of such a character should in no way undertake this Operation, for such would be the true way to make a mock of God and to tempt Him.

OF THE CONJURATIONS.

I have many times repeated unto you that the Fear of God is the principal subject of the instruction of your Guardian Angel, against which you should never commit any fault, even if it be but slight.

Firstly: You should perform the Conjunction in your mother tongue,⁷¹ or in a language that you well understand, and conjure the Spirits by the authority of and their obedience to the Holy Patriarchs, rehearsing unto them examples of their ruin and fall, of the sentence which God hath pronounced against them, and of their obligation unto servitude; and how on one side and on another they have been vanquished by the Good Angels and by Wise Men; all which points you will have had plenty of opportunity to study in the Sacred Writings during the Six Moons (of preparation). Also you shall menace them, in case they are unwilling to obey, with calling unto your aid the Power of the Holy Angels over them. Your Guardian Angel will also have instructed you to perform this Convocation with modesty, and in no wise to be timid, but courageous, yet in moderation, however, without too overbearing hardness and bravery. And in case of their being inclined to resist, and unwilling to obey you, you must not on that account give way to anger, because thus you will only do injury to yourself; and they will ask nothing better, it being exactly what they would be endeavouring to do; but (on the contrary) with an intrepid heart, and putting your whole trust in God, with a tranquil heart you shall exhort them to yield, letting them see that you have put all your

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confidence in the Living and Only God, reminding them how powerful and potent He is; thus, therefore, govern yourself, using prudence towards them.

And communicate unto them also the Form⁷² in the which you wish them to appear; the which you can not determine, nor even themselves, but you ought the evening before to have demanded this from your Guardian Angel, who knoweth better than you your nature and constitution, and who understandeth the forms which can terrify you, and those of which you can support the sight.⁷³

And you must not think that this can be done otherwise, as certain Accursed Persons write; that is to say, by means of Seals, and Conjurations, and Superstitious Figures, and Pentacles, and other Abominations, written by Diabolical Enchanters;⁷⁴ for this would be the coin wherewith the Hideous SATAN would buy you for his slave.

But let your whole trust be in the Arm, the Power, and the Force of God Almighty; then shall you be in all safety, and the Guard of your Angel will defend you from all dangers. This is why you should have good courage, and have confidence that no adversity can happen unto you. Observing then the doctrine that your Angel will have given unto you, and persevering in placing all your trust in God, at length they will appear in the form commanded upon the Terrace, upon the sand; when, according to the advice and doctrine received from your Holy Angel, and as I will clearly teach you in the following Chapter, you shall propound your demand, and you shall receive from them their oath.⁷⁵

The Spirits which we should convoke on the first day are the Four Superior Princes,⁷⁶ whose Names will be written in the Nineteenth Chapter, and this is the Conjunction of the First Day.

THE CONJURATION OF THE SECOND DAY.

On the following day, having performed the ordinary Orison, and the aforesaid Ceremonies, you shall briefly repeat the aforesaid Conjunction unto the said Spirits, bringing to their remembrance their promises and Oaths made on the preceding day to send unto you the Eight Sub-Princes;⁷⁷ and address the Conjunction unto all the Twelve together, and in a little while they will appear visibly, the Eight Sub-Princes in the form which hath been commanded them; and they will promise and swear unto you (allegiance), as will be more fully shown in the following Chapter.

The Names of the Eight Sub-Princes are described hereafter in the Nineteenth⁷⁸ Chapter.

THE CONJURATION OF THE THIRD DAY.

The Conjunction of the Third Day is the same as that of the Second Day, seeing that we are then to remind the Eight Sub-Princes of their Promises and

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Oaths (of Allegiance); and we are to call and convoke them with all their adherents, and then they do appear once more in visible forms, the whole particular cohorts of each will appear also invisibly, surrounding the Eight Sub-Princes. But while invoking God your Lord for strength and surety, and your Holy Angel for counsel and assistance, never forget what the latter will have taught you, for it is a necessary point.

Here followeth the Fifteenth Chapter which teacheth what we should demand from the Spirits, who are divided into three classes.

THE FIFTEENTH CHAPTER.

CONCERNING WHAT YOU SHOULD DEMAND OF THE SPIRITS WHO ARE
DIVIDED INTO THREE DIFFERENT TROOPS AND CONVOKED ON THREE
SEPARATE DAYS.

THE Demands we should make to the Spirits are of three different kinds.

THE FIRST DEMAND.

The Demand of the First Day when the Four Superior Princes shall have visibly appeared, you shall make according unto the Order of the Angel:

Firstly: The Proposition by what Virtue, Power and Authority you make your demands unto them; that is to say by the Virtue of God our Lord Who hath made them subject unto all His creatures, and brought them to your feet.⁷⁹

Secondly: ⁸⁰That your object is not at all a malign curiosity, but (one tending) unto the Honour and Glory of God, and to your own good and that of all the Human Race. That further, every time that you shall summon them, by whatever Sign or Word, and in whatever Time and Place, and for whatever occasion and service, they shall have to appear immediately without any delay, and obey your commands. And that in case they shall have some legitimate hindrance hereto, they are to send unto you some other Spirits assigning then and there such as shall be capable and potent to accomplish and obey your will and your demand in their place. And that they shall promise and swear to observe this by the most rigorous judgment of God, and by the most severe punishment and chastisement of the Holy Angels, inflicted upon them. And that they will consent to obey, and that the Four Sovereign Princes will name unto you the Eight Sub-Princes, whom they will send in their place to take the Oath as I have already said, to appear at once on the following morning when commanded by you; and that they will duly send the Eight Sub-Princes.

For greater certainty, quit the Altar now, and go towards the Door which openeth on to the Terrace, advancing your right hand beyond.⁸¹ Make each one of them touch the Wand, and take the Oath upon that Wand.

THE DEMAND OF THE SECOND DAY.

THE Eight Sub-Princes being invoked, you shall make unto them the same demand and the same admonition which you have (already) made unto the Four Sovereign Princes. And further you shall request from these four, that is to say, from ORIENS, PAIMON, ARITON, and AMAIMON; that each of them shall assign and consign unto you your Familiar Spirit, which from the day of your birth they are compelled to give unto you. These will be given and

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furnished unto you with their dependants and will afterwards obey you. It is for you to demand from these the other Spirits which you may wish to have; but seeing that they be infinite in number, and one more skilful in service than another, one for one matter, another for another; you shall make a selection of the Spirits whom you wish, and you shall put outside upon the Terrace a written list of their names for the Eight Sub-Princes (to see), and you shall require from these (latter) the Oath, as you did from the Four Superior Princes, that the following morning they shall have to appear before you together with all the Spirits whose names you shall have given in writing, and also your Familiar Spirits.

THE DEMAND OF THE THIRD DAY.

THE Eight Sub-Princes having presented all the Spirits as you have directed them, you shall command that ASTAROT⁸² with all his following shall appear visibly in the Form which the Angel shall have prescribed unto you; and immediately you shall see a Great Army, and all under the same Form. You shall propound unto them the same demand, which you have already made unto the Princes, and you shall cause them to take Oath to observe the same; that is to say, that every time that you shall call one of them by his name, that he shall at once appear in such Form and Place as shall please you, and that he shall punctually execute that which you shall have commanded him. All having sworn, you shall put outside the entry⁸³ of the Door, all the Signs of the Third Book which belong unto ASTAROT,⁸⁴ alone, and make him swear thereon, also ordaining unto them⁸⁵ that in cases when it may not seem fit unto you to command them verbally, that as soon as you shall take one of these Signs in your hand and move it from its place that the Spirit marked in the Sign shall do and execute that which the Sign beareth, and that which your intimation⁸⁶ joined thereto shall indicate; also that in the case that in the Sign⁸⁷ none of them shall be specially named, that all in general shall be obliged promptly and readily to perform the Operation commanded; and that if also in the time to come, other (Signs or) Symbols be made by you which be not here⁸⁸ included, that then also they (the Spirits under Astarot) shall be equally bound to observe and execute them also. And when the Oath hath been taken, cause the Prince in the Name of the rest to touch the Wand.

After this, remove those Symbols from the Doorway; and call MAGOT, and after him ASMODEE, and lastly BELZEBUD; and act with all these as you have done with ASTAROT; and all their Symbols having been sworn unto, put them aside in order in a certain place, so arranged that you can easily distinguish one from another, as regards the subject, operation, or effect, for which they have been made, and unto which they belong.

This being done, you shall call ASTAROT and ASMODEE together, with their common Servitors,⁸⁹ and shall propound unto them their Symbols; and

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having made them swear in the forementioned manner, you shall call in similar fashion ASMODEE and MAGOT, with their Servitors, and shall make them take oath upon their Signs in the aforesaid manner.

And thus shall you observe this method with the Four other Sub-Princes;⁹⁰ but first of all convoke them with their common Servitors, and make them swear upon the common Signs, then AMAIMON and ARITON together, and finally each one apart, as in the first case.⁹¹

And when you have put back all the Symbols into their proper place, request from each of these last Four⁹² your Familiar Spirit, and make them repeat its Name, which you shall at once write down, together with the time during which they shall be obliged to serve you. Then you shall propound unto them the Signs of the Fifth Chapter of the Third Book;⁹³ and shall make them not only swear upon these Symbols (collectively), but also each one (separately), that from this time forward he will observe duly and with diligence the six hours destined;⁹⁴ and you shall cause them to promise to serve you with fidelity, performing all which they are obliged to do, and that you shall command their (services); and that they shall not in the slightest degree be false and lying as regardeth you; also, that if by chance you should assign over one of them unto another person, that he shall act as faithfully by him as by yourself; and, lastly, that they are to fulfil, perform, and execute, that which God for their Chastisement hath destined unto them for Sentence (of Judgment).

You shall then observe this form with all the Princes, and until:all the Symbols shall be sworn to, with the Four Familiar Spirits and the others dominating (them).

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THE SIXTEENTH CHAPTER.

CONCERNING THE SENDING THEM AWAY.

CONCERNING the sending away of the Spirits as well during the Three Days, as hereafter:

It is not necessary to observe many Ceremonies in order to send away the Spirits,⁹⁵ because they themselves are only too glad to be far away from You. This is wherefore you need not otherwise license them to depart; that is to say that during the Three Days, having finished speaking with the Four Sovereign Princes, and afterwards with the Eight Sub-Princes, and received their Oath (of allegiance), you shall say unto them that for the present they can go unto their destined place; and that every time that they shall be summoned, let them remember their Oath made upon the Symbols.

(And you shall send away) the Familiar Spirits and all other Spirits with the aforesaid words.

It is true, however, that as regardeth the Familiar Spirits you shall tell them that at the time when they are on guard-duty they shall remain near you visible or invisible, in whatever form shall please you, in order to serve you during the destined Six Hours.

THE SEVENTEENTH CHAPTER.

WHAT WE SHOULD ANSWER UNTO THE INTERROGATIONS OF THE SPIRITS, AND HOW WE SHOULD RESIST THEIR DEMANDS.

THE Wicked Devil knoweth full well that you are in no way obliged unto him, and that you have commenced this Operation under the Grace and Mercy of God, and under the protection and defence of the Holy Angels; nevertheless, he will not fail to try his fortune, and he will seek to turn you aside from the Veritable Path; but be you constant and courageous, and swerve not in any way, either to the right hand or to the left. If he showeth himself proud with you, render unto him the like, and in your turn show him your pride. If he be humble, be in no wise too rude and severe toward him, but be moderate in all things. If he asketh you some matter, you shall make answer unto him according to the instruction which the Guardian Angel shall have given you; and understand that the Four Princes,⁹⁶ more than all the rest, will powerfully tempt you, saying unto you "*Who is he who hath given thee so great authority?*" They will reproach you with your hardihood and presumption in summoning them, knowing how powerful they are, and contrariwise, how weak and sinful you yourself are. They will reproach you with your sins, and will especially seek to dispute with you concerning your religion and your faith in God: if you be a Jew they will tell you that your faith and your religion have been refuted by God Himself, and that you observe not the True Law as it should be (observed): also if you be a Pagan they will say, What hath God to do with you or His Creatures either, seeing that you know not God ? if you be a Christian they will say unto you, What business is it of yours to have to do with Hebrew Ceremonies which are tainted with idolatry, and the like ? But let none of this disquiet you in the least; answer them in few words, and laughingly, that it is none of their business to discuss these matters with you, and to deliver their opinions concerning them; and that although you may be a worthless wretch and a great sinner, you will yet hope that the True and Only God, Who hath created the Heaven and the Earth, and Who hath condemned them⁹⁷ and brought them into submission under your feet, will forgive you your sins, both now and in future, whatever may be the religion which you profess. (Further that) you wish to know, understand, confess, and honour no other than the Great and Only God, the Lord of Light, by Whose Power, Virtue, and Authority you command them to obey you.

When you shall have spoken unto them thus, then will they sing another song, telling you that if you wish them to serve and to be obedient unto you,

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that you must first come to terms with them. Then shall you answer them on this wise:

“God our Lord hath condemned and sentenced you⁹⁸ to serve me, and I do not treat as an equal with those who are accustomed to obey”.

Then will they demand of you some sacrifice or courtesy if you wish to be served and obeyed promptly. You shall reply that sacrifice is not to be made unto them, but rather unto the only God.

They will then entreat you not to hinder or bring to shame by means of this Wisdom any of their Devotees and Enchanters in their operations and enchantments. You shall then make answer that you are obliged to pursue the Enemies of God and the Lord, and to repress their malice, and also to save and defend your neighbour, and any who are offended and hurt by them.

Then with much verbiage, and an infinitude of different ways will they make severe attacks upon you, and even the Familiar Spirits will rise up against you in their turn. These latter will demand and beseech of you that you will in no way give them over unto others (to serve them). Hold firm, however, and promise nothing either to one class (of Spirits) or another; but reply to them that every true and brave man is obliged to aid and serve his friends to the best of his ability, and with all his possessions, among the which they must assuredly also be comprised.

When at length they see that they have lost all hope of making you prevaricate, and that they can obtain nothing notwithstanding all their requests; they will definitely surrender, and will ask nothing else of you unless it be that you shall not be too rude and insulting in commanding them. You shall make answer to this, that if they prove themselves to be obedient and prompt in serving you, that it may be that your Angel, by whose instruction and command you are governing yourself, may instruct you not to be so rigid and severe with them if they shall obey, and that in such case you will act as may be right.

THE EIGHTEENTH CHAPTER.

HOW HE WHO OPERATETH SHOULD BEHAVE AS REGARDETH THE SPIRITS.

WE have already seen how one should constrain the Spirits, and what one should ask of them; also how to dismiss them without hurt, and how we should make answer unto their demands and presentments.⁹⁹

All that I am about to say unto you now is superfluous, because it is certain that any one who shall have observed with a true heart and firm resolution the advice which I have given regarding the Six Moons, will be instructed with so much thoroughness and clearness by his Guardian Angel, that no doubtful point will present itself which he will not be able easily to clear up of himself.

We have also already sufficiently shown how on every or any occasion, he who operateth should comport himself as regardeth the Spirits; that is to say as their Lord, and not as their Servitor. Yet in all matters there should be a reasonable mean, seeing that we are not treating with men, but with Spirits, of whom each one knoweth more than the whole Universe together.

Now if you shall make some demand unto a Spirit, and he shall refuse to execute it; first well and carefully examine and consider whether it be in the power and nature of the Spirit to whom you make such demand, to fulfil the same. For one Spirit knoweth not all things, and that which appertaineth unto the one, another knoweth not. For this reason, see that ye well take heed before endeavouring to force them to perform a matter. Yet if, however, the Inferior Spirits be disobedient, you shall call their Superiors, and remind them of the oaths which they have taken unto you, and of the chastisement which awaiteth the breaking of such vows.

And immediately, on beholding your steadfastness, they will obey you; but should they not, you ought then to invoke your Guardian Angel, whose chastisement they will quickly feel.

Yet, notwithstanding, we should never employ harsh means, in order to have that which we can obtain by gentleness and courtesy.¹⁰⁰

If during the Invocation they should appear with tumult and insolence, fear nothing; neither give way to anger; but appear to make no account thereof. Only show them the Consecrated Wand, and if they continue to make a disturbance, smite upon the Altar twice or thrice therewith, and all will be still.

It should be noted, that after you shall have licensed them to depart, and they shall have disappeared, you shall take the Censer from the top of the

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Altar, and having put perfume therein, take it out of the Oratory on to the Terrace whereon the Spirits shall have appeared, and you shall perfume the place all round; for otherwise the Spirits might work some evil unto persons entering by chance therein.

Now should you be willing to content yourself with the Symbols which be in the Third Book here following; you shall the day after take away all the Sand from the Terrace and cast it into a secret place; but above all things take care not to throw it either into a river or into the navigable sea.

But should you desire to procure for yourself various other Symbols and Secrets, leave the Sand and all things in place, as we shall also describe more particularly in the last chapter.

Also, should you wish it, you can retain your arrangements in place, and keep the Apartment of the Oratory proper and clean, as well as the Altar; which latter you may place in a corner, should it incommode you in the centre of the room. For in this Apartment, if it be not contaminated nor profaned, you may every Saturday enjoy the presence of your Guardian Angel; the which is one of the most sublime things which you can desire in this Sacred Art.

THE NINETEENTH CHAPTER.

A DESCRIPTIVE LIST OF THE NAMES OF THE SPIRITS WHOM WE MAY
SUMMON TO OBTAIN THAT WHICH WE DESIRE.

I WILL here give a very exact description of many Spirits, the which (names) either altogether or in part, or else as many of them as you may wish, you should give written upon paper unto the Eight SubPrinces, on the Second Day of the Conjuratiō. Now all these (Spirits) be those who will appear on the Third Day, together with their Princes. And these (Spirits) be not vile, base, and common, but of rank, industrious, and very prompt unto an infinitude of things. Now their Names have been manifested and discovered by the Angels, and if you should wish for more the Angel will augment them for you as far as you shall wish; seeing that their number is infinite.

The Four Princes and Superior Spirits be:

LUCIFER. LEVIATAN. SATAN. BELIAL,

The Eight Sub-Princes be:

ASTAROT. MAGOT. ASMODEE. BELZEBUD.
ORIENS. PAIMON. ARITON. AMAIMON.

The Spirits common unto these Four Sub-Princes, namely:

ORIENS.	PAIMON.	ARITON.	AMAIMON.
		be:	
HOSEN	SARAPH.	PROXOSOS.	HABHI.
ACUAR.	TIRANA.	ALLUPH.	NERCAMAY.
NILEN.	MOREL.	TRACI.	ENAIA.
MULACH.	MALUTENS.	IPARKAS.	NUDITON.
MELNA.	MELHAER.	RUACH.	APOLHUN.
SCHABUACH.	MERMO.	MELAMUD.	POTER.
SCHED.	EKDULON.	MANTIENS.	OBEDAMA.
SACHIEL.	MOSCHEL.	PEREUCH.	DECCAL.
ASPERIM.	KATINI.	TORFORA.	BADAD.
COELEN.	CHUSCHI.	TASMA.	PACHID.
PAEEK.	RACHIAE.	NOGAR.	ADON.
TRAPIS.	NAGID.	ETHANIM.	PATID.
PAEHT.	EMPHASTISON.	PARASEH.	GEREVIL.

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ELMIS.	ASMIEL.	IRMINON.	ASTUREL.
NUTHON.	LOMIOL.	IMINK.	PLIROK.
TAGNON.	PARMATUS.	IARESIN.	GORILON.
LIRION.	PLEGIT.	OGILEN.	TARADOS.
LOSIMON.	RAGARAS.	IGILON.	GOSEGAS.
ASTREGA.	PARUSUR.	IGIS.	AHEROM.
IGARAK.	GELOMA.	KILIK.	REMORON.
EKALIKE.	ISEKEL.	ELZEGAN.	IPAKOL.
HARIL.	KADOLON.	IOGION.	ZARAGIL.
IRRORON.	ILAGAS.	BALALOS.	OROIA.
LAGASUF.	ALAGAS.	ALPAS.	SOTERION.
ROMAGES.	PROMAKOS.	METAFEL.	DARASCON.
KELÉN.	ERENUTES.	NAJIN.	TULOT.
PLATIEN.	ATLOTON.	AFARORP.	MORILEN.
RAMARATZ.	NOGEN.	MOLIN.	

(= 111 Spirits Servient.)

These be the Spirits common unto
ASTAROT and ASMODEE, viz.:

AMANIEL.	ORINEL.	TIMIRA.	DRAMAS.
AMALIN.	KIRIK.	BUBANA.	BUK.
RANER.	SEMLIN.	AMBOLIN.	ABUTES.
EXTERON,	LABOUX.	CORCARON.	ETHAN.
TARET.	DABLAT.	BURIUL. ¹⁰¹	OMAN.
CARASCH.	DIMURGOS.	ROGGIOL.	LORIOI.
ISIGI.	TIORON.	DAROKIN.	HORANAR.
ABAHIN.	GOLEG.	GUAGAMON.	LAGINX.
ETALIZ.	AGEI.	LEMEL.	UDAMAN.
BIALOT.	GAGALOS.	RAGALIM.	FINAXOS.
AKANEF.	OMAGES.	AGRAX.	SAGARES.
AFRAY.	UGALES.	HERMIALA.	HALIGAX.
GUGONIX.	OPILM.	DAGULER.	PACHEI.
NIMALON.			

(= 53 Spirits Servient.)

These be the Spirits common unto
AMAIMON and ARITON,
viz.:

HAUGES.	AGIBOL.	RIGOLEN.	GRASEMIN.
ELAFON.	TRISAGA.	GAGALIN.	CLERACA.

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ELATON. PAFESLA.
(= 10 Spirits Servient.)

These be the Spirits in common between
ASMODEE and MAGOT,
viz.:

TOUN.	MAGOG.	DIOPOS.	DISOLEL.
BIRIEL.	SIFON.	KELE.	MAGIROS.
SARTABAKIM.	LUNDO.	SOBE.	INOKOS.
MABAKIEL.	APOT.	OPUN.	

(= 15 Spirits Servient.)

The following be those of
ASTAROT,
viz.:

AMAN.	CAMAL.	TOXAI.	KATARON.
RAX.	GONOGIN.	SCHELAGON.	GINAR.
ISIAMON.	BAHAL.	DAREK.	ISCHIGAS.
GOLEN.	GROMENIS.	RIGIOS.	NIMERIX.
HERG.	ARGILON.	OKIRI.	FAGANI.
HIPOLOS.	ILESON.	CAMONIX.	BAFAMAL.
ALAN.	APORMENOS.	OMBALAT.	QUARTAS.
UGIRPEN.	ARAEX.	LEPACA.	KOLOFE.

(= 32 Spirits Servient.)

These be those of
MAGOT and KORE,
viz.:

NACHERAN.	KATOLIN.	LUESAF.	MASAU.
URIGO.	FATURAB,	FERSEBUS.	BARUEL.
UBARIN.	BUTARAB.	ISCHIRON.	ODAX.
ROLER.	AROTOR.	HEMIS.	ARPIRON.
ARRABIN.	SUPIPAS.	FORTESON.	DULID.
SORRIOLENEN.	MEGALAK.	ANAGOTOS.	SIKASTIN.
PETUNOF	MANTAN.	MEKLBOC.	TIGRAFON.
TAGORA.	DEBAM.	TIRAIM.	IRIX.
MADAIL.	ABAGIRON.	PANDOLI.	NENISEM.
COBEL.	SOBEL.	LABONETON.	ARIOTH.

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MARAG.	KAMUSIL.	KAITAR.	SCHARAK.
MAISADUL.	AGILAS.	KOLAM.	KILIGIL.
CORODON.	HEPOGON.	DAGLAS.	HAGION.
EGAKIREH.	PARAMOR.	OLISERMON.	RIMOG.
HORMINOS.	HAGOG.	MIMOSA.	AMCHISON.
ILARAX.	MAKALOS.	LOCATER.	COLVAM.
BATTERNIS			

(65 Spirits Servient.)

Those of

ASMODEE

be:

ONEI.	ORMION.	PRECHES.	MAGGID.
SCLAVAK.	MEBBESSER.	BACARON.	HOLBA.
HIFARION.	GILARION.	ENIURI.	ABADIR.
SBARIONAT.	UTIFA.	OMET.	SARRA.

(= 16 Spirits Servient.)

These be those of

BELZEBUD,

viz.:

ALCANOR.	AMATIA.	BILIFARES.	LAMARION.
DIRALISEN.	LICANEN.	DIMIRAG.	ELPONEN.
ERGAMEN.	GOTIFAN.	NIMORUP.	CARELENA.
LAMALON.	IGURIM.	AKIUM.	DORAK.
TACHAN.	IKONOK.	KEMAL.	BILICO.
TROMES.	BALFORI.	AROLEN,	LIROCHI.
NOMINON.	IAMAI.	AROGOR.	HOLASTRI.
HACAMULI.	SAMALO.	PLISON.	RADERAF.
BOROL.	SOROSMA. ¹⁰²	CORILON.	GRAMON.
MAGALAST.	ZAGALO.	PELLIPIS.	NATALIS.
NAMIROS.	ADIRAEL.	KABADA.	KIPOKIS.
ORGOSIL.	ARCON.	AMBOLON.	LAMOLON.
BILIFOR.			

(= 49 Spirits Servient.)

These be of

ORIENS, viz.:

SARISEL.	GASARONS.	SOROSMA. ¹⁰³	TURITEL.
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OF ABRAMELIN THE MAGE

BALAKEN. GAGISON. MAFALAC. AGAB.
(= 8 Spirits Servient.)

These be of

PAIMON,
viz.:

AGLAFOS.	AGAFALI.	DISON.	ACHANIEL.
SUDORON.	KABERSA.	EBARON.	ZALANES.
UGOLA.	CAME.	ROFFLES.	MENOLIK.
TACAROS.	ASTOLIT.	RUKUM.	

(= 15 Spirits Servient.)

These be of

ARITON,
viz.:

ANADER.	EIKOROK.	SIBOLAS.	SARIS.
SEKABIN.	CAROMOS.	ROSARAN.	SAPASON.
NOTISER.	FLAXON.	HAROMBRUB.	MEGALOSIN.
MILIOM.	ILEMLIS.	GALAK.	ANDROCOS.
MARANTON.	CARON.	REGINON.	ELERION.
SERMEOT.	IRMENOS.		

(= 22 Spirits Servient.)

These be those of

AMAIMON, VIZ.

ROMEROC.	RAMISON.	SCRILIS.	BURIOL.
TARALIM.	BURASEN.	AKESOLI.	EREKIA.
ILLIRIKIM.	LABISI.	AKOROS.	MAMES.
GLESI.	VISION.	EFFRIGIS.	APELKI.
DALEP.	DRESOP.	HERGOTIS.	NILIMA.

(= 20 Spirits Servient.)

UNDER WHAT RULERS.	TOTAL OF SPIRITS SERVIENT.
Oriens, Paimon, Ariton, Amaymon	111
Ashtaroth and Asmodeus -	53
Amaymon and Ariton-	10
Asmodeus and Magoth-	15
Ashtaroth	32
Magoth and Koré	65

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Asmodeus	16
Beelzebub	49
Oriens	8
Paymon	15
Ariton	22
Amaymon	20
Total of Names of Servient Spirits	316

Infinite be the Spirits which I could have here set down, but in order not to make any confusion, I have thought fit to put only those whom I have myself employed, and whom I have found good and faithful in all the Operations wherein I have availed myself of them.

Also it is true that he who shall perform this Operation will be able thereafter, according to his need, to obtain (the names of) more.

NOTES TO THE FOREGOING LISTS OF NAMES OF SPIRITS.

BY

S. L. MAC GREGOR-MATHERS.

I have thought it advisable to give as far as possible some idea of the Significations of these names of Spirits, which are for the most part derived from the Hebrew or Chaldee, and also from Greek and Latin and Coptic, etc.

THE CHIEF SPIRITS.

LUCIFER: From Latin, *Lux*, Light, and *Fero*, to bear, - A Light Bearer. There is a name "Lucifuge" also employed occasionally, from *Lux*, Light, and *Fugio*, to fly from, - He who shuns the Light.

LEVIATAN: From Hebrew, LVITHN (usually written Leviathan instead of Leviatan), - the Crooked or Piercing Serpent or Dragon.

SATAN: From Hebrew, ShTN, = an Adversary.

BELIAL: From Hebrew, BLIOL, = a Wicked One.

THE EIGHT SUB-PRINCES.

ASTAROT: From Hebrew, OSHThRVTh, = flocks, crowds or assemblies. Usually written "Ashtaroth". Also a name of the Goddess Astarte; Esther is derived from the same root.

MAGOT: May be from Hebrew, MOVTh, = small stones or pebbles; or from MG, = a changing of camp or place; or from Greek, MAGOS, a magician. Usually written Maguth. Compare the French word "*Magot*," meaning "a sort of baboon," and also "a hideous dwarfish man"; this expression is often used in fairy-tales to denote a spiteful dwarf or elf. This Spirit has also been credited with presiding over hidden treasure. Larousse derives the name either from ancient French or German.

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ASMODEE: Usually written "Asmodeus," and sometimes "Chashmodai". Derived by some from the Hebrew word "Asamod," to destroy or exterminate; and by others from the Persian verb "AZMONDEN," = to tempt, to try or prove. Some Rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naafrfah. Others say that he was the Demon of impurity. Others again relate that he was employed by Solomon in the building of the Temple at Jerusalem; that he then attempted to dethrone Solomon, to put himself in his place; but that the King vanquished him and the Angel Gabriel chased him into Egypt, and there bound him in a Grotto. The Rabbins say that when Asmodeus was working at the building of the Temple, he made use of no metal tool; but instead of a certain stone which cut ordinary stone as a diamond will glass.

BELZEBUD: Also written frequently "Beelzebub", "Baalzebub", "Beelzebuth", and "Beelzeboul". From Hebrew, BOL, = Lord, and ZBVB, = Fly or Flies; Lord of Flies. Some derive the name from the Syriac "BEEL D'BOBO," = Master of Calumny, or nearly the same signification as the Greek word DIABOLOS, whence are derived the modern French and English "Diable" and "Devil".

ORIENS: These four names of Oriens, Paimon, Ariton and Amaymon, are usually allotted to the Evil Kings of the four quarters of the World. Oriens, from Latin, *Oriens*, = rising or Eastern. This name is also written Uriens, from Latin, *Uro*, = to burn, or devour with flame. It is probably from Uriens that a mediaeval title of the Devil, viz., "Sir Urien", is derived. The Name is also sometimes written "Urieus," from Latin, "URIOS", a title given to Jupiter as presiding over the Wind. Urieus is also derivable from the Greek Adj. *Eurus*, *Eureia*, *Euru*, meaning vast or extensive. By the Rabbins he is also called SMAL, Samael, which is derived from the Hebrew root SML, which means "a figure, image, or idol". It is a name given in the Qabalah to one of the Chief Evil Spirits.

PAIMON: Is also frequently written "Paymon", and sometimes "Paimonia". Probably from Hebrew, POMN, = a tinkling sound or small bell. This is again derived from the Hebrew root POM, = to agitate, impel, or strike forward. The word POMN is employed in Exodus 28, 34; 28, 33; and 39, 25. Paimon is also called by the Rabbins by the title of OZAZL, Azazel, which is a name used in Leviticus with reference to the Scape-Goat. Its derivation is from OZ, = a Goat; and AZL, = to go away. It has frequently been warmly discussed whether the word in question means simply the Scape-Goat, or whether it signifies a Demon to whom that animal was dedicated. But in Rabbinic Demonology it is always used to mean one of the Chief Demons.

ARITON: It is also often called "Egyn," or "Egin". This name may be derived from the Hebrew root ORH, = to lay bare, to make naked. It may also be derived from the Greek word ARHRETON, = secret, or mysterious, in any sense good or bad. Egin, may be derivable from Hebrew, OGN, = to delay, hinder, or retard. There may also be a connection with the Greek Aix, AIGOS, = a Goat. This Spirit is also called by the Rabbins OZAL, Azazel, from the root OZ, which means both a Goat, and also vigour, vehemence of force; thus having partly the same root as "Azazel".

AMAIMON: Also written frequently "Amaymon"; perhaps from the Greek word MAIMON, present participle of MAIMAO; and A as an enforcing particle; hence AMAIMON would mean "terrible violence and vehemence". This Spirit is also called by the Rabbins MHZAL, Mahazael, perhaps from the root MZ, = to consume, or devour. Amaymon is spoken of in the various mediaeval Magical works as being a very potent Spirit, and the use of a ring, with Magical characters to hold before the mouth while conversing with him, is recommended as a protection against his deadly, fiery, and poisonous breath.

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THE SERVITORS OF ORIENS, PAYMON, ARITON AND AMAYMON.

- HOKEN: From Chaldaic, CHVSN, *chosen*, = Strong, Vigorous, Powerful.
SARAPH: From Hebrew, SHRP, = to burn, or devour with fire.
PROXOSOS: Perhaps from Greek, PROX, PROXOKOS, = a Kid.
HABHI: From Chaidee, CHBA, or Hebrew, CHBH, = Hidden.
ACUAR: From Hebrew, AKR, = a tiller of the earth.
TIRANA: Perhaps from Hebrew, THRN, = the Mast of a Ship, also an Apple Tree.
ALLUPH: From Hebrew, ALVP, = a Leader, a Duke; also a Bull, from his leading the herd.
NERCAMAY: Perhaps from Hebrew, NOR, = a boy, and ChMH a companion.
NILEN: *Perhaps* from NILUS, Latin, or NEILOS, Greek, = the River Nile.
MOREL: Perhaps from Hebrew, MRH, = to rebel.
TRACI: From Greek, TRACHUS, etc., = harsh, rude.
ENAIA: Perhaps from Hebrew, ONIH, = Poor, afflicted.
MULACH: Probably the same as "Moloch," from Hebrew, MLK, to rule.
MALUTENS: Perhaps from Hebrew, MOL, = to lie, or deceive, or prevaricate.
IPARKAS: Probably from Greek, HIPPARCHES, = a commander of cavalry, or leader of horse.
NUDITON: Apparently from the Latin, NUDITAS, = nakedness, derived in its turn from NUDATUS.
MELNA: Perhaps from Hebrew, LN, to abide or rest.
MELHAER: Perhaps from Hebrew, ML, to cut off, or divide, and CHR, whiteness, purity.
RUACH: From Hebrew, RVCH = Spirit.
APOLHUN: From Greek, APOLLUON, Apollyon, = the Destroyer.
SCHABUACH: From Arabic = to calm or assuage.
MERMO: From Coptic, MER, Across, and MOOU, Water, Across Water.
MELAMUD: From Hebrew, MLMD, = stimulus to exertion.
POTER: From Greek, POTER, = a drinking cup, or vase.
SCHED: From Hebrew, ShDD, the Hebrew name for a devastating demon. But the Hebrew root ShD implies the same idea as the English words "To Shed" ; and signifies a female breast.
EKDULON: Probably from Greek, EKDUO, = to despoil.
MANTIENS: From Latin, MANTIENS, and Greek, MANTEIA, Propheying, Divining.
OBEDAMA: From Hebrew, OBD, = a servant. AMA = mother. But AMH = a maid-servant, whence Obedama should signify a womanservant.
SACHIEL: Is a name frequently given in Magical works to an Angel of the Planet Jupiter.
SKK = to cover or protect, but SCHH = to trample down.
MOSCHEL: From Hebrew, MVSH, = to move oneself about.
PEREUCH: Perhaps from Greek, PER and EUCHE, = concerning prayer, or given unto prayer.
DECCAL: From Hebrew, DCHL, = to fear.
ASPERIM: Perhaps from Latin, "ASPERA", = Rude, Rigorous, Perilous, Dangerous.
KATINI: From Hebrew, KTHN, = a tunic, whence the Greek word CHITON.
TORFORA: From Hebrew, THOR, = a small knife, or lancet.
BADAD: From Hebrew, BDD, = solitary.

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I have thus far given the probable derivations at length; but I shall, for the sake of brevity, here continue them without giving their roots and remarks thereon:

COELEN. Latin. Heavens.
CHUSCHI. Hebrew. Silent.
TASMA. Hebrew and Chaldaic. Weak.
PACHID. Hebrew. Fear.
PAREK. Hebrew. Roughness, Savage.
RACHIAR. Greek. Sea breaking on rocks.
NOGAR. Hebrew. Flowing.
ADON. Hebrew. Lord.
TRAPIS. Greek. Turning.
NAGID. Hebrew. A Leader.
ETHANIM. Hebrew. An Ass; a furnace.
PATID. Hebrew. Topaz.
PAREHT. Hebrew. Fruit.
EMPHASTISON. Greek. Image, Representation.
PARASEH. Chaldaic. Divided.
GEREVIL. Hebrew. Divining Lot, Sortflege.
ELMIS. Coptic. Flying.
ASMIEL. Hebrew. Storing up.
IRMINON. Greek. Supporting.
ASTUREL. Hebrew. Bearing authority.
NUTHON. Perhaps Coptic, Godlike; or Greek, piercing.
LOMIOL. Perhaps Hebrew. Binding, Bitter.
IMINK. Perhaps Coptic. Devouring.
PLIROK. Perhaps Coptic. Burning up.
TAGNON. Perhaps Greek. Heating.
PARMATUS. Greek and Latin. Shield-bearing.
IARESIN. Hebrew. Possessing.
GORILON. Coptic. Axe; Cleaving either to, or asunder; Bones.
LIRION. Greek. A lily.
PLEGIT. Perhaps Greek. Smiting, Smitten.
OGILEN. Hebrew. Round, Wheel.

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THE TWENTIETH CHAPTER,

HOW THE OPERATIONS SHOULD BE PERFORMED.

THE aforesaid Operation being finished, it is necessary, in order to render this instruction complete, to say how we should manage the Operations which he who operateth wisheth to put into practice.

Firstly, then, having come unto the end, and having obtained all that is necessary; you cannot sufficiently praise and honour God, and His Most Holy Name, even although you had a thousand tongues; neither also can you sufficiently magnify and thank your Holy Angel Guardian as he meriteth. However, you ought to render thanks proportionate to your estate and to the Great Treasure which you have received. It is necessary also that you should fully understand how you ought to enjoy these immense riches, so that they may not be in your hands unfruitful, or even harmful. Because this Art is like a Sword in your hand, capable of serving for all kinds of evil and for hurt unto your neighbour. But in putting it into practice for that sole end for which it hath been made, namely for vanquishing therewith the DEMON and Enemies, then shall you be making a good use hereof. I wish also further to give you some instruction upon certain necessary and principal points.

The Operation of the Spirits being finished, you shall continue a whole week to praise God; and as regardeth yourself personally, you shall do no servile work during the Seven Days, neither shall you make any Convocation of the Spirits in general, nor of the Familiars; and afterwards, when the Seven Days be passed, you shall commence to exercise your power, as shall be hereafter said:

(1) Take heed before all things to perform no Magical Operation soever, or Invocations of the Spirits on the Sabbath Day, during the whole period of your life, seeing that that day is consecrated unto God, and is the day on which you should repose and sanctify yourself, and you should solemnise it by prayers.

(2) Keep yourself as you would from the Eternal Fire, from manifesting unto any living being that which your Guardian Angel shall have confided unto you; excepting unto him who hath given unto you the Operation, unto whom you have as it were a greater obligation than unto your own father.

(3) As far as lieth in your power take heed in no way to make use of this Art against your neighbour; except for a just Vengeance; although I counsel

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you even in this particular to imitate God, who pardoneth even you yourself, and there is not in the world a more meritorious action than to pardon.

(4) In the case of your Angel dissuading you from some Operation, and forbidding you to do the same, keep well from becoming obstinate therein, for you would in such a case ever repent it.

(5) Fly all kinds of (Evil) Science, Magic, and Enchantments, because they be all Diabolical Inventions; also put no trust in books which teach them, though in appearance they may seem reliable to you, for these be nets which the perfidious BELIAL stretcheth out to take you.

(6) In conversing with Spirits Good or Evil, never employ words which you do not understand, because even so will you have shame and hurt.

(7) You shall never demand of your Guardian Angel any Symbol wherewith to operate for an Evil end, seeing that you would grieve him. You will find only too many persons who will beseech you to do thus; see that you do it not!

(8) Accustom yourself as much as possible to purity of body and cleanliness of raiment, seeing that this is very necessary; for the Spirits, both Good and Evil alike, love purity.

(9) As far as possible shun the employment of your Wisdom for others in evil things; but first well consider him to whom you would render a service; because it often happeneth, that in doing service unto another one worketh evil for oneself.

(10) In no way attempt to procure the Operation of the Holy Angels unless you have extreme need thereof, seeing that these Holy Angels be so far above you that it is useless for you to wish to compare yourself unto Them, you being nothing in comparison of Them Who are the Angels of God.

(11) If the Operations can be performed by the Familiar Spirits, it is not necessary to employ others therein.

(12) Though it should be an easy matter for you to employ your Familiars to annoy your neighbour, seek to abstain therefrom, unless it were to repress the insolence of such as might attempt aught against you personally. Never keep the Familiar Spirits in idleness, and should you wish to give one over unto any person, see that such person be distinguished and meritorious, for

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they love not to serve those of base and common condition. But should such person unto whom you give them have made some express Pact (with Spirits) in such case the Familiar Spirits will fly in haste to serve him.

(13) These three Books of this present Operation ought to be read and re-read an infinitude of times; so that in the space of Six Months before commencing, he who operateth should be fully instructed and informed therein; and if he be not a Jew, he should further be conversant with many of the customs and ceremonies which this Operation demandeth, so as to become accustomed unto that retirement which is so necessary and useful.

(14) Should he who performeth this Operation during the Six Months or Moons commit voluntarily any mortal sin prohibited by the Tables of the Law, be certain that he will never receive this Wisdom.

(15) Sleep in the day-time is entirely forbidden, unless absolutely requisite, owing to some infirmity, or to old age, or to debility of constitution; for God is always willing to employ mercy¹⁰⁴ towards mankind, because of their infirmities.

(16) If you have not the fixed intention of continuing the Operation, I counsel you on no account to commence it; because the Lord doth not care to be mocked, and He chastiseth with corporal maladies those who make a mock of Him. Howbeit, he who is hindered from continuing through some unforeseen accident, sinneth in no way.

(17) It is impossible for him who hath passed fifty years of age to undertake this Operation. Thus also was it the custom in the true and ancient Jewish Law concerning the Priesthood. Also, he should not be less than twenty-five years of age.

(18) You shall not permit the Familiar Spirits to familiarise themselves too much with you, through your disputing and arguing with them; because they will propound so many affairs and things at once as to confound and trouble the mind.

(19) With the Familiar Spirits you should not make use of the Symbols of the Third Book, unless it be those of the Fifth Chapter thereof;¹⁰⁵ but if you desire anything, command them aloud to perform it. Never commence many Operations at once and in the same time, but when you have finished one then begin another, until you are perfect in the practice; for an Apprentice Artist doth not become a Master suddenly, but little by little.

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(20) Without reasons of the very last importance, the Four Princes¹⁰⁶ or the Eight Sub-Princes¹⁰⁷ should never be summoned, because we must make a great distinction between these and the others (who are inferior to them).

(21) In operating, as rarely as possible insist upon the Spirits appearing visibly;¹⁰⁸ and thus you will work all the better, for it should suffice you for them to say and do what you wish.

(22) All Prayers, Orations, Invocations, and Conjurations, and in fact everything you have to say, should be pronounced aloud and clearly, without however shouting like a madman,¹⁰⁹ but speaking clearly and naturally, and pronouncing distinctly.

(23) During the Six Moons, you shall sweep the Oratory every Sabbath Eve, and keep it strictly clean, for it is a place dedicated unto the Holy and Pure Angels.

(24) Take heed that you commence no Operation at night if it be important, unless the need be very pressing.

(25) Your only object during your whole life should be to shun as far as possible an ill-regulated life, and especially the vices of debauchery, gluttony, and drunkenness.¹¹⁰

(26) Having completed the Operation, and being now the Possessor of the True Wisdom, you shall fast three days before commencing to put it in practice.

(27) Every year you should make a commemoration of the Signal benefit which the Lord hath conferred upon you; at such time feasting, praying, and honouring your Guardian Angel that day with your whole strength.

(28) During the Three Days on which you constrain the Spirits you shall fast, for this is essential, so that when you are working you may find yourself freer and more tranquil both in body and mind.

(29) Note that the fasts are to be understood as commencing always from the first nocturnal Star, and not otherwise.

(30) Keep as an indubitable precept never to give this Operation unto a Monarch,¹¹¹ because Solomon was the first who abused it; and if you should do the contrary, both you and your successors would alike lose the Grace hereof.

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With regard to this command, I myself having been sought by the Emperor Sigismond, gave him willingly the best Familiar Spirit which I had; but I steadily refused to give him the Operation; and it should not be given unto Emperors, Kings, or other Sovereigns.

(31) You may assuredly give, but it is not permissible to sell, this (Operation), for this would be to abuse the Grace of the Lord who hath given it unto you, and should you act contrariwise unto this, you would lose its control.

(32) Should you perform this Operation in a town, you should take a house which is not at all overlooked by any one; seeing that in this present day¹¹² Curiosity is so strong that you ought to be upon your guard; and there ought to be a garden (adjoining the house) wherein you can take exercise.

(33) Take well heed during the Six Moons or Months to lose no blood from your body, except that which the expulsive Virtue in you may expel naturally of its own accord.

(34) Finally, during that whole time, you shall touch no dead body of any description soever.

(35) You shall eat during this whole period neither the flesh nor the blood of any dead animal; and this you shall do for a certain particular reason.¹¹³

(36) You shall bind by an Oath him unto whom you shall give this Operation, neither to give nor sell it unto any avowed Atheist or Blasphemer of God.

(37) You shall fast for three days before giving the Operation unto any; and he who shall receive it shall do likewise; and he also shall hand over unto you at the same time the sum of Ten Golden Florins, or their value, the which you should with your own hand distribute unto poor persons whom you shall charge to repeat the Psalms, *Miserere Mei Deus*, etc., "Have mercy upon me, O God"; and the *De Profundis*, etc., "Out of the Depths".

(38) It will be a good thing, and one which will facilitate the Operation, for you to repeat all the Psalms of David, seeing that they contain great power and virtue; and to say them at least twice in the week.

Also you shall shun gaming as you would the plague; because it ever is an occasion of Blasphemy. Also during this time prayer, and the study of the Sacred Books, should take the place of gaming with you.¹¹⁴

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All this advice, and much more which you would be certain to receive from your Angel Guardian, I have here set down, so that by observing the same perfectly, without failing in the slightest particular, you shall at the end of the Operation find the value thereof. I am now, therefore, about to give you distinct and sufficient information how to employ the Symbols,¹¹⁵ and how to proceed if you wish to acquire others.

You are then to understand that once he who operateth hath the power, it is not necessary (in all cases)¹¹⁶ to use written Symbols, but it may suffice to name aloud the Name of the Spirit, and the, form in which you wish him to appear visibly; because once they¹¹⁷ have taken Oath, this sufficeth. These Symbols, then, be made for you to avail yourself of them when you be in the company of other persons; also you must have them upon you, so that in touching or handling them simply, they may represent your wish. Immediately then he¹¹⁸ unto whom the Symbol appertaineth will serve you punctually; but if you should desire something special which is in no way connected with or named in the Symbol, it will be necessary to signify the same at least by showing your desire by two or three words. And here it is well to observe, that if you use prudence, you can often reason with those persons who be with you in such a manner that the Spirits, having however been beforehand invoked by you, will understand what they are to do; but it is necessary to discover your intent unto them by words. For they be of such great intelligence, that from a single word or a single motive, they can draw the construction of the whole matter; and although they cannot penetrate into the inmost parts of the human mind, yet nevertheless by their astuteness and subtlety they be so adroit that they comprehend by perceptible signs the wish of the person in question.

But when it is a grave and important matter, you should retire into a secret place apart, provided it be appropriate, for any place is good to invoke the Spirits proper unto the Operation. There give them their commission regarding that which you wish them to perform, the which they will either execute then or in the days following. But always give them the signal by word of mouth, or in any other manner that may be pleasing unto you, whenever you wish them to begin to operate. Thus did ABRAMELIN in Egypt, JOSEPH in Paris, and as for myself, I have always acted in the same manner. I have also made myself a very great man, and especially one who hath been of service unto Princes and great Lords.

I will hereafter tell clearly what Operations belong unto this or unto that Spirit, and how it is necessary to act.

Now will I teach you how all those (Symbols) which be in this Book, as well as those which you will (hereafter) receive from the Spirits (themselves), ought to be written down and acquired. For the number of Operations is infinite, and it would be an impossibility to set them all down in this work. If

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therefore you should wish to perform certain fresh Operations by the use of a Symbol not set down in any way in the Third Book [I am speaking of good and permissible Operations],¹¹⁹ you shall make the demand thereof from your Guardian Angel in this manner:

Fast the day before, and on the following morning you, being well washed, shall enter into the Oratory, put on the White Tunic, illumine the Lamp, and put the Perfume in the Censer. Then lay the Lamén of Silver upon the Altar, whereof the two Angles shall be touched with the Holy Anointing Oil; fall upon your knees and make your Orison unto the Lord, rendering unto Him grace for the benefits which you have received in general.

Then shall you supplicate Him to be willing to send unto you your Holy Angel, that he may instruct you in your ignorance, and that he may deign to grant your demand. After this, invoke your Holy Guardian Angel, and pray him to favour you with his vision, and to instruct you how you should design and prepare the Symbol of the Operation desired. Also you shall remain in prayer until you shall see appear in the room the Splendour of your Angel. Then wait to see if he shall expound or command anything touching the form of the Symbol demanded. And when you have finished your supplication, arise and go to the Plate of Silver, whereon you shall find written as it were in drops of dew, like a sweat exuding therefrom, the Symbol as you ought to make it, together with the Name of the Spirit who should serve you for this Operation, or else that of his Prince. And without touching or moving the Lamén, copy at once the Symbol just as it appeareth, and leave the Plate of Metal upon the Altar until the even; at the which time, after having made your ordinary Orison, and returned your thanks, you shall put it away in a piece of clean silk.

The most convenient Day for procuring these Symbols is the Sabbath; because by such an Operation, we do not in any way violate (its sanctity), neither do we injure the same at all. Also we can prepare all things necessary the day before. But if the Angel should not appear, and should not in any way manifest unto you the Symbol, then may you be certain that the pretended Operation, although it may appear good in your eyes, is not so considered by God and by your Guardian Angel and in such case you shall change your demands.

Now, as regardeth the Symbols for Evil Operations, these shall you obtain more easily; seeing that after (putting on) the Perfume, there is nothing else to do but to make your Orisons. Then being clad in your White Tunic, you shall put on over it the Silken Vestment and the Girdle, and after that the Crown, taking the Wand in your hand, and placing yourself at the side of the Altar towards the Terrace. Then, holding the Wand, conjure in the same manner as you did on the Second Day. And when the Spirits shall have appeared, you shall command them in no way to quit the place, until they shall have manifested unto you the Symbol of the Operation which you desire, together

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with the Names of the Spirits capable of putting the same into execution, together with their Symbols. And then you shall see the Prince unto whom the Operation appertaineth avow, write, and sign upon the Sand the Symbol, together with the Name of the Spirit who is to serve for this Operation. Then shall you take the Surety and Oath of the Prince upon the Symbol, and also of his Ministers, as you will have previously done in accordance with the (directions given in the) Fourteenth Chapter.¹²⁰ And should several Symbols be given, make them take Oath upon them all. This being done, you can dismiss them in the manner we have already described, taking heed before this to copy the Symbols which they shall have traced upon the Sand, because in departing they will destroy the same. And when they have gone, take the Censer and perfume the place, as before said.

I do not however write this, so that you may hereby, as well as by the use of certain of the Symbols described in the Third Book, work Evil; I have in no way written them down for such an end; but only that you may understand the full Perfection of this Art, and what we can herewith perform. For the Evil Spirits be exceeding prompt and exceeding obedient in the working of Evil; it is to be wished that they were as much so for the Good. However, take heed that you be upon your guard.

And remember, that as there is a God to write these aforesaid Symbols, there is no particular preparation necessary of Pens, of Ink, and of Paper; nor yet of elections of particular Days, nor other things to be observed, which the False Magicians and Enchanters of the Devil would have you believe. It sufficeth that the Symbols should be clearly written with any kind of Ink and Pen, provided that we may easily discern unto what Operation each Sign appertaineth, the which also you can easily do by means of a properly arranged and drawn up Register of them. But the greatest part of the Symbols of the Third Book I counsel you to make before commencing the Operation, keeping them until that time in the interior of the Altar. And after that the Spirits shall have taken Oath thereupon, you shall carefully keep (the Symbols) in a safe place, where they can neither be seen nor touched by any other person, because thus great harm might befall such person.

Now will we declare unto you what Symbols be manifested by the Good Angels and what by the Evil, and unto what Prince each Operation is subject, and lastly, what should be observed as regardeth each Symbol.

BY WHOM THE SYMBOLS OF THE CHAPTERS OF THE THIRD BOOK BE
MANIFESTED.¹²¹

The Symbols of the Chapters of the Third Book, which be manifested only by the Angels, or by the Guardian Angel, be these, namely:

Chapter I. (To know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.)

Chapter III. (To cause any Spirit to appear, and take any form, such as of man, animal, bird, etc.)

Chapter IV. (For divers Visions.)

Chapter V. (How we may retain the Familiar Spirits bond or free in whatsoever form.)

Chapter VI. (To cause Mines to be pointed out, and to help forward all kinds of work connected therewith.)

Chapter VII. (To cause the Spirits to perform with facility and promptitude all necessary chemical labours and Operations, as regardeth Metals especially.)

Chapter X. (To hinder any Necromantic or Magical Operations from taking effect, except those of the Qabalab, or of this Sacred Magic.)

Chapter XI. (To cause all kinds of Books to be brought to one, and whether lost or stolen.)

Chapter XVI. (To find and take possession of all kinds of Treasures, provided that they be not at all magically guarded.)

Chapter XVIII. (To heal divers Maladies.)

Chapter XXV. (To walk upon, and operate under, Water.)

Chapter XXVIII. (To have as much gold and silver as one may wish, both to provide for one's necessities, and to live in opulence.)

The following (Symbols) be manifested in part by the Angels and in part by the Evil Spirits, which is why we must not avail ourselves hereof without the permission of the Holy Angel. They are those of:

Chapter II. (To obtain information concerning, and to be enlightened upon, all sorts of Propositions, and all doubtful Sciences.)

Chapter VIII. (To excite Tempests.)

Chapter XII. (To know the Secrets of any person.)

Chapter XIII. (To cause a Dead Body to revive, and perform all the functions which a Living Person would do, and this during a space of Seven Years by means of the Spirits.)

Chapter XIV. (The Twelve Symbols for the Twelve Hours of the Day and of the Night, to render oneself Invisible unto every person.)

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Chapter XV. (For the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.)

Chapter XVII. (To fly in the Air, and travel any whither.)

Chapter XIX. (For every description of Affection and Love.)

Chapter XX. (To excite every description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.)

Chapter XXIV. (To discover any Theft that hath occurred.)

Chapter XXVI. (To open every kind of Lock without a Key, and without making any noise.)

Chapter XXIX. (To cause Armed Men to appear.)

The following (Symbols) be only manifested by the Evil Spirits, namely:

Chapter IX. (To transform Animals into Men, and Men into Animals, etc.)

Chapter XXI. (To transform oneself, and take different Faces and Forms.)

Chapter XXII. (This Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.)

Chapter XXIII. (To demolish Buildings and Strongholds.)

Chapter XXVII. (To cause Visions to appear.)

Chapter XXX. (To cause Comedies, Operas, and every kind of Music and Dances to appear.)

UNTO WHAT PRINCE THE OPERATIONS OF EACH CHAPTER ARE SUBMITTED.¹²²

ASTAROT and ASMODEE do together execute the Symbols and Operations of:

Chapter VI. (To cause Mines to be pointed out, and to help forward all kinds of work connected therewith.)

Chapter VII. (To cause the Spirits to perform with facility and promptitude all necessary Chemical labours and operations, as regardeth Metals especially.)

Chapter IX. (To transform Animals into Men, and Men into Animals, etc.)

ASMODEE, and MAGOT together do execute the Operations of:

Chapter XV. (For the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.)

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ASTAROT and ARITON both do execute the following Chapter by their Ministers, yet not together, but each separately:

Chapter XVI. (To find and take possession of all kinds of Treasures, provided that they be not at all magically guarded.)

ORIENS, PAIMON, ARITON, and AMAIMON will execute by means of the Ministering Spirits common unto them, the following, namely:

Chapter I. (To know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.)

Chapter II. (To obtain information concerning, and to be enlightened upon all sorts of Propositions, and all doubtful Sciences.)

Chapter III. (To cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc.)

Chapter IV. (For divers Visions.)

Chapters V. (How we may retain the Familiar Spirits bond or free, in whatsoever form.)

Chapter XIII. (To cause a Dead Body to revive, and perform all the functions which a Living Person would do, and this during a space of Seven Years, by means of the Spirits.)

Chapter XVII. (To fly in the Air, and travel any whither.)

Chapter XXVII. (To cause Visions to appear.)

Chapter XXIX. (To cause Armed Men to appear.)

AMAIMON and ARITON together perform:

Chapter XXVI. (To open every kind of Lock without Key, and without making any noise.)

ORIENS alone performeth:

Chapter XXVIII. (To have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in Opulence.)

PAIMON (alone) performeth:

Chapter XXIX. (To cause Armed Men to appear.) (It is to be noted that this chapter has already been classed under those performed by Oriens, Paimon, Ariton, and Amaimon, together.)

ARITON performeth:

Chapter XXIV. (To discover any Theft that hath occurred.)

AMAIMON (performeth):

Chapter XVIII. (To heal divers Maladies.)

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ASTAROT (performeth):

Chapter VIII. (To excite Tempests.)

Chapter XXIII. (To demolish Buildings and Strongholds.)

MAGOT (performeth):¹²³

Chapter X. (To hinder any Necromantic or Magical Operations from taking effect, except those of the Qabalah, or of this Sacred Magic.)

Chapter XI. (To cause all kinds of Books to be brought to one, and whether lost or stolen.)

Chapter XXI. (To transform oneself, and take different Faces and Forms.)

Chapter XXIV. (To discover any Theft that hath occurred.)

Chapter XXX. (To cause Comedies, Operas, and every kind of Music and Dances to appear.)

ASMODEE (performeth):

Chapter XII. (To know the Secrets of any person.)

BELZEBUD (performeth):

Chapter IX. (To transform Animals into Meti, and Men into Animals, etc.)

Chapter XX. (To excite every description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.)

Chapter XXII. (This Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.)

The Operations of the following Chapters can also (to a great extent) be administered by the Familiar Spirits, namely:

Chapter II. (Scientific Information.)

Chapter IV. (Visions.)

Chapter XII. (Secrets of other persons.)

Chapter XVIII. (Healing of Maladies.)

Chapter XIX. (Affection and Love.)

Chapter XXIII. (Demolishing Buildings.)

Chapter XXIV. (Discovery of Theft.)

Chapter XXVII. (Causing Visions to appear.)

Chapter XXVIII. (Obtaining Money.)

Chapter XXX. (Visions of Operas, Comedies, etc.)

If at the beginning they excuse themselves from the performance, there is probably some hindering cause, and in this case you should make use of other Spirits; but otherwise they must obey you in and throughout everything that you shall command them.

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INSTRUCTIONS AND EXPLANATIONS CONCERNING WHAT POINTS WE SHOULD PARTICULARLY OBSERVE WITH REGARD TO EACH CHAPTER OF THE THIRD BOOK, AND ESPECIALLY CHAPTERS I, II., IV., VI., VII., X., XXIII., XXV., XXVII., XXIX., XXX.¹²⁴

Chapter I. (To know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.)

First take the Symbol in your hand, place it (upon the top of your head) under your hat, and either you will be secretly warned by the Spirit, or he will execute that which you have the intention of commanding him to do.

(This next instruction is given in the MS. as relating to Chapter II., but it evidently is more appropriate to:-)

Chapter III. (To cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc.)

Take in your hand the Symbol, and name the Spirit, who will appear in the form commanded.

(The next following information evidently has reference to the Symbols of the Fifth Chapter, but there is no number subjoined as in the other cases in the original MS.)

Chapter V. (How we may retain the Familiar Spirits bond or free, in whatsoever form.)

We must understand that every man may have Four Familiar or Domestic Spirits, and no more. These Spirits can serve you in many ways, and they are granted unto you by the Sub-Princes.

The First hath his period of power from Sunrise until Noon.

The Second, from Noon until the Setting of the Sun.

The Third, from the Setting of the Sun until Midnight.

And the Fourth, from Midnight even unto the Sunrising of the following Day.

He who possesseth them is free to avail himself of their services under whatever form may be pleasing unto him.

Of this kind of Spirits there is an infinite number, who at the time of their fall were condemned to serve man; and to each man there be four of them destined; and each one is obliged to serve during a period of Six Hours, and in the case of your giving one over unto some other person, you can no longer avail yourself of his services, but in order to replace him during his time of service, you may call upon some other Spirit. And should you wish to send away one of the said Spirits before the Six Hours during which he is on Guard be expired, it sufficeth for you to make him some sign that he can go, and at once he will obey. But when the Six Hours of their Guard be expired, the

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aforesaid Spirits will depart of their own accord without demanding your permission, and the next in rotation will successively take the place (of his predecessor). But if you have given one away (unto another person), you will employ one of the common kind in his place.¹²⁵

Chapter VIII. (To excite Tempests.)

If you should wish to excite Tempests, give the Signal above your head (and touch the Symbol on the top); and when you wish to make them cease, you shall touch it on the underneath side.

Chapter IX. (To transform Animals into Men, and Men into Animals, etc.)

Let the being, whether Man or Animal, see the Symbol, and then touch them suddenly with it, when they will appear transformed; but this will be only a species of Fascination. When you wish to make it cease, you shall put the Symbol upon the head (of the being) and strike it with the Wand, and the Spirit will then restore matters to their former condition.

Chapter XI. (To cause all kinds of Books to be brought to one, and whether lost or stolen.)

Our predecessors, from the commencement of the World, have written many and divers excellent Books of the Qabalah, whose value surpasseth that of all the riches of the World. These Books have been for the most part lost by the Providence or Command of God, who hath not been willing that His High Mysteries should be made public by such means; seeing that hereby through such Books the Worthy and Unworthy can equally arrive at the enjoyment and possession of the Secret things of the Lord. Some also have been burned in fires, or swept away by the Waters, and other similar accidents (have occurred) through the Evil Spirits, who are jealous of Man's possessing such great treasures, and of being obliged to obey him. But this Third Part (of this Book), that is to say the Sacred Magic, is that which hath not been entirely lost, but the greater part hath been hidden and built up within a wall, and this hath happened by order of the Good Spirits, who have not permitted this Art to altogether perish, being willing that he who should (desire the same) should employ honourable means to obtain the same from the True and only God, and not from that Perfidious One and Deceiver, the Devil, and his following.

This Operation being completed in the proper manner, you will be able to see and to read these Books; but it is not permitted unto you to copy them, nor to keep them in your memory more than once. As for myself, I have made every effort to copy them, but as fast as I wrote, the writing used to disappear from the page; whence you may conclude that the Lord knowing our nature, which is inclined unto Evil, doth not wish that such great Treasures should be

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employed to serve unto that end,¹²⁶ and unto the destruction of the Human Race.

Chapter XII. (To know the Secrets of any person.)

For this Operation it sufficeth to touch the Symbol, for at once the Spirit doth whisper the reply in your ear; but should you comprehend by such a means anything vile, whatever it may be, as you love the Grace of the Lord, see that you keep yourself from making manifest that which (you have obtained by the use of) the Symbol, seeing that by so doing you might work harm unto your neighbour. Every time that you touch the Symbol you should mention by name the person whose Secrets you desire to know.

Chapter XIII. (To cause a dead body to revive, and perform all the functions which a living person would do, and this during a space of Seven Years, by means of the Spirits.)

I can in truth both say and affirm that a man who hath just died is divided into Three Parts, viz.: Body, Soul, and Spirit. The Body returneth unto the Earth, the Soul unto God or unto the Devil, and the Spirit hath its period determined by its Creator, that is to say, the Sacred Number of Seven Years, during the which it is permitted to wander hither and thither in any direction; at length it taketh its decision,¹²⁷ and goeth straightway unto the place whence it came forth (at the beginning). To change the condition of the Soul is impossible, but the Grace of the Lord, for many causes and reasons which it is not here permitted unto me to make manifest, hath been willing to permit that, with the aid of the Spirits, we may force the Spirit to return and to conjoin itself again with the Body, so that for the space of Seven Years it can operate any matter. And although this Spirit and the Body joined together can perform all the functions and exercises which they used to execute when the Body, the Soul and the Spirit were together, yet is it only an imperfect Body, being in this case without the Soul.

This Operation is, however, one of the greatest, and one which we should only perform in extraordinarily important cases; seeing that in order to accomplish it the Chief Spirits have to operate.

Nothing else is necessary than to be attentive to the moment when the Man is just dead, and then to place the Symbol upon him towards the Four Quarters of the World;¹²⁸ and at once he will lift himself up and begin to move himself. He should then be dressed; and a Symbol similar to that which hath been placed upon him should be sewn into his garment. Know also that when the Seven Years be expired, the Spirit which was conjoined with the Body will at once depart, and that we cannot further prolong the period of the aforesaid Seven Years. I made proof of this Operation in the Morea for the Duke of Saxonia, who had only children who were minors, and the eldest was between

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twelve and thirteen years of age, unfit for the government and management of his estate, the which his own relatives would have seized upon and appropriated unto themselves; and by this means I provided (against the contingency), and prevented that estate from falling into other hands.

Chapter XIV. (The Twelve Symbols for the Twelve Hours of the Day and of the Night, to render oneself Invisible unto every person.)

To render oneself invisible is a very easy matter, but it is not altogether permissible, because that by such a means we can annoy our neighbour in his (daily) life, for we can easily employ the same for producing various effects, and we can also work an infinitude of evils (herewith). But, honestly speaking, we must not do the latter, such being expressly forbidden by God. This is wherefore I entreat you to avail yourself hereof always for a good and never for an evil end! You have in this Chapter Twelve Symbols, for Twelve different Spirits submitted unto Prince MAGOT, who are all of the same force. You should put the Symbol (upon the top of your head) under the hat or bonnet, and then you will become invisible; while on taking it away, you will appear visible again.

Chapter XV. (For the Spirits to bring us anything we may wish to eat or to drink, and even all kinds of food that we can imagine.)

As for this Symbol, and all like ones appertaining unto this Chapter, when you shall wish to make use of them, you shall put them between two plates, dishes, or jugs, closed together, on the outside of a window, and before a quarter of an hour shall have passed, you will, find and will have that which you have demanded. But you must clearly understand that with such kind of viands you cannot nourish men for more than two days only; for this food, although it be appreciable by the eyes and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this (food) giveth no strength to the stomach. Know also that none of these (viands) can remain visible for more than twenty-four hours, the which period being passed, fresh ones will be requisite.

Chapter XVI. (To find and take possession of all kinds of Treasures, provided that they be not at all magically guarded.)

Should you wish to discover or to take possession of Treasure, you must select the Symbol which you wish, whether it be of a common or of a particular Operation, and the Spirit will at once show it unto you, of whatsoever kind, or after whatsoever fashion, it may be. Then shall you place the Symbol which is referable unto it thereon, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore,

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the Spirits destined unto the Guard of this Treasure will flee, and you can then dispose of it as you wish, and take it away.

Chapter XVII. (To fly in the Air and travel anywhere.)

Name the place whitherunto you wish to travel, and place the Symbol upon your head, under the bonnet or the hat; but take well heed lest the Symbol fall from off you through negligence or want of caution. Do not journey at night-time unless necessity or some pressing reason thereto compelleth you, but select the day-time, and that serene and calm.

Chapter XVIII. (To heal divers Maladies.)

Undo the bandages of the sick person, and clean them, and having applied the unguent and the compresses, put them again upon the sick person; and place the Symbol upon them,¹²⁹ and leave it thus for about a quarter of an hour, then take it away and keep it (for use on another occasion). But if it be an internal malady, you shall place the Symbol upon the bare head of the patient. These Symbols may be seen and examined without any danger, howbeit it is always better that they should neither be seen nor handled by any other person than yourself.

Chapter XIX. (For every description of Affection and Love.)

And

Chapter XX. (To excite every description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.)

On request, and by the intermediary of the Spirits, we can obtain love, goodwill, and the favour of Princes and Sovereigns, on this wise: Name aloud the person or persons by whom you wish to be loved, and move the Symbol answering to the class under which they fall; because if you be operating for yourself in matters falling under the heads of love, friendship, etc., you should absolutely name aloud the person, and move the Symbol. But if you name or operate for two other persons, whether it be for love or for hatred, you should expressly name both, and move the Symbols answering to the classes under which they fall. Also, if it be possible, you can touch them with the Symbol, whether it be general or particular. Under this heading are included all classes of goodwill, among the which the most difficult by far is to make yourself beloved by religious persons.¹³⁰

Chapter XXI. (To transform oneself, and take different Faces and Forms.)

In this Transmutation, which is rather a Fascination, the method of operating is as follows: Take the Symbol in your left hand, and with it stroke your face. Now were it some (ordinary) Necromancer who was transformed by the working of some Diabolical Art, he would soon be discovered (by you). It

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is certain, however, that if he who operateth be instructed in the True and Sacred Magic, like yourself, that he¹³¹ could produce no effect upon you; because against the Grace of the Lord, by whomsoever received, no Operation can take effect, whether for Good or for Evil; but should such be Diabolical Operations by express pacts and similar Sorceries, it is certain that you would soon bring them to shame.

Chapter XXII. (This Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.)

All these Symbols are to be either buried in the ground, or placed under doors, steps, or buried under paths and other places by which people do pass, or whereon they lean; in this latter case it is sufficient merely to touch (such places) with the Symbol. It must be here remarked that we can work much evil against our enemies, and if you know for a certain fact that they are attempting your life, there is no imaginable sin in availing yourself of (these Symbols for protection). But should you do this to please some friend, you would not escape easily with impunity from (the disapproval of) your Guardian Angel. Use then this Knowledge as a Sword against your Enemies, but never against your neighbour, which would be without any result but that of bringing hurt to yourself.

Chapter XXVI. (To open every kind of Lock, without Key, and without making any noise.)

Should you wish to open anything locked, such as ordinary Locks (Bolts),¹³² Padlocks, Coffers, Cupboards, Boxes, and Doors, you shall touch them with the side of the Symbol which is written upon, and immediately they will open without any noise, without being in any way damaged, and without exciting any suspicion of their having been broken open. When you wish to again close them, you shall touch them with the back of the Symbol, that is to say, with the part thereof not written upon, and at once they will refasten of their own accord. And in no way should this Operation be employed in Churches, or for the committing of Murder. Also (remember) that this Operation can be used for all manner of wicked ends; wherefore we should obtain (permission) first from our Guardian Angel, so as not to irritate him, and abuse the Grace of God, which we have received. Neither should this (Operation) be employed to aid in the commission of Rapes and Violation of Women; but only for (laudable) effects, and other (permissible) ends.

The Child of whose services you avail yourself for the conclusion of this Operation should not be more than Seven Years of age; it should be able to speak clearly, it should be active, and should comprehend what you teach it to

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do, in order to serve you. And fear not that this Child may be able to reveal and tell unto others anything of what he doeth; also he will not in the least remember that which he shall have done, and you can make trial thereof yourself by interrogating him after the seven days be past, and you will find that he will be able to tell you nothing of that which hath passed; the which is a very remarkable thing.

When you shall have thoroughly decided to give this present Operation unto any, and which should only be given as a free gift, as I have already said; remember to make such person give you Seven Florins, the which you shall distribute unto Seven poor persons with your own hand, and such poor persons must genuinely be in want. Them shall you straitly charge, to repeat for Seven days the Seven penitential Psalms, or the Pater and Ave seven times a day, praying unto the Lord for the person who hath given (the florins) unto you to distribute unto them, that He would deign to come unto his assistance, and to grant unto him for ever such strength that he may never transgress His Holy Commandments.

While in the performance of the Operation, be certain that each person (undertaking the same) is subject unto very great temptations to prevarication, and in particular unto great disquietudes of mind, to force the abandonment of the Operation. For the Mortal Enemy of Man is grieved that he should make the acquisition of this Sacred Science, the which also he receiveth from God Himself, Who hath by this means closed the way against the DEMON, this being the only object and end of this Sacred Science. For the Enchantments whereof the Evil Enchanters and Sorcerers make employ, are in no way wrought by the true method, and they only have power to execute their end in proportion to the Tributes, Sacrifices, and Pacts, rendered in return, which latter evidently bring about the loss of the Soul, and very frequently that of the Body as well.

Consider that it is the pride of (the DEMON) which hath chased him out of Heaven, and think what a heartbreaking thing it is for him to see a Man, made of vile earth, command him who is a Spirit, and who was created noble, and an Angel (as well); and also that it is necessary that he should submit himself unto Man, and obey him, not of his own free will, but by force, and by a power of command which God hath given unto Man, to whom he is forced to humiliate himself, and to obey, he, who had the greatest difficulty in submitting himself unto his Creator. And yet, notwithstanding all this, he is obliged by his most profound humiliation, and by his most severe suffering, to submit himself unto Man, for whom further is destined that Heaven which he himself hath lost for an Eternity.

Wherefore you should continue the Operation, and have recourse unto the Lord, and in no way be troubled, for you shall vanquish every difficulty, seeing that the Lord never faileth those who put all their confidence in Him.

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You may only give this Sacred Operation unto two persons; and in the case of your giving it unto a third, it would hold good for him, but you yourself would be for ever deprived of it. I beseech you in grace to well open your eyes, and thoroughly examine him unto whom you shall give so great a Treasure, so that he be not one who will make use of the same to make a mock of God, which is a sin so great, that we Jews are a living proof thereof. For since our predecessors began to make use of this Sacred Magic for Evil, God hath granted it unto so few among us, that in my whole lifetime, ourselves included, we be but the number of Seven persons who by the Grace of God possess the same.

When the Child shall warn you that your Guardian Angel hath appeared, then shall you, without moving from your place, repeat in a low voice Psalm CXXXVII., which beginneth: "*Confitebor Tibi Domine, in toto corde meo,*" I will give thanks unto Thee, O Lord, with mine whole heart," etc. And, on the contrary, when you shall convoke for the first time the Four Chief Spirits, you shall say Psalm XC.: "*Qui habitat in adjutorio Altissimi,*" Whoso dwelleth in the defence of the Most High," etc.; and this not in a low voice as in the preceding case, but (aloud) as you usually speak, and standing where you happen to be.

Chapter XXVIII. (To have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in opulence.)

And whereas I have allowed the Twenty-eighth Chapter to pass without notice, I now refer hereto. Place the Symbol of the Money you require in your purse, let it remain there for a short time, then put your right hand in your purse, and you will there find Seven pieces of the class of Money which you have intended to obtain. But take heed to perform this Operation only thrice in the day. And the pieces of Money whereof you have no longer need will disappear at once. This is why when you have need of small change you should take heed at the same time not to ask for large pieces. I could have here set down other values and Symbols, but I have only given those which I have found the most necessary for a beginner, and partly also to avoid confusing you. And also it is not right that I who am only a mortal man should give further instructions hereon unto you who are about to have an Angel for Master and for Guide.

We have already said that providing he recogniseth a God, any Man, of any Religion soever, may arrive at the possession of this Veritable Wisdom and Magic, if he employ right and proper ways and means. Now I say further that unto whatever Law¹³³ he who operateth may pertain, he can observe the feasts, etc., thereof, provided that they hinder not the Operation, with a firm and true conviction that he shall have from his Angel greater lights as to the points

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wherein he may be liable to err. Wherefore you shall be ready and willing to correct your faults, obedient in all things, and on all occasions, unto his precepts. And you should observe exactly and inviolably from point to point, everything touching the regimen of life, the practice, and other counsels given in this Book.

As we have already said, if by chance some slight indisposition should overtake you after the commencement of the Operation, you shall observe that hereinbefore laid down; but should the illness become very much worse, so that remedies become necessary unto the health of the body, and that you have to undergo blood-letting; then do not harden yourself against the Will of the Lord, but having made a brief prayer, thank Him for having visited you in this manner. And having made use of remedies which oblige you to leave off the Operation already begun, so as not to become as it were your own murderer, and notwithstanding that it grieveth you to the heart to be forced so to do, yet nevertheless conform yourself unto His Holy Will. And when you shall have regained your accustomed health, in His own good time shall you return unto the Operation, feeling sure that He will grant you His aid. Such a forced desistance doth not hinder you from awaiting a fitting time, when you may recommence; seeing that such interruption is not in any way voluntary, but forced by necessity. Whereas, had this interruption occurred through pure caprice, you ought never to think further of (recommencing), because we must not make a Mock of God.

There be two kinds of sins which are infinitely displeasing unto God. One is Ingratitude, and the other Incredulity. I say this cursorily, because the Devil will not fail to insinuate a thousand ideas into your head (such as) that this Operation may perhaps be (a real thing) and perhaps not; that the symbols are badly drawn, etc., so as to make you comment upon the subject. This is why you must have Faith, and that you must believe. Neither should you dispute concerning that which you understand not; remember that God out of nothingness hath created all things, and that all things have their being in Him watch, work, and you will see.

In the Name of the Most Holy ADONAI, the True and Only God, we have finished this Book in the best order and with the best instruction which has been possible to me. Know also that it is only in God that you will find the sole and certain Way to arrive at the True Wisdom and Magic, but yet also by following out that which I have written down in this Book with such exactitude. Still, however, when you shall have put anything into practice, you shall manifestly know how great and immeasurable hath been my paternal affection;¹³⁴ and in truth I dare to say that I have done for love of you what no one in our times hath undertaken, and in especial in that I have declared unto you the two Symbols, that of the Child, and your own particular one,¹³⁵ without the which I swear unto you by the True God that out of an hundred

persons who might undertake this Operation, there would be only two or three who would actually attain unto it. I have, however, removed most of the difficulties, (therefore) be now tranquil, and despise not my counsel.

It need not appear strange unto you that this Book is not at all like unto so many others which I have, and which are composed in a lofty and subtle style; because I have composed this (work) expressly in order to spare you so much labour, and to enlighten therein the difficulties which you might (otherwise) have encountered in order to comprehend its meaning. And so that it might not be at all necessary for it to pass into other hands (than your own), in making this Book I have in no way availed myself of eloquent but peculiar expressions, which those who write such works usually make use of and even then not without mystifications. But I have employed a certain manner of arrangement, making a mixture of the subject matter, and dispersing it here and there in the Chapters so that you may be forced to read and re-read the Book many times, and also the better so to do, to transcribe and imprint it in your memory. Render then your thanks unto the Lord God Almighty, and never forget my faithful advice, even unto the day of your death. Thus will the Divine Wisdom and Magic be your wealth, and never can you find a greater Treasure in the World. Obey promptly him who teacheth you that which he hath learned by his own experience; and I pray and conjure you by that God Who is my God, to observe summarily and inviolably the three following heads which should serve you as guides and limitations until you shall pass the gulf of this Miserable World:

(1) Let God, His Word, all His Commandments, and the Counsel of your Angel, never depart from your heart and from your mind!

(2) Be the declared enemy of all the Evil Spirits, their Vassals, and Adherents, during the whole period of your life. Dominate them, and regard them as your Servitors.¹³⁶ If they make propositions to you, demanding from you pacts, or sacrifices, or obedience, or servitude, refuse them with disdain and menaces.

(3) It is more than evident that God can know the heart of men, the which none else can do. You should therefore force yourself to test severely for some time him to whom you intend to give this (knowledge). You shall closely note his method of life and habits; you shall discuss the subject with him, seeking to discover in the clearest way and as far as possible, whether he would use it for Good or for Evil. Also in giving this Operation you shall fast, eating only once a day, and he who shall receive it shall do the same; see also what we have said in the Third Chapter,¹³⁷ and elsewhere. It is also true that one who would suffer much in health by fasting in such a manner, may if absolutely necessary supplement the same by paying one or several persons to fast in his stead and to intercede for him.¹³⁸ (The whole object and end of) this should be both to give and receive this operation unto the Glory of the Great God, and

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unto one's own good and that of one's neighbour, whether friend or enemy, and unto that of all things created.

The Ten Florins of Gold¹³⁹ shall be distributed by your own hands when you shall have received the money, unto Seventy-two poor persons who know the Psalms, as mentioned in a preceding Chapter; and see also that you fail not in this, for it is an essential point.

Furthermore you shall demand from him to whom you shall give the Operation, some pleasurable gratification which is in harmony with the Operation, at your choice. But see that you demand not money, for for this you would be deprived entirely of the Holy Wisdom.

Every time that you shall desire to make a fresh command,¹⁴⁰ you shall thrice repeat the Psalm XC., "*Qui habitat in adjutorium Altissimi,*" etc., "Whoso dwelleth in the aid of the Most High," etc., because this Psalm possesseth so great a virtue that you will be astonished when you comprehend it.

If you know that you, as a man, have offended your Creator, in anything regarding the Tables of the Law; perform no operation until after having made a general confession of your sins unto God; the which you shall observe unto the day of your death. By thus acting the Mercy of the Lord will never depart from you.

Unto the which Lord be Praise, and Glory, and Honour, for the Gifts which He hath granted unto us.

So be it!

END OF THE SECOND BOOK

FOOTNOTES TO THE SECOND BOOK

¹ The style of the writing here is much more quaint and obscure than that of the First Book; and is evidently the translation of Abraham the Jew from a more ancient writer.

² I.e., the Revelation, or Apocalypse.

³ This whole passage about the signification of these numbers is very obscurely worded in the original. I take the meaning to be the following: The Arts or methods of Magical working are twelve, if we class them under the twelve Signs of the Zodiac. The second number mentioned above, 5, is perfect because of its analogy with the Pentagram that potent Symbol of the Spirit and the Four Elements; 6 is the number of the Planets (as known to the Ancients, without the recently discovered Herschel and Neptune). As the Chaldean Oracles of Zoroaster say: "He made them Six, and for the Seventh, He cast into the midst thereof the Fire of the Sun". 2 operates in the Stars and Planets as representing their Good or Evil influence in the Heavens, in other words their dual nature. 3 consists in the Metals because, the ancient Alchemists considered their bases to be found in the three principles which *they called* Sulphur, Mercury, and Salt; but by which they did not mean the substance which we know under these names.

⁴ I.e., "*probable*" as opposed to "certain".

⁵ I.e., professing Magicians.

⁶ In the original MS.: "*Nous avons deja dit quelle est la science que je dois vous enseigner cest adire quelle nest point humaine,*" etc.

⁷ *Ibid.*

⁸ In the original: "*Comme je suis apresent vous devez donc penser avant que d'entrer dans ce bal,*" etc.

⁹ I.e., he who intends to undertake the Operation.

¹⁰ I doubt this assertion very much.

¹¹ Here comes another touch of prejudice. In the present day many of the profoundest students of the Qabalah are women, both married and single.

¹² It is necessary that the reader should not misunderstand this passage. What are meant are those Black Magic works containing garbled and perverted words and characters; and which teach nothing but hurtful and selfish practices; the great point in which is generally the forming of a Pact with an Evil Spirit. Because true Characters represent the Formulas of the Currents of the Hidden Forces of Nature and true Ceremonies are the Keys of bringing the same into action.

¹³ It seems again to me here that Abraham the Jew stretches the matter too far. it is perfectly and utterly true without doubt that Angelic Magic is higher than that form of Talismanic Magic which has its basis in the Astrological positions of the Heavenly Bodies; and can therefore do more, and be also independent of Astrological considerations, because the matter is relegated to a higher plane than this' and one wherein the laws of Physical Nature do not obtain. But certainly when working with the rays of the Sun, we shall more easily find his occult force of heat attainable when he himself is producing that effect upon the earth, i.e., when he is in the Sign of the Lion; while when he is in that of the Bull' his force will be rather that of Germination, etc., when in the Northern Hemisphere. And the same with the other Planets. Also if working by the Indian Tatwas, we shall find it necessary to consider the position of the Moon, the time in the day, and the course of the Tatwa in the period of five Gharis. Of

course Abraham could not make the experiments of Rabbim Moses succeed if he substituted the laws of another plane for their own.

¹⁴ So it would be if he applied it to the Angelic working; but equally it would be an error which, though not so great, would still entail failure, to apply laws exclusively of the Angelic plane to those experiments which would mainly depend on the physical rays of the Planets; though undoubtedly the Angels of a Planet govern its rays. But the Angels of Mars do not govern the rays of Jupiter, nor those of the latter the rays of Mars.

¹⁵ The Grimoires of Black Magic would usually come under this head. But, nevertheless, the extravagant words therein will be usually found to be corruptions and perversions of Hebrew, Chaldee, and Egyptian titles of Gods and Angels. But it is undoubtedly evil to use caricatures of Holy Names; and these for evil purposes also. Yet it is written in the Oracles of Zoroaster: "Change not barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a Power Ineffable!"

¹⁶ Yet, notwithstanding, it is well in a Sacred Magical Operation to employ a language which does not to our minds convey so much the commonplace ideas of everyday life, so as the better to exalt our thoughts. But, as Abraham says, we should before all things *understand* what we are repeating.

¹⁷ The Passover is about the Vernal Equinox and nearly corresponds to our Easter; it begins on the 15th or 16th of the Jewish First Month= Nisan or Abib. The Feast of Tabernacles begins about the middle of their Seventh Month= Tisri.

¹⁸ I.e., religious denomination.

¹⁹ It is immaterial whether the religious conception be Theistic or Pantheistic.

²⁰ The Initiates of the True Rosicrucian Wisdom, know that there is a certain force in the observance of the Equinoxes.

²¹ Abraham evidently means his Guardian Angel.

²² Here Abraham admits to an extent what I have urged in my previous notes.

²³ I.e., the Astrologers to whom Abraham refers in the first sentence of the chapter.

²⁴ I.e., the Moon and Monday; Sun and Sunday; Mars and Tuesday (Tuisco is a name of Mars); Venus and Friday (Freya's day, after Freya, the Scandinavian Goddess), etc.

²⁵ "*Et jusqua cequil tremonte son jour dure jusqua cequil se leve derechef.*"

²⁶ This is the initiated Rosicrucian teaching, which is very different to that of the outer and uninitiated World.

²⁷ This is the great point to be studied in all Magical Operations soever, and unless the whole heart and soul and faith go with the ceremony, there can be no reliable result produced.

²⁸ The title of the Eleventh Chapter of the Second Book is: "Concerning the Selection of the Place".

²⁹ Meaning in the case where the Aspirant unto the Sacred Magic is a Servant actually then serving a Master.

³⁰ The object of most of these instructions is of course to keep the Astral Sphere of the Aspirant free from evil influences, and accustom him to pure and holy thoughts and to the exercise of Will power and Self-control. The student of the Indian Tatwas will know the value of active meditation at Sunrise because that moment is the AkAsic commencement of the Tatwic course in the day, and of the power of the Swara.

³¹ I.e., the Christians.

³² This probably means in the bed-chamber *before entering* the Oratory.

³³ *Que vous puissiez jouir et résister à la présense*, etc.

³⁴ I.e., independent.

³⁵ I.e., the ashes of the charcoal and incense.

³⁶ In the text evidently by a slip the word *grandeur* is repeated *la grandeur la grandeur de Dieu*.

³⁷ *“Laissez apart toutes les choses curieuses.”*

³⁸ This chapter is previously referred to in the Seventh Chapter in speaking of the Bed-chamber and the Oratory.

³⁹ *“L’avenue”*; the modern sense of this word is, of course, a road or path bordered by trees.

⁴⁰ Compare the following description with that of Sir Philip Derval’s so-called Observatory, in the *Strange Story*, by Bulwer Lytton.

⁴¹ I.e., the Terrace or Balcony.

⁴² I.e., the Spirits.

⁴³ I.e., the Altar.

⁴⁴ He here evidently means the Oratory, and not the Bedchamber described in Chapter VII.

⁴⁵ The Rosicrucian Initiate will note the description of these vestments.

⁴⁶ *“Mirrhe en larmes”*

⁴⁷ ? Galanca, or galanga, an Indian root, used for medicinal purposes. See description of Holy Anointing Oil and Perfume in Exodus xxx.

⁴⁸ Olibanum.

⁴⁹ Or storax.

⁵⁰ A *“brasse”* is a fathom; but here perhaps implies rather an arm’s length: *“Lune brasse enveron ou demi aulne”*.

⁵¹ I.e., in the hollow interior of the Altar.

⁵² Which give the instructions for these periods.

⁵³ Concerning the two last Moons.

⁵⁴ It will be remarked how this point is insisted on.

⁵⁵ “Which,” apparently, should refer to the coals, and not to the censer.

⁵⁶ Preferably I should advise upon the Western side of the Altar, and facing therefore the East; also I would have the cupboard opening upon the Western side, for certain mystical reasons.

⁵⁷ The place of the third eye in the Indian figures of Gods.

⁵⁸ This is apparently a slip for “the Seventh Chapter”; as the Third Chapter is only a short one regarding those who are fitted to undertake the Operation.

⁵⁹ See Book I., Chapter X I I.

⁶⁰ Because previously when he has mentioned a foregoing chapter, it has been one of those in this Second Book to which he has referred.

⁶¹ If the Operator himself has developed the clairvoyant faculty; which the training he has subjected himself to for six months ought to have greatly aided, and be pure in mind, I can see no necessity for the employment of a Child as Seer.

⁶² I.e., your special and particular Guardian Angel.

⁶³ *“En la familiarité et conversation delange.”*

⁶⁴ I.e., those of a material force; many being evil, some few inclined to good, most of a mixed nature somewhat good yet the evil predominating in their dispositions.

⁶⁵ I.e., this Second Book of the three constituting the treatise.

⁶⁶ I.e. the Red Robe, or Mantle.

⁶⁷ “*Ou si vous estes en Campagne mettes vous ducosté, du ponant.*” This word “*ponant*” is almost obsolete in modern French, being only employed in a nautical sense, and even then but rarely. It implies the “West”, or rather the part of the “Ocean towards the West”. Even in the middle ages this expression was not in wide use. The Occult student will remark here the idea of “turning to the East to pray, and to the West to invoke”. But usually in Magic it is advisable to turn towards the quarter sympathetic in nature with that of the Spirit you wish to summon.

⁶⁸ That is if you convoke them to *serve you*. But all mediaeval tradition implies that they are ready enough to come if you are an evil-minded person wishing to make a pact with them to obtain magical force, i.e. a Goetic Magician as opposed to an Initiate Adept.

⁶⁹ This is why in religious and magical writings such stress is laid on the importance of controlling the *thoughts*; which are as it were our prototypical speech and action in all matters of importance. Modern thought-reading would alone suggest this to persons unskilled in Occultism.

⁷⁰ “*Les Esprits jugent parla denostre ignoranse et serendent plus reveches et ostinez.*” The Initiate knows the value of an Invocation written by himself, in harmony with and expressing exactly his will and idea. But this does not deny the utility of many of the Conjurations handed down by tradition.

⁷¹ Yet the advantage of its being in a language which you do not immediately associate with the things of every-day life is great, *provided always that you understand the words and repeat them and pronounce them correctly.*

⁷² This recalls the phrase so frequent in Conjurations, in which the Spirits are commanded to appear “in human form without any deformity or tortuosity”.

⁷³ Because some of the Demonic forms are so terrible that the shock of their sight might cause a person of a nervous temperament to lose his reason.

⁷⁴ I must again repeat that it is only evil and perverted symbols which come under this denunciation of Abraham the Jew; for nearly all Pentacles and Seals are the Symbols and Sigils of Divine and Angelic Names.

⁷⁵ I.e., of allegiance to you.

⁷⁶ The four Superior Spirits and Princes are: Lucifer, Leviathan, Satan, and Belial.

⁷⁷ The Eight Sub-Princes are: Astaroth, Magoth, Asmodeus, Beelzebuth; Oriens, Paimon, Ariton, and Amaymon.

⁷⁸ By a very evident slip, “Chapitre IX.” is written in the MS. instead of XIX.

⁷⁹ “*Qui les asoumis atouttes ses Creatures et avos pieds.*”

⁸⁰ This whole paragraph is difficult of clear translation by literal rendering, so I give the MS. text: “*Secondement que vostre fin nest point curiosité maligne mais alhonneur et gloire de Dieu et alutilité propre et acelle de tout le genre humain et Pourtant toutes ces Joies que vous les appellerez avec quelquesoit signe ou parole etenquelquesoit temps et Lieu etpourquelle soit occasion etservile dabort sans aucunement retarder ayent a aparoitre etobeissent avos commandemens etaucas quils eussent un empechemen Legitime quils ayent avous envoyer dautres esprits enles nommant presentement ceux quiseront capable etpuissan*”

pourobeir et accomplir vostre volonte et vostre demande en leur place et quils vous promettent et Jurent doobserver cela par le tresrigoureux Jugement de Dieu et par latres grande peine et chatiment dessts anges sur eux ils consentiront dobeir et Les 4 princes souverains vous nommeront les 8 sousprinces quils vous enveront enleurplase aleurfaire preter le serment comme Jelay deja dit deparoitre dabort,” etc. The writer of this manuscript never uses the slightest punctuation, and paragraphs are infrequent.

⁸¹ I.e., beyond the Door, but being careful not to go out on to the Terrace yourself.

⁸² Written “*Atarot*” by a slip in the MS.

⁸³ I.e., upon the sand on the Terrace.

⁸⁴ Again erroneously “*Atarot*”.

⁸⁵ I.e., unto the subservient Spirits of Astaroth.

⁸⁶ I.e., whether Verbal, or Mental, or by Gesture.

⁸⁷ Again note that the whole of the operations of this Magic of Abra-Melin and of Abraham the Jew depends on these Symbols, so that it is not the true and sacred pentacles and symbols which he condemns; but erroneous and corrupted ones made use of ignorantly.

⁸⁸ If I.e., in those which the Operator has written down from the Third Book, and placed at the entry of the Door for Astaroth to take oath upon.

⁸⁹ I.e., Servitors belonging equally to these two Sub-Princes together.

⁹⁰ I.e., Oriens, Paimon, Ariton, and Amaimon. Ariton is often called Egin or Egyn in other works on Magic.

⁹¹ I.e., following the order of the classification in the Nineteenth Chapter of this Second Book.

⁹² I.e., Oriens, Paimon, Ariton, and Amaimon; one Spirit from each for a Familiar.

⁹³ Entitled: “How one may retain the Familiar Spirits, bound or free, in whatsoever form”.

⁹⁴ I.e., so that each of the four Familiars shall serve a fourth part of the twenty-four hours of the day, that is six hours.

⁹⁵ However in all Magical Works great stress is laid on the importance of licensing a Spirit invoked in the Operation to depart, and if he be unwilling, of even compelling him against his will to return to his place. It must be remembered here, in this Operation of Abraham the Jew, that not only his Oratory but his Bed-chamber also is kept pure and consecrated, and therefore it would be next to impossible for an Evil Spirit to break through to attack him. But in all Magical Evocations by the Circle, the Magician should never quit the same, without having licensed and even forced the Evil Spirits to depart; as cases are on record of the Operator experiencing sudden death. I myself was present on an occasion when in the Evocation by the Circle, the Magician incautiously having stooped forward and outward just over the limit of the Circle, received a shock like that from a powerful electric battery, which nearly threw him down, struck the Magical Sword from his hand, and sent him staggering back to the centre of the Circle. Compare also with this incident Allan Fenwick’s experience in the Strange Story, when his hand accidentally went beyond the limits of the Circle when he was replenishing the Lamps during the Evocation.

⁹⁶ Viz.: Lucifer, Leviathan, Satan, and Belial.

⁹⁷ I.e., the Demons and Evil Spirits generally.

⁹⁸ The Demons generally.

⁹⁹ in the original: “*demandes et apparitions*”.

¹⁰⁰ Let me here once again insist on the absolute necessity in Occult working of being *courteous, even to the Evil Spirits*; for the Operator who is insolent and overbearing will speedily lay himself open to obsession by a Spirit of like nature, the which will bring about his ultimate downfall,

¹⁰¹ A similar name, "Buriol", is given under the Spirits subservient to Amaymon.

¹⁰² See same Name under Oriens.

¹⁰³ See same Name under Belzebud.

¹⁰⁴ In MS., "*User d'humanité*".

¹⁰⁵ Entitled: "How we may retain the Familiar Spirits bond or free, in whatsoever form".

¹⁰⁶ Viz.: Lucifer, Leviathan, Satan, and Belial.

¹⁰⁷ Viz.: Ashtaroth, Maguth, Asmodeus, and Beelzebub; Oriens, Paymon, Ariton or Eryn, and Amaymon.

¹⁰⁸ For not only does constraining them to visible appearance require reiterated conjurations, but also they must be in some way provided with the necessary elements wherefrom to build up a body to manifest in.

¹⁰⁹ In the Original: "*Sanspourtant crier comme unfou*".

¹¹⁰ I have by this phrase translated the expression in the Original: *Le vice de crapule*.

¹¹¹ This also seems like mere prejudice on the part of Abraham.

¹¹² Remember that "this present day" means of course the period when Abraham was writing this work, i.e., 1458. In this particular of curiosity the world has doubtless changed little since.

¹¹³ Probably implying that the Evil Spirits could easily obsess such animal, so as to act upon the Operator through whatever he might eat of it.

¹¹⁴ In the Original MS.: "*Vousjouerez lejeu comme la peste parcequil occasionne toujours du blaspheme outreque dans ce temps la leveritable jeu est loraizon et la lecture des livres sacrez*". By "jeu," here is evidently meant gaming or gambling, and not simple recreation and amusement, which latter would be almost a necessity during this period, to prevent the brain giving way from the intense nervous strain.

¹¹⁵ I.e., those of the Third Book.

¹¹⁶ I have here interpolated "in all cases", as otherwise this passage would clash with remarks elsewhere.

¹¹⁷ I.e., the Spirits, who have sworn allegiance to the Operator at his convocations of them.

¹¹⁸ I.e., that Spirit.

¹¹⁹ This Parenthesis is Abraham's.

¹²⁰ I.e., of this Second Book. The Chapter is entitled: "Concerning the Convocation of the Spirits".

¹²¹ I have thought it advisable to add here the headings of these chapters at length.

¹²² Here again I am giving the headings of the Chapters of the Third Book at length; as by so doing they form a species of Key to the character, nature and offices of the Prince who governs their Operations.

¹²³ In addition to the chapters here given, Magoth is said to rule the operations of Chapter XIV. (Invisibility), in the special instructions of Abraham, the Jew, concerning that chapter.

¹²⁴ Notwithstanding these Numbers are here given, it will be found that the Instructions do not include all these Chapters, and, on the contrary, give information concerning some of those not here specially mentioned.

¹²⁵ It is of course evident that the number Four of the Familiar Spirits = one for each of the Four Elements of which Man is composed, ruled by the Holy Name of Four Letters, IHVH, Tetragrammaton.

¹²⁶ I.e., the Evil.

¹²⁷ "*Se resout*", in the MS. "Resoudre," like our word "resolve," also may imply to reduce to its chemical constituents. These three parts of the person, which Abraham calls Body, Soul, and Spirit, are designated in the Qabalah by the respective terms of "Nephesh", i.e., the animal part; "Neschamah", or the Soul, that is to say, the Higher Aspirations, and "Ruach," i.e., the Mind or Spirit. But besides these, the Qabalists also recognise certain higher principles, of which Abraham the Jew does not here speak, nor yet of the faculty of reincarnation of those principles. Reincarnation is a subject much treated of by the Oriental Sacred writings, and was undoubtedly a fundamental doctrine of the Ancient Egyptian Magic, from which, be it well remembered, the Hebrew Qabalah has been derived. The Esoteric Buddhists divide the personality into Seven Principles, instead of the Three given above.

¹²⁸ I.e., The Four Cardinal Points,

¹²⁹ the bandages.

¹³⁰ In the Original MS., "*despersonnes religieuses*". This expression would include monks, nuns, and also people bigoted in religion.

¹³¹ I.e., such Evil Magician.

¹³² "Serrures," which implies bolts as well as locks.

¹³³ I.e., Religious denomination.

¹³⁴ Here Abraham the Jew is evidently especially addressing himself to his son Lamech.

¹³⁵ These two Symbols are probably those which are placed at the extreme end of the Third Book, i.e., the Magical Squares with the Names ADAM and URIEL returned therein, and of which the Squares of numbers above are evidently intended for the reverse sides; ADAM being applied to the Child, and URIEL to the Guardian Angel of Lamech.

¹³⁶ Again let the practical Occultist remember that this counsel applies principally to Adepts; for the ordinary man can not command the Demons' seeing that he has not yet learned to understand and control even all his thoughts; and the Adept can only command such beings through the knowledge of his Higher Self, and of his Guardian Angel.

¹³⁷ I.e. of the Second Book.

¹³⁸ I think this system of substitution should be very rarely actised. He must be a very spiritless person who would be dissuaded by the prospect of fasting for a day or two.

¹³⁹ Before alluded to in several places.

¹⁴⁰ This would apparently apply to a command given to the Demons, and not to an Aspirant for the Sacred Wisdom.

THE SACRED MAGIC
OF
ABRAMELIN THE MAGE

BOOK III

TRANSLATED BY
S.L. MAC GREGOR MATHERS

THE BOOK OF THE SACRED MAGIC OF ABRAMELIN THE MAGE: BOOK THREE
TRANSLATED BY S.L. MACGREGOR MATHERS

THIS ADOBE ACROBAT EDITION CONTAINS THE COMPLETE AND UNALTERED TEXT
AND ILLUSTRATIONS OF THE CORRESPONDING SECTIONS IN THE SECOND (1900)
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TEXT SET IN ADOBE GARAMOND.
ILLUSTRATIONS SET IN BOOK ANTIQUA.

THE THIRD BOOK
OF THE
HOLY MAGIC,
WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.
BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.
TRANSLATED FROM THE HEBREW.
1458.

The Sacred Magick

THE THIRD BOOK OF THE SACRED MAGIC.

(THE PROLOGUE.)

HE who shall have faithfully observed that which hath been taught unto him, and shall have with a good will obeyed the Commandments of God, let him, I say, be certain that this Veritable and Loyal Wisdom shall be accorded unto him; and also that the Perfidious BELIAL can do no otherwise than become his slave, together with all his Pestiferous Generation.

However I pray the True God who governeth, ruleth over, and maintaineth all that He hath created; that thou, O Lamech, my son, or whomsoever he may be unto whom thou shalt have granted this Sacred Operation, mayest work it out, having always before thee the Fear of God, and in no way use it for Evil, because God the Eternal hath wished herein to leave us our free will, but woe unto him who shall abuse His Divine Grace. Yet I say not but that if an enemy should attempt thy life, that it is permissible unto thee if necessary to destroy him; but in any other case lay not thine hand unto the sword, but use gentler methods. Be kind and affable unto every one. One may also serve a friend without harm unto oneself.

David and King Solomon could have destroyed their enemies in an instant, but they did not so; in imitation of God Himself who chastiseth not unless He is outraged.

If thou shalt perfectly observe these rules, all the following Symbols and an infinitude of others will be granted unto thee by thy Holy Guardian Angel; thou thus living for the Honour and Glory of the True and only God, for thine own good, and that of thy neighbour.

Let the Fear of God be ever before the eyes and the heart of him who shall possess this Divine Wisdom and Sacred Magic.

Of Abramelin The Mage

THE FIRST CHAPTER.

TO know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.

- (1) To know all things Past and Future in general.
- (2) To know things appertaining unto the Future.
- (3) To know things appertaining unto the Future.
- (4) Things to happen in War.
- (5) Things past and forgotten.
- (6) Tribulations to come.
- (7) Things propitious to come.
- (8) Things past regarding Enemies.
- (9) To know the Signs of Tempests.
- (10) To know the Secrets of War.
- (11) To know true and false Friends.

(1)

M	I	L	O	N
I	R	A	G	O
L	A	M	A	L
O	G	A	R	I
N	O	L	I	M

(2)

T	H	I	R	A	M	A
H	I	G	A	N	A	M
I	G	O	G	A	N	A
R	A	G	I	G	A	R
A	N	A	G	O	G	I
M	A	N	A	G	I	H
A	M	A	R	I	H	T

(3)

D	O	R	E	H
O	R	I	R	E
R	I	N	I	R
E	R	I	R	O
H	E	R	O	D

(4)

N	A	B	H	I
A	D	A	I	H
B	A	K	A	B
H	I	A	D	A
I	H	B	A	N

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(5)

N	V	D	E	T	O	N
V	S	I	L	A	R	O
D	I	R	E	M	A	T
E	L	E	M	E	L	E
T	A	M	R	R	I	D
O	R	A	L	I	S	V
N	O	T	E	D	V	N

(6)

S	A	R	A	P	I
A	R	A	I	R	P
R	A	K	K	I	A
A	I	K	K	A	R
P	R	I	A	R	A
I	P	A	R	A	S

(7)

M	A	L	A	C	H
A	M	A	N	E	C
L	A	N	A	N	A
A	N	A	N	A	L
C	E	N	A	M	A
H	C	A	L	A	M

(8)

K	O	S	E	M
O	B	O	D	E
S	O	F	O	S
E	D	O	B	O
M	E	S	O	K

(9)

R	O	T	H	E	R
O	R	O	R	I	E
T	O	A	R	A	H
H	A	R	A	O	T
E	I	R	O	R	O
R	E	H	T	O	R

(10)

M	E	L	A	B	B	E	D
E	L	I	N	A	L	S	E
L	I	N	A	K	I	L	B
A	N	A	K	A	K	A	B
B	A	K	A	K	A	N	A
B	L	I	K	A	N	I	L
E	S	L	A	N	I	L	E
D	E	B	B	A	L	E	M

(11)

M	E	B	H	A	E	R
E	L	I	A	I	L	E
B	I	K	O	S	I	A
H	A	O	R	O	A	H
A	I	S	O	K	I	B
E	L	I	A	I	L	E
R	E	A	H	B	E	M

Of Abramelin The Mage

NOTES TO THE CHAPTERS OF MAGICAL SYMBOLS, BY

S. L. MACGREGOR-MATHERS.

THE following Notes to these Chapters I have classed under various heads for greater convenience of reference, thinking that besides the explanations of most of the Magical Names employed in the Symbols, it would also be of assistance to the Occult student to be able to see at a glance briefly stated at the end of each Chapter, the substance of the information especially referring thereto, given by Abraham the Jew in other parts of the work, notably towards the end of the Second Book:

Under (a) therefore I have stated by what Powers the Symbols of each particular Chapter are manifested.

Under (b) the Names of the Sub-Princes of the Evil Spirits who are the especial overseers of the execution of the effect desired.

Under (c) whether the Operations of the Chapter in question can be to an extent performed by the "Familiar Spirits," or not.

Under (d) an abridgment of any especial instructions given by Abraham in other parts of the work.

Under (e) I have given the meanings of most of the Names employed in the Squares, as far as possible, and also any additional remarks which seemed necessary.

These Magical Symbols of this Third Book consist solely of Squares of Letters, which may be roughly divided into four distinct classes.

(1) Those in which the whole of the Square is occupied by Letters. In this form the double Acrostic arrangement is especially marked; though in some few cases it is slightly varied by the introduction of a different name.

(2) Those in which part of the Square is left vacant, the Letters being arranged in the form of what is called in Geometry, a Gnomon.

(3) Those in which the central part of the Square is left vacant, the Letters forming a border round the void part.

(4) Those of more irregular disposition, and in which in some instances single Letters are placed separately in the vacant part of the Square.

It will be remarked that in nearly all cases these Names arranged in the Squares represent generally the effect to be produced, or in other words are simply the Hebrew or other appellations of the result to which the Square is to be applied. At the beginning of each Chapter is placed a numbered list of the effects to be obtained by the use of each Symbol there given. Then follow the Squares themselves.

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In the Original MS. these Squares have been also numbered to correspond with the list at the beginning of each Chapter, but from the evident difference in the ink this has been done later, though the handwriting is the same. I think also that in several cases the numbers to the Squares have been misplaced; and though usually the natural Sequence of 1, 2, 3, 4, 5, 6 is adhered to, yet occasionally they are in a more irregular order, as in the 5th Chapter, for example, where they run thus: 3, 4, 5, 6, 1, 2, 7, 8, 9, 10, 11, 12.

The Squares in the Original MS. are all of the same size, subdivided according to the exigences of the case, though convenience of printing has prevented this equality of size being adhered to in the present work. In most instances the Gnomons and Borders are ruled off from the vacant part, but this rule is not adhered to in all cases in the Original MS. The Letters in the Squares are Roman Capitals. In some few instances two letters are placed in the same small Square, or subdivision, of the larger Square.

NOTES TO CHAPTER I.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the Operations hereof by means of their Common Ministers.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Take the Symbol in your hand, place it under your hat or cap, upon the top of your head, and you will be secretly answered by the Spirit who will execute that which you wish. (This mode of operation will evidently be applicable to many of the Chapters.)

(e) No. 1 is a Square of 25 Squares, and is a complete specimen of double Acrostic arrangement. MILON, though Greek-sounding, has here hardly a meaning if derived from either MILOS, a fruit or other tree; or from MEILON, a precious thing, or article of value. It seems rather derived from the Hebrew MLVN = a diversity of things, or matters. IRAGO is perhaps from Greek EIRA a question, or inquiry, and AGO to conduct or decide. Hebrew RGO = to disrupt or analyse. LAMAL, probably from Chaldaic MLA = fullness, entirety. OGARI from Hebrew OGR = a swallow or swiftly-flying thing. NOLIM from Hebrew, NOLIM = hidden or covered things. Whence we may extract the following as the formula of this Square: "Various questions fully examined and analysed, and that quickly, and even things carefully hidden and concealed". This rule we can apply to discover the formulas of other Squares.

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No. 2 is a Square of 49 Squares, and is also a complete Specimen of double Acrostic. THIRAMA from Chaldee TIRM = strongly defended places, or Citadels. HIGANAM from Hebrew or Chaldee GNN or GNM = to defend. IGOGANA, perhaps from Hebrew GG = a roof or covering or protection from above. RAGIGAR, perhaps from Chaldaic ROO (it must be remembered that, though I here transliterate the letter Ayin by O, it has really the power of a GH as well; it is a sound difficult of comprehension by a non-Orientalist) = to break up, or breach. ANAGOGI probably from Greek ANAGOGÉ the act of raising or elevating. MANAGIH from Hebrew MNO to restrain; stop, put a barrier to, or contain by a barrier. AMARIHT from Hebrew AMRTH = Word or Speech. The whole idea of this Formula seems to be the making forcible way into a defended place or matter.

No. 3 is a Square of 25 Squares, and again a perfect form of double Acrostic. DOREH, from DVR Hebrew = a habitation. ORIRE perhaps from Latin ORIOR = to rise or be born. RINIR perhaps from Hebrew NIR = to renew. ERIRO perhaps from ARR to curse. HEROD from Hebrew ChRD = shaking, trembling.

No. 4 is a Square of 25 Squares, and again a perfect double Acrostic. NABHI from Hebrew NBA = to prophesy. ADAIH perhaps from Heb. DIH = a bird of omen. BAKAB from Heb. KAB = in trouble. HIADA from Hebrew IDH = sent forward, or thrown. IHBAN from IHB Hebrew = to give or bring. Hence the formula would be somewhat "To prophesy by omens the troubles to come"; the which is much more applicable to No. 6, "The Tribulations to come"; than to No. 4, which is for "The Things to happen in War".

No. 5 is a double Acrostic of 49 Squares. NVDETON from Hebrew ND = to remove, and ATHN = strongly. VSILARO from Hebrew BSHL = to ripen, and Chaldaic ARO = the Earth. DIREMAT from Hebrew DR = to encompass or include, and MT = things forgotten or slipped aside. ELEMELE from Hebrew ALIM and ALH = God of the Mighty Ones. TAMERID from Hebrew THMR = straight like a palm-tree, and ID = put forward. ORALISV = from Hebrew = ORL = superfluous, and ISh = the substance. NOTEDVN, from NTH = to stretch out and DN = to contend or rule.

No. 6 is a double Acrostic of 36 Squares. SARAPI from Hebrew ShRP = to burn. ARAIRP from Hebrew AR = a river, and RPH = to abate or slacken. RAKKIA from Hebrew RKK = to become faint, to become softened. AIKKAR from Hebrew OKR = to trouble or disturb. PRIARA from PRR = to shatter or break up. IPARAS from Hebrew PRS = to break in pieces, to divide, or part in sunder. This will give a formula of trouble.

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No. 7 is a double Acrostic of 36 Squares. MALACH from Hebrew MLCH = Salt; also that which is easily dissolved; to dissolve. AMANEC from MNK = a chain, or from AMN - stability. LANANA from LNN = to lodge, or take up one's abode. ANANAL from AN = labour, and NLH, to complete or finish. CENAMA *perhaps* from QNM = odoriferous. HCALAM *perhaps* from HCL = spacious (as a palace).

No. 8 is a double Acrostic of 25 Squares. KOSEM, from Hebrew QSM = to divine or prognosticate. OBODE, from Hebrew OBD = a servant. SOFOS from Greek SOPHOS = wise, learned, skilful. EDOBO, perhaps from DB = to murmur. MESOK from Hebrew MSK = to mingle or intermix.

No. 9 is a double Acrostic of 36 Squares. ROTHER is perhaps from RTT, Trembling, Dread; and HRR to conceive or bring forth. ORORIE from Hebrew OROR = laying bare, disclosing. TOARAH from Hebrew THVRH = Law, Reason, or Order. HARAOT from Hebrew HRH to bring forth, or from CHRTH = To inscribe or mark down. REHTOR from RTT and ThVR = reason for dread. The whole formula will represent the disclosing of the reasons for dreading any terrible effect.

No. 10 is another double Acrostic of 64 Squares, and No. 11 one of 49 Squares. I have here given a sufficiently careful analysis of the meanings of the combinations formed by the letters in the preceding Squares to give the Reader a general idea of the formulas involved. To avoid an undue extension of these notes, I shall not usually analyse every name contained in each Square, but shall confine myself in most cases to giving sufficient indications of the meanings of the principal words or words only, which are therein employed. The Reader must remember also that in such an Acrostic arrangement of the letters of words, half of those therein contained will simply be inversions of the principal word or words therein contained. For example, in No. 11, REAHBEM is of course MEBHAER written backwards. ELIAILE reads the same way backwards or forwards, and so does HAOROAH; and BIKOSIA written backwards gives AISOKIB. Yet undoubtedly some of these words are to an extent translatable also, and in this case will be found to have a bearing on the subject-matter of the Square. Hebrew especially is a language in which this method will be found to work with a readiness unattainable in ordinary European languages, from the fact that its Alphabet may be said to be entirely Consonantal in character, even such letters as Aleph, Vau, and Yod, being rather respectively, a drawing in of the breath than the letter A; V rather than U. and Y rather than I. Also in common with all really ancient languages the system of Verbal Roots from which all the words of the language are derived, has this effect, viz., that the majority of combinations of two or three letters will be found to be a Verbal Root, bearing

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a definite meaning. Besides all this, in the Qabalah each letter of the Hebrew Alphabet is treated as having a complete sphere of hieroglyphic meanings of its own; whence the most important ancient Hebrew Names and Words can be treated by the Qabalistic Initiate as in fact so many formulas of Spiritual force. I have been thus lengthy in explanation in order that the Reader may have some idea of the reason of the construction and use of these Magic Squares.

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THE SECOND CHAPTER.

TO obtain information concerning, and to be enlightened upon all sorts of propositions and all doubtful Sciences.

- (1)
- (2) All three generally for the above effect.
- (3)

(1)

A	L	L	U	P
L	E	I	R	U
L	I	G	I	L
U	R	I	E	L
P	U	L	L	A

(2)

M	E	L	A	M	M	E	D
E	R	I	F	O	I	S	E
L	I	S	I	L	L	I	M
A	F	I	R	E	L	O	M
M	O	L	E	R	I	F	A
M	I	L	L	I	S	I	L
E	S	I	O	F	I	R	E
D	E	M	M	A	L	E	M

(3)

E	K	D	I	L	U	N
K	L	I	S	A	T	U
D	I	N	A	N	A	L
I	S	A	G	A	S	I
L	A	N	A	N	I	D
U	T	A	S	I	L	K
N	U	L	I	D	K	E

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NOTES TO CHAPTER II.

(a) The Symbols of this Chapter are manifested partly by the Angels, and partly by the Evil Spirits.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the Operations hereof by the means of their common Ministers.

(c) The Familiar Spirits can to an extent execute the Operations of this Chapter.

(d) Take the Symbol in your hand, and name what information you require. (In the Second Book, the remarks given concerning this Chapter are evidently far more applicable to the Third Chapter, and I have therefore given them there instead of here.)

(e) No. 1 is an Acrostic of 25 Squares. ALLUP from Hebrew ALUP = a Doctor, Teacher, Leader, ie., a person who at the same time leads and instructs his following. Hence also this word means a Bull as the Leader of the herd. URIEL, Hebrew AURIEL = Light of God, is the well-known name of one of the Archangels. *Pulla* in Latin means both a fowl, and also light friable earth; but is probably here derivable rather from the Hebrew PLH, meaning to classify or arrange.

No. 2 is an Acrostic of 64 Squares. MELAMMED is evidently from Hebrew MLMD = a stimulus or spur to exertion.

No. 3 is an Acrostic of 49 Squares. EKDILUN may be from the Greek *Ekdeilon*, which means, "not afraid of"; from *ek-* in composition, and *deilon*, frightened, cowardly.

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THE THIRD CHAPTER.

TO cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc.

- (1) It will appear in the form of a Serpent.
- (2) To make them appear in the shape of any Animal.
- (3) In Human form.
- (4) In the form of a Bird.

(1)

U	R	I	E	L
R	A	M	I	E
I	M	I	M	I
E	I	M	A	R
L	E	I	R	U

(2)

L	U	C	I	F	E	R
U	N	A	N	I	M	E
C	A	T	O	N	I	F
I	N	O	N	O	N	I
F	I	N	O	T	A	C
E	M	I	N	A	N	U
R	E	F	I	C	U	L

(3)

L	E	V	I	A	T	A	N
E	R	M	O	G	A	S	A
V	M	I	R	T	E	A	T
I	O	R	A	N	T	G	A
A	G	T	N	A	R	O	I
T	A	E	T	R	I	M	V
A	S	A	G	O	M	R	E
N	A	T	A	I	V	E	L

(4)

S	A	T	A	N
A	D	A	M	A
T	A	B	A	T
A	M	A	D	A
N	A	T	A	S

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NOTES TO CHAPTER III.

(a) The Symbols of this Chapter are manifested only by the ,Angel or by the Guardian Angel.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the ,operations hereof by means of their common Ministers.

(c) The Familiar Spirits do not execute the Operations of this Chapter.

(d) Take the Symbol in the hand, and name the Spirit desired, who will appear in the form commanded.

(e) It will be noticed at once that of the four Symbols of this Chapter, the first has the name of the Archangel Uriel, and the three others those of three of the Chief Princes of the Demons, viz. Lucifer, Leviathan, and Satan.

No 1 is an Acrostic of 25 Squares. URIEL from Hebrew AURIEL = Light of God. RAMIE from Hebrew RMIH = Deceit. IMIMI is either from IMM = the Sea, or great waters, or from IMIM = Mules. EIMAR is probably from AMR or IMR = To speak. LEIRU is the reverse of URIEL, ie., Uriel written backwards. This formula seems to show that the Symbol should be numbered 2 instead of 1.

No. 2 is an Acrostic of 49 Squares. LUCIFER from Lucifer (Latin) = Light bearer. This Square should probably be numbered 3.

No. 3 is an Acrostic of 64 Squares. LEVIATAN from Hebrew = the piercing or twisting Serpent. This Square should probably be numbered 1.

No. 4 is an Acrostic of 25 Squares. SATAN from Hebrew ShTN = an Adversary. ADAMA from Hebrew ADMH = reddish earth.

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THE FOURTH CHAPTER.

FOR divers Visions.

- (1) For Mirrors of Glass and Crystal.
- (2) In Caverns and Subterranean Places.
- (3) In the Air.
- (4) In Rings and Circlets.
- (5) In Wax.
- (6) In Fire.
- (7) In the Moon.
- (8) In the Water.
- (9) In the Hand.

(1)

G	I	L	I	O	N	I	N
I							
L							
I							
O							
N							
I							
N							

(2)

E	T	H	A	N	I	M
T						
H						
A						
N						
I						
M						

(3)

A	P	P	A	R	E	T
P						
P						
A						
R						
E						
T						

(4)

B	E	D	S	E	R
E	L	I	E	L	E
D	I	A	P	I	S
S	E	P	P	E	D
E	L	I	E	L	E
R	E	S	D	E	B

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(5)

N	E	G	O	T
E	R	A	S	O
G	A	R	A	G
O	M	A	R	E
T	O	G	E	N

(6)

N	A	S	I
A	P	I	S
S	I	P	A
I	S	A	N

(7)

G	O	H	E	N
O	R	A	R	E
H	A	S	A	H
E	R	A	R	O
N	E	H	O	G

(8)

A	D	M	O	N
D				
M				
O				
N				

(9)

L	E	L	E	H
E				
L				
E				
H				

NOTES TO CHAPTER IV.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS, PAIMON'ARITON, AMAYMON execute the Operations hereof by means of their Common Ministers.

(c) The Operations of this Chapter can also be to an extent performed by the Familiar Spirits.

(d) No especial instructions are given regarding this Chapter in the Second Book.

(e) No. 1 is a Gnomonic Square of 15 Squares taken from a Square of 64 Squares. GILIONIN = Chaldaic GLIVNIM = Mirrors.

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No. 2 is a Gnomonic Square of 13 Squares out of a Square of 49 Squares. ETHANIM = ATHVNIM, Heb. = Vaults, Ovens.

No. 3 is a Gnomonic Square of 13 Squares out of a Square of 49 Squares. APPARET, Latin = Let it appear.

No. 4 is a Square of 36 Squares. BEDSER Hebrew BTzR a Gold Ornament. ELIELE = ALI ALI Hebrew, Towards me. SEPPED Hebrew SPD = He struck. RES DEB = perhaps Hebrew, RSh DB head or chief point of a discourse.

No. 5 is a Square of 25 Squares. NEGOT = perhaps Heb. NHG, He leads. ERASO = probably Greek, sec. pers. sing. from *Eromai* for *Eiromai*, to demand or interrogate. GARAG = perhaps from Heb. GRO, to diminish. OMARE, perhaps Greek, an Assembly or Synthesis. TOGEN = perhaps from Greek *Toge*, Why or Wherefore when used in an adverbial sense.

No. 6 is a Square of 16 Squares. NASI = Hebrew NSI = My Banner or Symbol. APIS = the Egyptian sacred bull. SIPA perhaps from SPH = Hebrew to consume. ISAN = perhaps from Heb. IShN = To sleep.

No. 7 is a Square of 25 Squares. GOHEN should perhaps be COHEN = a Jewish priest. ORARE, Latin = to pray. HASAH, Heb. HSH = to keep silence. ERARO perhaps from Heb. ARR to curse. NEHOG = perhaps Heb. NHG = to lead.

No. 8 is a Gnomonic Square of 9 Squares Out of 25 Squares. ADMON - perhaps from Heb. DMO = Tears but also Liquids or fluids.

No. 9 is a Gnomonic Square of 9 Squares out of 25 Squares. LELEH = Hebrew LILH = Night, Darkness.

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THE FIFTH CHAPTER.

HOW we may retain the Familiar Spirits bond or free in whatsoever form.

- (1) In the form of a Lion.
- (2) In the form of a Page.
- (3) In the form of a Flower.
- (4) In the form of a Horseman.
- (5) In the form of an Eagle.
- (6) In the form of a Dog.
- (7) In the form of a Bear.
- (8) In the form of a Soldier.
- (9) In the form of an Old Man.
- (10) In the form of a Moor.
- (if) In the form of a Serpent.
- (12) In the form of an Ape,

(1)

A	N	A	K	I	M
N					
A					
K					
I					
M					

(2)

C	E	P	H	I	R
E					
P					
H					
I					
R					

(3)

O	I	K	E	T	I	S
I						
K						
E						
T						
I						
S						

(4)

P	A	R	A	S
A				
R				
A				
S				

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(5)

R	A	C	A	H
A				
C				
A				
H				

(6)

C	U	S	I	S
U				
S				
I				
S				

(7)

P	E	R	A	C	H	I
E						H
R						C
A						A
C						R
H						E
I	H	C	A	R	E	P

(8)

R	I	S	I	R
I	S	E	R	I
S	E	K	E	S
I	R	E	P	I
R	I	S	I	R

(9)

N	E	S	E	R	R
E	L	E	H	E	E
S	E	P	E	S	S
E	H	E	L	E	E
R	E	S	E	N	N

(10)

P	E	T	H	E	N
E					
T					
H					
E					
N					

(11)

K	A	L	E	F
A	R	A	R	E
L	A	M	A	L
E	R	A	R	A
F	E	L	A	K

(12)

K	O	B	H	A
O				
B				
H				
A				

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NOTES TO CHAPTER V.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS, PAIMON, ARITON, and AMAYMON execute the Operations hereof by means of their Common Ministers.

(c) The Familiar Spirits can hardly be said so much of themselves to be able to execute the Operations of this Chapter, as under the rule of the aforementioned Spirits.

(d) Each person can have four Familiar Spirits and no more: the first working from Sunrise to Midday; the second from Midday till Sunset; the third from Sunset to Midnight; and the fourth from Midnight till Sunrise. Such Spirits may also be loaned to friends, in which case you can avail yourself of another ordinary Spirit in place.

(e) The Square numbered 1 is not however placed first in Order in the MS., but fifth. It is a Gnomon of 11 Squares taken from a Square of 36 Squares. ANAKIM = Hebrew ONQIM = Giants; the root ONQ also = a necklace or torque. This word "Anakim" hardly appears to have any reference to the form of a lion.

No. 2 is a Gnomon of 11 Squares again, taken from a Square of 36 Squares, and is in the MS. placed sixth in order. CEPHIR in Hebrew means KPIR a young Lion; and this Square should probably therefore be numbered 1.

No. 3 is a Gnomon of 13 Squares taken from a Square of 49 Squares; and in the MS. occupies the first place in order. *Oiketis*, Greek, means a maid-servant or feminine page. This Square therefore should probably be numbered 2.

No. 4 is a Gnomon of 9 Squares taken from a Square of 25 Squares. PARAS = Hebrew PRSh, a horse, or horseman, while PRS = an ossifrage, a bird of the hawk or eagle kind. This Square is apparently correctly numbered, though in the MS. it is in the second place. No. 5 is a Gnomon of 9 Squares taken from a Square of 25 Squares. RACAH is apparently from the Hebrew RQH meaning vain, empty; and does not seem to have any particular reference to any of the forms mentioned for the Symbols.

No. 6 is again a Gnomon of 9 Squares, taken from a Square of 25 Squares. It is placed fourth in order in the MS. CUSIS may be from the dative plural of the Greek word KUON = a dog, but in Hebrew it would mean numbering, computing.

No. 7 is a border of 24 Squares taken from a Square of 49 Squares. PERACHI, perhaps from PRK, Savagery. DB is a Bear in Hebrew.

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No. 8 is a Square of 25 Squares. RISIR, perhaps from Latin “RISOR,” a mocker or jester. ISERI, perhaps from Hebrew or Chaldaic Root, ISR, to punish or whip. SEKES, perhaps from SCHSH = reborn by hope.

No. 9 is again a Square of 25 Squares. NESER = Hebrew, NShR, an Eagle; which seems to shew that this Square should be numbered 5. ELEHE is probably ALHI, Hebrew = My God. SEPES ? ShPS = the hair on the lip, the moustache. RESEN = RSN Heb., = a bridle or bit.

No. 10 is a Gnomon of 11 Squares taken from a Square of 36 Squares. PETHEN = Hebrew, PThN, an Asp or venomous Serpent, whence this Square should probably be numbered 11.

No. 11 is a Square of 25 Squares. KALEF = KLP, Hebrew, a hammer. ARARE from Hebrew ARR to curse, cursed. LAMAL perhaps means “in speaking” from MLL, Hebrew, to speak.

No. 12 is a Gnomon of 9 Squares taken from a Square of 25 Squares. KOBHA = perhaps Hebrew KBH = to extinguish.

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THE SIXTH CHAPTER.

TO cause Mines to be pointed out, and to help forward all kinds of work connected therewith.

- (1) To prevent Caves from falling in.
- (2) To shew a Gold Mine.
- (3) To cause work to be done in Mines.
- (4) To make work done in inaccessible places.
- (5) To make them tunnel Mountains.
- (6) To cause all water to be withdrawn from the Mines.
- (7) To make the Spirits bring Timber.
- (8) To make them found and purge Metals and separate Gold and Silver.

(1)

T	E	L	A	A	H
E					A
L					L
A					A
A					A
H	A	A	L	E	T

(2)

A	L	C	A	B	R	U	S	I
L								S
C								U
A								R
B								B
R								A
U								C
S								L
I	S	U	R	B	A	C	L	A

(3)

C	A	D	S	A	R
A					A
D					S
S					D
A					A
R	A	S	D	A	C

(4)

P	E	L	A	G	I	M
E	R	E	N	O	S	I
L	E	R	E	M	O	G
A	N	E	M	A	L	A
G	O	M	A	R	E	L
I	S	O	L	E	I	E
M	I	G	A	L	E	P

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(5)

K	I	L	O	I	N
I	S	E	R	P	I
L	E	N	I	R	O
O	R	I	N	E	L
I	P	R	E	S	I
N	I	O	L	I	K

(6)

N	A	K	A	B
A				
K				
A				
B				

(7)

K	I	T	T	I	K
I	S	I	A	D	I
T	I	N	N	A	T
T	A	N	N	I	T
I	D	A	I	S	I
K	I	T	T	I	K

(8)

M	A	R	A	K
A				
R				
A				
K				

NOTES TO CHAPTER VI.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ASTAROTH and ASMODEUS execute together the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) No especial instructions are given regarding this Chapter in the Second Book.

(e) No. 1 is a border of 20 Squares taken from a Square of 36 Squares. TELAAH = perhaps from THVLOH, = a Worm which pierces holes in the ground.

No. 2 is a border of 32 Squares taken from a Square of 81 Squares.- ALCA-BRUSI may mean "supported by planks or props, or beams". If so, probably this Square should be numbered 1.

No. 3 is a border of 20 Squares taken from a Square of 36 Squares. CAD-SAR perhaps from QTzR = to shorten or abbreviate a matter or work.

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No. 4 is a Square of 49 Squares. PELAGIM, Hebrew PLGIM Divisions, strata, etc.

No. 5 is a Square of 36 Squares. KILOIN = Hebrew QLOIM, Excavations.

No. 6 is a Gnomon of 9 Squares taken from a Square of 25 Squares. NAKAB - Hebrew, NQB = Piercing. Perforation.

No. 7 is a Square of 36 Squares. KITTIK may mean = "To arrange in a store-place". TINNAT recalls a name used on some of the Gnostic Magical Gems. TANNIT is the name of a Tyrian goddess.

No. 8 is a Gnomon of 9 Squares out of a Square of 25 Squares. MARAK, from Hebrew MRQ = To cleanse, purge, or refine.

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THE SEVENTH CHAPTER.

TO cause the Spirits to perform with facility and promptitude all necessary Chemical labours and Operations, as regardeth Metals especially.

- (1) To make all Metals.
- (2) To make them perform the Operations.
- (3) To make them teach Chemistry.

(1)

M	E	T	A	L	O
E					
T					
A					
L					
O					

(2)

T	A	B	B	A	T
A	R	U	U	C	A
B	U	I	R	U	B
B	U	R	I	U	B
A	C	U	U	R	A
T	A	B	B	A	T

(3)

I	P	O	M	A	N	O
P	A	M	E	R	A	M
O	M	A	L	O	M	I
M	E	L	A	C	A	H
A	R	O	C	U	M	I
N	A	M	A	M	O	N
O	M	I	H	I	N	I

NOTES TO CHAPTER VII.

- (a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel.
- (b) ASHTAROTH and ASMODEUS together execute the Operations of this Chapter.
- (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
- (d) No especial instructions are given regarding this Chapter in the Second Book.
- (e) No. 1 is a Gnomon of 11 Squares taken from a Square of 36 Squares. METALO from Greek *metallon* = in metal, mineral, or mining work.

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No. 2 is a Square of 36 Squares. TABBAT, Chaldaic THIBVTH = Heads or Sections of classification of operations. ARUUCA perhaps from ARUQ, adhering to.

No. 3 is a Square of 49 Squares. IPOMANO, probably from Greek *hip-pomanes* an ingredient used in philtres, etc., perhaps put here for chemical drugs in general.

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THE EIGHTH CHAPTER.

TO excite Tempests.

- (1) To cause Hail.
- (2) To cause Snow.
- (3) To cause Rain.
- (4) To cause Thunder.

(1)

C	A	N	A	M	A	L
A	M	A	D	A	M	A
N	A	D	A	D	A	M
A	D	A	N	A	D	A
M	A	D	A	D	A	N
A	M	A	D	A	M	A
L	A	M	A	N	A	C

(2)

T	A	K	A	T
A				A
K				K
A				A
T	A	K	A	T

(3)

S	A	G	R	I	R
A					
G					
R					
I					
R					

(4)

H	A	M	A	G
A	B	A	L	A
M	A	H	A	M
A	L	A	B	A
G	A	M	A	H

NOTES TO CHAPTER VIII.

- (a) The Symbols of this Chapter are manifested partly by the Angels and partly by the Evil Spirits.
- (b) ASHTAROTH executes the Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.
- (d) To excite a Tempest, give the Signal above you, and touch the Symbol on the top. To make it cease, touch it underneath.
- (e) No. 1 is a Square of 49 Squares. CANAMAL = Hebrew CiNML, ie., Hailstones of great size.

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No. 2 is a border of 16 taken from a Square of 25 Squares. TAKAT, TKO, Hebrew, has the sense of “immersed in, overflowed by”.

No. 3. A Gnomon of 11 Squares taken from a Square of 36 Squares. SAGRIR, Hebrew SGRIR, “a most vehement rain and tempest”.

No. 4. A Square of 25 Squares. HAMAG, perhaps from Hebrew, MOK, “to compress. or crush, or press”.

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THE NINTH CHAPTER.

TO transform Animals into Men, and Men into Animals; etc.

- (1) To transform Men into Asses.
- (2) Into Stags or Deer.
- (3) Into Elephants.
- (4) Into Wild Boars.
- (5) Into Dogs.
- (6) Into Wolves.
- (7) Animals into Stones.

(1)

I	E	M	I	M	E	I
E	R	I	O	N	T	E
M	I	R	T	I	N	M
I	O	T	I	T	O	I
M	N	I	T	R	I	M
E	T	N	O	I	R	E
I	E	M	I	M	E	I

(2)

A	I	A	C	I	L	A
I	S	I	O	R	E	L
A	I	E	R	I	R	A
C	O	R	I	L	O	N
I	R	I	L	E	I	A
L	R	R	O	I	S	I
A	L	A	N	A	I	A

(3)

C	H	A	D	S	I	R
H						I
A						S
D						D
S						A
I						H
R	I	S	D	A	H	C

(4)

B	E	D	A	S	E	K
E						E
D						S
A	R	A	M	A	S	A
S						D
E						E
K						B

(5)

K	A	L	T	E	P	H
A	P	I	E	R	I	P
L	I	L	M	O	R	E
T	E	M	U	M	E	T
E	R	O	M	L	I	L
P	I	E	R	I	P	A
H	P	E	T	L	A	K

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(6)

D	I	S	E	E	B	E	H
I	S	A	R	T	R	I	E
S	A	R	G	E	I	R	B
E	R	B	O	N	E	T	E
E	T	O	N	O	G	R	E
B	A	R	O	B	R	A	S
E	R	A	T	R	A	S	I
H	E	B	E	E	S	I	D

(7)

I	S	I	C	H	A	D	A	M	I	O	N
S	E	R	R	A	R	E	P	I	N	T	O
I	R	A	A	S	I	M	E	L	E	I	S
C	R	A	T	I	B	A	R	I	N	S	I
H	A	S	I	N	A	S	U	O	T	I	R
A	R	I	B	A	T	I	N	T	I	R	A
D	E	M	A	S	I	C	O	A	N	O	C
A	P	E	R	U	N	O	I	B	E	M	I
M	I	L	I	O	T	A	B	U	L	E	L
I	N	E	N	T	I	N	E	L	E	L	A
O	T	I	S	I	R	O	M	E	L	I	R
N	O	S	I	R	A	C	I	L	A	R	I

NOTES TO CHAPTER IX.

- (a) The Symbols of this Chapter are only manifested by the Evil Spirits.
- (b) ASHTAROTH and Asmomus together execute the Signs and Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.
- (d) Let the being, whether man or animal, see the Symbol, and then touch them suddenly with it; when they will appear transformed; but this is only a kind of fascination. When you wish to make it cease, place the Symbol upon the head and strike it sharply with the Wand, and the Spirit will make things resume their ordinary condition.
- (e) No. 1 is a Square of 49 Squares. IEMIMEI is evidently from Hebrew IMIM = Mules. A very perfect Acrostic.
 No. 2 is a Square of 49 Squares also. AIACILA, Hebrew AILH = a deer.
 No. 3 is a border of 24 taken from a Square of 49 Squares. CHADSIR; Hebrew KZR = Fierce, Savage. ChTzR - Perhaps, "the tusk of an Elephant". But CHZIZ = a wild boar, whence this Square should perhaps be numbered 4.
 No. 4 consists of 24 Squares taken from a Square of 49 Squares; two letters, SI, are allotted to one Square. BEDASEK is perhaps from BD, a limb, and SK, covered or protected, as with a strong skin. It may thus stand for the Elephant as having powerful and thickskinned limbs. If so, this Square should be numbered 3.

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No. 5 is a Square of 49 Squares. KALTEPH. The Hebrew word for Dog is KLB. This Square it will be noted is not a perfect Acrostic.

No. 6 is a Square of 64 Squares. DISEEBEH is probably from ZABH - a wolf. This Square also is not at all perfect as an Acrostic.

No. 7 is a Square of 144 Squares. ISICHADAMION, probably from DMIVN = Similitude of; and SIG, Scoria or Lava, or SQ, stone; root of SQL, to stone.

Of Abramelin The Mage

THE TENTH CHAPTER.

TO hinder any Necromantic or Magical Operations from taking effect, except those of the Qabalab and of this Sacred Magic.

- (1) To undo any Magic soever.
- (2) To heal the bewitched.
- (3) To make Magical Storms cease.
- (4) To discover any Magic.
- (5) To hinder Sorcerers from Operating.

(1)

C	O	D	S	E	L	I	M
O							
H							
A							
B							
I							O
M						O	C

(2)

L	A	C	H	A	T
A					A
C					H
H					C
A					A
T	A	H	C	A	L

(4)

H	O	R	A	H
O	S	O	M	A
R	O	T	O	R
A	M	O	S	O
H	A	R	O	H

(3)

P	A	R	A	D	I	L	O	N
A	R	I	N	O	M	I	S	O
R	I	L	O	R	A	E	I	K
A	N	O	T	A	L	A	M	I
D	O	R	A	F	A	C	O	L
I	M	A	L	A	T	O	N	A
L	I	E	A	C	O	R	I	T
O	S	I	M	O	N	I	R	A
N	O	K	I	L	A	T	A	N

(5)

M	A	C	A	N	E	H
A	R	O	L	U	S	E
D	I	R	U	C	U	N
A	L	U	H	U	L	A
S	E	R	U	R	O	C
U	N	E	L	I	R	A
L	U	S	A	D	A	M

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NOTES TO CHAPTER X.

(a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel.

(b) MAGOTH executes the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the operations of this Chapter.

(d) No especial instructions are given concerning this Chapter.

(e) No. 1 consists of 17 Squares containing 18 letters (LI of “Codselim” occupying 1 Square) taken from a Square of 49 Squares. CODSELIM and COHABIM may be from KSILIM, the foolish ones, and KABIM, the mourning ones (Hebrew).

No. 2. A border of 20 Squares taken from a Square of 36 Squares. LACHAT, perhaps from Hebrew LCHSH = to enchant.

No. 3. A Square of 81 Squares. PARADILON, probably from Greek *para*, against, and *deilon*, perverse, or miserable, or unfortunate.

No. 4. A Square of 25 Squares. HORAH, from Hebrew ChRH, To be enraged; Or HRH, to conceive, or bring forth.

No. 5. A Square of 49 Squares. MACANEH from Hebrew MCHNH, a fortification, castle, or defence. MADASUL, from MATzL, about me, before me, at my side.

Of Abramelin The Mage

THE ELEVENTH CHAPTER.

TO cause all kinds of Books to be brought to one, and whether lost or stolen.

- (1) For Books of Astrology.
- (2) For Books of Magic.
- (3) For Books of Chemistry.

(1)

C	O	L	I
O	D	A	C
L	A	C	A
I	C	A	R

(2)

S	E	A	R	A	H
E	L	L	O	P	A
A	L	A	T	I	M
R	O	T	A	R	A
A	P	I	R	A	C
H	A	M	A	C	S

(3)

K	E	H	A	H	E	K
E						
H						
A						
H						
E						
K						

NOTES TO CHAPTER XI.

- (a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel.
- (b) MAGOTH alone executes the Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.
- (d) Many ancient Books of Magic, etc., have been lost or destroyed, in some cases by the wish of the Good Spirits, in others by the machinations of the Evil Spirits. By these Symbols you can have many supposed extinct works brought to you, Abraham states; but adds that he could never copy them, because the writing disappeared as fast as he wrote it; notwithstanding this he was permitted to read some of them.

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(e) No. 1 is a Square of 16 Squares. COLI, probably from Hebrew KLI, meaning the whole, in the sense of the whole Universe.

No. 2 is a Square of 36 Squares. SEARAH, perhaps from Hebrew SORH, a whirlwind; or perhaps from SHORH = terrible, and is also used to express a Kid, or a species of shaggy Satyr-like Demon, from the word being used to signify hair.

No. 3 is a Gnomon of 13 Squares taken from a Square of 49 Squares. KEHAHEK is probably from Hebrew KHCh, meaning to conceal, obscure, or shut up.

Of Abramelin The Mage

THE TWELFTH CHAPTER.

TO know the Secrets of any person.

- (1) To know the Secret of Letters.
- (2) To know the Secret of Words.
- (3) To know Secret Operations.
- (4) For the Military Counsels of a Captain.
- (5) To know the Secrets of Love.
- (6) To know what riches a person possesseth.
- (7) To know the Secret of all Arts.

(1)

M	E	G	I	L	L	A
E						
G						
I						
L						
L						
A						M

(2)

S	I	M	B	A	S	I
I						
M						
A						
R						
C						
A						
R						
A						
B						
A						
S						
I						

(3)

M	A	A	B	H	A	D
A						
A						
B						
H						
A						
D						

(4)

M	I	L	C	H	A	M	A	H
I								
L								
C								
H								
A	D	I	R	A	C	H	I	
M								
A								
H								
								I
						E	L	I
							M	

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(5)

C	E	D	I	D	A	H
E						
D						
I						
D	E	R	A	R	I	D
A						
H						

(6)

A	S	A	M	I	M
S					
A					
M	A	P	I	D	E
I					
M					

(7)

M	E	L	A	B	A	H
E						
L						
A						
B						
A						
H						

NOTES TO CHAPTER XII.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ASMODEUS alone executes the Operations of this Chapter.

(c) The Familiar Spirits can to an extent execute the Operations of this Chapter.

(d) Touch the Symbol and name aloud the person whose Secret you desire to know' and the Spirit will whisper the answer into your ear.

(e) No. 1 consists of 14 Squares from a Square of 49 Squares. MEGILLA, from Hebrew MGLH = to reveal or disclose.

No. 2 consists of 19 Squares taken from a Square of 49 Squares. MARCARE, perhaps from KRH to appear; Hebrew SIMBASI, perhaps from BASH, evil, and ZMH, thought.

No. 3 consists of a Gnomon of 13 from a Square of 49 Squares. MAABHAD, from Hebrew MOBD = a deed or act.

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No. 4 consists of 29 Squares from a Square of 81 Squares. MILCHAMAH, from Hebrew MLCHMH = War. ADIRACHI from DRK (Hebrew) = Way, Plan, Idea. ELIM (Heb.) = Mighty Ones.

No. 5 consists of 25 taken from a Square of 49 Squares. CEDIDAH is either from KDID = a Spark, or from DID, the root of the words; love, delights, breasts. DERARID from Hebrew DRR = liberty. HADIDEC from DDIK = thy loves or delights.

No. 6 consists of 16 from a Square of 36 Squares. ASAMIN from Hebrew ASMIM = treasure houses, garners.- MAPIDE perhaps from PID = oppression, misfortune.

No. 7. A Gnomon of 13 from a Square of 49 Squares. MELABAH from MLABH = Art or Science.

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THE THIRTEENTH CHAPTER.

TO cause a Dead Body to revive, and perform all the functions which a living person would do, and this during a space of Seven Years, by means of the Spirits.

- (1) From the Rising of the Sun until Mid-Day.
- (2) From Mid-Day until the Setting of the Sun.
- (3) From the Setting of the Sun until Mid-Night.
- (4) From Mid-Night until the Rising of the Sun.

(1)

E	Z	E	C	H	I	E	L
Z	E	O	F	R	A	S	E
E	O	R	I	A	L	A	I
C	F	I	R	T	A	R	H
H	R	A	T	R	I	F	C
I	A	L	A	I	R	O	E
E	S	A	R	F	O	E	Z
L	E	I	H	C	E	Z	E

(2)

A	M	I	G	D	E	Lo
M	O	R	B	R	I	Eo
I	R	I	D	E	R	Do
G	B	D	O	D	B	Go
D	R	E	D	I	R	Io
E	I	R	B	R	O	Mo
L	E	D	G	I	M	Ao

(3)

I	O	S	U	A
O	R	I	L	U
S	I	S	I	S
U	L	I	R	O
A	U	S	O	I

(4)

P	E	G	E	R
E	T	I	A	E
G	I	S	I	G
E	A	I	T	E
R	E	G	E	P

NOTES TO CHAPTER XIII.

- (a) The Symbols of this Chapter are manifested in part by the Angels and in part by the Evil Spirits.
- (b) ORIENS, PAYMON, ARITON, and AMAYMON, execute by means of their Servitors the Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.

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(d) In several places Abraham warns the reader that this is the most difficult Operation of any, because for it to be brought about, the concurrence of all the Chief Spirits must be obtained. Watch for the moment when the person dies, and then at once place upon his body towards the 4 cardinal points the Symbol required. Similar Symbols are to be sewn into the garments he wears. Abraham moreover adds that by this means, one can however only prolong the life for 7 years, and no more.

(e) No. 1 is a Square of 64 Squares. EZECHIEL is from Hebrew ICHZQAL, the well-known name of the Prophet, derived from ChZQ, to bind.

No. 2 is a Square of 49 Squares, it will be noticed that a small "o" is placed at the end of each word in the last square towards the right hand. AMIGDEL is from MGDL, a strong tower.

No. 3 is a Square of 25 Squares. IOSUA, the well-known Hebrew name, signifies "he shall save".

No. 4 is also a Square of 25 Squares. PEGER is from PGR = a dead inactive carcase whether of man or of beast.

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THE FOURTEENTH CHAPTER.

THE Twelve Symbols for the Twelve Hours of the Day and of the Night,
to render oneself Invisible unto every person.

(1)

A	L	A	M	A	L	A
L						
A						
M	A	T	A	T	A	N
A						
L						
A						

(2)

T	S	A	P	H	A	H
S						
A						
P						
H	I	T	N	E	R	A
A	N	A	O	R	I	S
H						

(3)

C	A	S	A	H
A	D	O	D	A
S	O	M	O	S
A	D	O	P	A
H	A	S	A	C

(4)

A	L	A	T	A	H
L					
A	R	O	G	A	T
T					
A					
H					

(5)

C	O	D	E	R
O				
D				
E				
R				

(6)

S	I	M	L	A	H
I					
M					
L					
A	S	I	I	R	I
H					S

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(7)

C	E	H	A	H
E				
H				
A				
H				

(8)

A	N	A	N	A
N				
A				
N				
A				

(9)

T	A	M	A	N
A	P	A	T	E
M				D
A				E
N	E	D	A	C

(10)

B	E	R	O	M	I	N
E						
R						
O						
M						
I						
N						

(11)

T	A	L	A	C
A				A
L				L
A				A
C	A	L	A	T

(12)

A	L	A	M	P	I	S
L						
A						
M						
P						
I	S	I	L			
S						

NOTES TO CHAPTER XIV.

- (a) The Symbols of this Chapter be manifested in part by the Evil Spirits, and in part by the Good Angels.
- (b) MAGOT is said to rule the Operations of this Chapter.
- (c) The Familiar Spirits do not execute the Operations of this Chapter.

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(d) To render oneself invisible is said by Abraham to be a very easy matter. This Chapter contains Twelve Symbols for Twelve different Spirits submitted unto the Prince MAGOT, who are all of the same force. Place the Symbol upon the top of your head (under your head covering) and then you will become invisible, while on taking it away you will appear visible again.

(e) No. 1 is a Square of 49 Squares, whence 19 Squares are taken which are arranged somewhat in the form of a capital F. ALAMALA is probably from the Greek, ALE wandering, and MELAS = black, darkness; i.e., wandering darkness.

No. 2 consists of 25 Squares arranged somewhat in an F form, and taken from the Square of 49 Squares. TSAPHAH is from TzPH = a covering or shroud.

No. 3 is a Square of 25 Squares. CASAHA implies “formed by coagulation”.

No. 4 consists of 16 Squares in an F form, taken from a Square of 36 Squares. ALATAH signifies “adhering closely”.

No. 5 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CODER = Darkness and Obscurity.

No. 6 consists of 17 Squares, somewhat irregularly disposed, taken from a Square of 36 Squares. SIMLAH = “involved, to clothe or surround on all sides”.

No. 7 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CEHAH = Restriction, and compression.

No. 8 is a Gnomon of 9 Squares taken from a Square of 25 Squares. ANANA is a word expressing earnest desire for some then defect to be supplied.

No. 9 consists of 19 taken from a Square of 25 Squares. TAMAN “to hide or conceal,” and recalls the Biblical name of Teman. NEDAC means “accumulated darkness”.

No. 10 is a Gnomon of 13 Squares from a Square of 49 Squares. BEROMIN signifies “coverings or shrouds of concealment”.

No. 11 is a border of 16 Squares from a Square of 25 Squares. TALAC signifies “thy mists”.

No. 12 consists of 16 Squares taken from a Square of 49 Squares. ALAMPIS is the Greek adjective *alampes*, meaning “without the light of the Sun”. ISIL is Hebrew and means “he will dissolve”.

It will be remarked that all these names distinctly express some idea relating to Invisibility.

Of Abramelin The Mage

THE FIFTEENTH CHAPTER.

FOR the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.

- (1) For them to bring us Bread.
- (2) Meat.
- (3) Wine of all kinds.
- (4) Fish.
- (5) Cheese.

(1)

I	A	I	I	N
A				
I				
I				
N				

(2)

B	A	S	A	R
A				
S				
A				
R				B

(3)

L	E	C	H	E	M
E					
C	N	O	H	A	H
H					
E					
M	E	C	H	E	L

(4)

D	A	C	A	D
A	R	A	F	A
C	A	M	A	C
A	F	A	R	A
D	A	C	A	D

(5)

L	E	B	H	I	N	A	H
							A
							N
							I
							H
							B
							E
							L
A							
H	A						

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NOTES TO CHAPTER XV.

(a) The Symbols of this Chapter are manifested in Part by the Angels, and in part also by the Evil Spirits.

(b) ASMDEE and MAGOT together execute the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) As for these Symbols and all like ones appertaining unto this Chapter, when you shall wish to make use of them, you shall put them between two plates, dishes, or jugs, closed together on the outside of a window; and before a quarter of an hour shall have passed you will find and will have that which you have demanded; but you must clearly understand that with such kinds of viands you cannot nourish men for more than two days. For this food although it be appreciable by the eyes, and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this food gives no strength to the stomach. Know also that none of these viands can remain visible for more than 24 hours, the which period being passed, fresh ones will be requisite.

(e) This Chapter naturally brings to one's mind the descriptions of the Magic feasts in the "Arabian Nights" and elsewhere.

No. 1 is a Gnomon of 9 Squares taken from a Square of 25 Squares. IAIIN means "Let there be wine". Evidently therefore this Square should be numbered 3, instead of 1.

No. 2 consists of 10 Squares taken from a Square of 25 Squares. BASAR means "flesh".

No. 3 consists of 21 Squares in the form of the Roman Capital Letter E, taken from a Square of 36 Squares. LECEM means "bread," CNOHAH implies "corn", and MECHEL means "a cake". Therefore this should evidently be numbered 1, instead of 3. MECHEL also means "a window".

No. 4 is a Square of 25 Squares. DACAD should be spelt with a G instead of a C; the meaning is "bring forth fish". CAMAC means "meal, or flour". AFARA may be from the Greek adverb *aphar* = "straightway or forthwith" but if taken as a Hebrew root may mean "bring forth fruit".

No. 5 is a Gnomon of 15 Squares and 3 other supplementary ones taken from a Square of 64 Squares. LEBHINAH is from LBA = "milk," and INH "to squeeze".

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THE SIXTEENTH CHAPTER.

TO find and take possession of all kinds of Treasures, provided that they be not at all (Magically) guarded.

- (1) For Treasure of Silver (or Silver Money).
- (2) For Gold Money.
- (3) For a great Treasure.
- (4) For a small Treasure.
- (5) For an unguarded Treasure.
- (6) For Copper Money.
- (7) For Gold in Ingots.
- (8) For Silver in Ingots.
- (9) For jewels.
- (10) For Ancient Medals (and Coins).
- (11) For a Treasure hidden by a particular Person.
- (12) For Pearls.
- (13) For Diamonds.
- (14) For Rubies.
- (15) For Balassius Rubies.
- (16) For Emeralds.
- (17) For worked Gold.
- (18) For Silver Plate.
- (19) For Statues.
- (20) For Specimens of Ancient Art.

(1)

T	I	P	H	A	R	A	H
I							
P							
H							
A							
R							
A							I
H					I	T	

(2)

C	E	S	E	P
E				
S				
E				
P				

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(3)

S	E	G	I	L	A	H
E	R	A	L	I	P	A
G						
I	L	E	N	L	I	
L						
A						
H						

(4)

N	E	C	O	T
E				
C				
O				
T				N

(5)

M	A	G	O	T
A	R	A	T	O
G	A	L	A	G
O	T	A	R	A
T	O	G	A	M

(6)

A	G	I	L
N	I	L	I
A			
K			

(7)

C	O	S	E	N
O				
S				
E				
N				

(8)

O	T	S	A	R
T				
S				
A				
R				

(9)

B	E	L	I	A	L
E	B	O	R	U	A
L	O	V	A	R	I
I	R	A	V	O	L
A	V	R	O	B	E
L	A	I	L	E	B

(10)

O	R	I	O	N
R	A	V	R	O
I	V	A	V	I
O	R	V	A	R
N	O	I	R	O

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(11)

K	E	R	M	A
E				
R				
M				
A				K

(12)

I	A	N	A
A	M	E	N
N	E	M	A
A	N	A	I

(13)

B	I	C	E	L	O	N
I	R	O	L	A	T	O
C	O	R	A	M	A	L
E	L	A	M	A	L	E
L	A	M	A	R	O	C
O	T	A	L	O	R	I
N	O	L	E	C	I	B

(14)

S	E	G	O	R
E				
G				
O				E
R			B	S

(15)

H	E	T	I	S	E	R
E						
T						
I						
S						
E	G	I	N	E	S	E
R						

(16)

A	S	T	A	R	O	T
S	A	L	I	S	T	O
T	L	A	N	B	S	R
A	I	N	O	N	I	A
R	S	B	N	A	L	T
O	T	S	I	L	A	S
T	O	R	A	T	S	A

(17)

K	O	N	E	H
O				
N				
E				
H				K

(18)

C	A	H	I	L
A				
H				
I				
L				

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(19)

A	R	I	T	O	N
R	O	C	A	R	O
I	C	L	O	A	T
T	A	O	L	O	R
O	R	A	C	O	R
N	O	T	I	R	A

(20)

O	R	I	M	E	L
R	E	M	O	R	E
I	M	O	N	O	N
N	O	N	O	M	I
E	R	O	M	E	R
L	E	I	N	R	O

NOTES TO CHAPTER XVI.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ASTAROT and ARITON both execute the Operations hereof by their Ministers, yet not together, but each separately.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Select the Symbol of the Treasure desired, and the Spirit will then shew it to you. Then place the Symbol at once upon the Treasure, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore any Spirits which may be guarding it will thus be put to flight, and you can then dispose of the Treasure as you wish.

(e) No. 1 is a species of border of 28 Squares of which 18 are occupied by letters, taken from a Square of 64 Squares. TIPHARAH means "Glory, beauty, a shining thing". ITI is the Chaldaic for "is, are".

No. 2 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CESEP means "Silver". This Square should therefore probably be numbered 1, or 8, or 18.

No. 3 consists of 24 Squares from a Square of 49 Squares. SEGILAH means "Treasure".

No. 4 consists of 10 Squares from a Square of 25. NECOT means probably stamped money.

No. 5 is a Square of 25 Squares. MAGOT is the name of one of the Sub-Princes.

No. 6 is a Gnomon of 10 from a Square of 16 Squares. AGIL may mean "a heap", but also "a globular drop of dew".

No. 7 is a Gnomon of 9 Squares taken from a Square of 25 Squares. COSEN perhaps means "a golden cup".

No. 8 is a Gnomon also of 9 Squares taken from a Square of 25 Squares. OTSAR means "restraint".

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No. 9 is a Square of 36 Squares. BELIAL is the name of one of the four great chiefs of the Evil Spirits.

No. 10 is a Square of 25 Squares. ORION, the celebrated mythological name of the Greek hunter, and of the constellation, is perhaps used here as the name of a Spirit.

No. 11 is a border of 10 Squares taken from a Square of 25 Squares. KERM A means either “a cutting off” or else “a superinducing”.

No. 12 is a Square of 16 Squares.

No. 13 is a Square of 49 Squares. BICELON is perhaps from IHLM = Diamonds. The root IChL means “abiding strength and hardness”.

No. 14 is a border of 12 Squares from a Square of 25 Squares. SEGOR means respectively “to break forth” and “to shut in”, according as the root begins with S or Sh.

No. 15 consists of 20 Squares from a Square of 49.

No. 16 is a Square of 49 Squares. ASTAROT is one of the 8 Sub-Princes of the Evil Spirits.

No. 17 consists of 10 Squares from a Square of 25 Squares. KONEH means “possessions”.

No. 18 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CAHIL means “gathered together”.

No. 19 is a Square of 36 Squares. ARITON is one of the 8 Sub-Princes of the Evil Spirits.

No. 20 is a Square of 36 Squares. ORIMEL is evidently here used as the name of a Spirit. OIRIN is a Chaldaic word meaning Angelic Watchers over the Kingdoms of the Earth. ORION may also come from this word.

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THE SEVENTEENTH CHAPTER.

TO fly in the Air and travel any whither.



- (1) In a black Cloud.
- (2) in a white Cloud.
- (3) In the form of an Eagle.
- (5)*In the form of a Crow (or Raven).
- (4) In the form of a Vulture.
- (6) In the form of a Crane.

(1)

T	A	S	M	A
A	G	E	I	M
S	E	V	E	S
M	I	E	G	A
A	M	S	A	T

(2)

A	N	A	N
N			
A			
N			A

(3)

H	O	L	O	P
O	P	O	L	O
L	O	B	O	L
O	L	O	P	O
P	O	L	O	H

(4)

O	D	A	C
D	A	R	A
A	R	A	D
C	A	D	O

(5)

R	O	L	O	R
O	B	U	F	O
L	U	A	U	L
O	F	U	B	O
R	O	L	O	R

(6)

N	A	T	S	A
A	R	O	I	S
T	O	L	O	T
S	I	O	R	A
A	S	T	A	N

NOTES TO CHAPTER XVII.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON execute the Operations hereof by means of their common Ministers.

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(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Name the place aloud to which you wish to travel, and place the Symbol upon your head under the bonnet or the hat; but take well heed that it does not fall from you, which would be very dangerous. Do not as a rule travel by night; and select a calm and serene day for the Operation.

(e) No. 1 is a Square of 25 Squares. TASMA implies protection. TRMS is the Hebrew word used in the verse, "Thou shalt go upon the Lion and the Adder".

No. 2 consists of 8 Squares taken from a Square of 16. ANAN means "great labour".

No. 3 is a Square of 25 Squares. HOLOP means "to travel".

No. 4 is a Square of 16 Squares. ODAC means "to pass on from one place to another".

No. 5 is a Square of 25 Squares. ROLOR is perhaps from ROL "to move hurriedly".

No. 6 is a Square of 25 Squares. NATSA means "to flee or fly quickly".

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THE EIGHTEENTH CHAPTER.

TO heal divers Maladies.

- (1) To heal Leprosy.
- (2) For chapped hands, etc.
- (3) For old Ulcers.
- (4) For pestilential diseases.
- (5) For inveterate Paralysis.
- (6) For Malignant Fevers.
- (7) For bodily pains.
- (8) For Sea Sickness.
- (9) For Vertigo (and Giddiness).
- (10) For the "Miserere" (a most violent and dangerous kind of colic), accompanied by dreadful vomiting.
- (11) For Dropsy.
- (12) For all kinds of Wounds.

(1)

T	S	A	R	A	A	T
S	I	R	A	P	L	A
A						
R						
A						
A						
T						G

(2)

B	U	A	H

(3)

M	E	T	S	O	R	A	H
E	L	M	I	N	I	M	A
T	M	A	R	O	M	I	R
S	I	R	G	I	O	N	O
O	N	O	I	G	R	I	S
R	I	M	O	R	A	N	T
A	M	I	N	I	M	L	E
H	A	R	O	S	T	E	M

(4)

R	E	C	H	E	M
E	R	H	A	S	E
C	H	A	I	A	H
H	A	I	A	H	C
E	S	A	H	R	E
M	E	H	C	E	R

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(5)

R	O	K	E	A
O	G	I	R	E
K	I	L	I	K
E	R	I	G	O
A	E	K	O	R

(6)

B	E	T	E	M
E	M	E	R	E
T	E	N	E	T
E	R	E	M	E
M	E	T	E	B

(7)

B	E	B	H	E	R
E	R	A	O	S	E
B	A	R	I	O	H
H	O	I	R	A	B
E	S	O	A	R	E
R	E	H	B	E	D

(8)

E	L	E	O	S
L	A	B	I	O
E	B	I	B	E
O	I	B	A	L
S	O	E	L	E

(9)

K	A	D	A	K	A	T
A	R	A	K	A	D	A
D	A	R	E	M	A	K
A	K	E	S	E	K	A
K	A	M	E	R	A	D
A	D	A	K	A	R	A
T	A	K	A	D	A	K

(10)

R	O	G	A	M	O	S
O	R	I	K	A	M	O
G	I	R	O	R	A	M
A	K	O	R	O	K	A
M	A	R	O	R	I	K
O	M	A	K	I	R	O
S	O	M	A	G	O	R

(11)

S	I	T	U	R
I	R	A	P	E
T	A	R	A	G
U	P	A	L	A
R	E	G	A	N

(12)

H	A	P	P	I	R
A	M	A	O	S	I
P	A	R	A	O	P
P	O	A	R	A	P
I	S	O	A	M	A
R	I	P	P	A	H

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NOTES TO CHAPTER XVIII.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) AMAIMON performs the Operations hereof.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) The bandages of the sick person having been undone and cleaned, and the unguent, the compresses, and the bandages having been replaced, put the Symbol upon them and leave it for about a quarter of an hour, then take it away, and keep it for use upon another occasion. But if it be an internal malady, you must place the Symbol (the written part downwards) upon the bare head of the patient.

These Symbols may be seen and examined without any danger, yet it is always better that they should neither be seen nor handled by any other person than yourself.

(e) No. 1 consists of 20 Squares taken from a Square of 49 Squares. TSA RAAT = "a stroke or plague; the leprosy".

No. 2 consists of 4 Squares from a Square of 16. BUAH signifies "to clear away".

No. 3, a Square of 64 Squares. METSORAH signifies "flowing sores or ulcers".

No. 4 is a Square of 36 Squares. RECHEM means "closely seizing".

No. 5 is a Square of 25 Squares. ROKEA signifies general evil.

No. 6 is a Square of 25 Squares. BETEM = "the internal parts".

No. 7 is a Square of 36 Squares- BEBHER = "in purifying or cleansing".

No. 8 is a Square of 25 Squares,- ELEOS, the Greek word *Hals* = "the Sea from its saltness". *Elos* means "calm still water".

No. 9 is a Square of 49 Squares. KADAICAT means "vertigo, turning of the head".

No. 10 is a Square of 49 Squares. ROGAMOS from Latin Rogamus, "we pray".

No. 11 is a Square of 25 Squares. SITUR means "secret".

No. 12 is a Square of 36 Squares. HAPPIR means "to shatter or break".

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THE NINETEENTH CHAPTER.



OR every description of Affection and Love.

- (1) To be beloved by one's Wife (or Husband).
- (2) For some especial Love.
- (3) To be beloved by a Relation.
- (4) For a Maiden in particular.
- (5) To acquire the affection of a judge.
- (6) To make oneself beloved by a Married person.
- (7) To make oneself beloved by a Widow.
- (8) By a girl already promised in Marriage.
- (9) By a Maiden in general.
- (10) By some especial Prince.
- (11) By some especial King.
- (12) To obtain the friendship of some particular person.
- (13) To have that of a Great Man.
- (14) To be beloved by a Woman.
- (15) To make oneself beloved by Ecclesiastics.
- (16) To make oneself beloved by a Master.
- (17) To make oneself beloved by a Mistress.
- (18) To make oneself beloved by Infidels.
- (19) By the Pope, by an Emperor, or by Kings.
- (20) For Adulteries in general.

(1)

D	O	D	I	M
O				
D				
I				
M				

(2)

R	A	I	A	H
A				
I	G	O	G	I
A				
H	A	I	A	H

(3)

M	O	D	A	H
O	K	O	R	A
D				
A				
H				

(4)

S	I	C	O	F	E	T
I						
C	E	N	A	L	I	F
O	R	A	M	A	R	O
F						
E						
T						

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(5)

A	L	M	A	N	A	H
L						
M	A	R	E			
A	A	L	B	E	H	A
N						
A	R	E	H	A	I	L
H						A

(6)

C	A	L	L	A	H
A					
L	O	R	A	I	L
L					
A	G	O	U	P	A
H	A	L	L	A	C

(7)

E	L	E	M
L			
E			
M			

(8)

N	A	Q	I	D
A	Q	O	R	I
Q	O	R	O	Q
I	R	O	Q	A
D	I	Q	A	N

(9)

S	A	L	O	M
A	R	E	P	O
L	E	M	E	L
O	P	E	R	A
M	O	L	A	S

(10)

D	E	B	A	M
E	R	E	R	A
B	E	R	E	B
A	R	E	R	E
M	A	B	E	D

(11)

A	H	H	B
			E
			A
B			R

(12)

I	A	L	D	A	H
A	Q	O	R	I	A
L	O	Q	I	R	E
D	R	I	I	D	E
A	I	R	D	R	O
H	A	F	E	O	N

(13)

B	E	T	U	L	A	H
E						
T						
U						
L	O	S	A	N	I	T
A						
H						

(14)

I	E	D	I	D	A	H
E						
D	I	L	O	Q	A	H
I						
D	O	Q	A	R	C	A
A						
H						

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(15)

S	A	Q	A	L
A				
Q				Q
A				
L		Q		S

(16)

Q	E	B	H	I	R
E	R	A	I	S	A
B	A	Q	O	L	I
H	I	O	L	I	A
I	S	L	I	A	C
R	A	I	A	C	A

(17)

E	F	E	H	A
F				
E				G
H				
A	L	Q	A	S

(18)

T	A	A	F	A	H
A					
A					
F					
A					
H					

(19)

S	A	R	A	H
A				
R				
A				
H				

(20)

C	A	T	A	N
A				
T				
A				
N				

NOTES TO CHAPTER XIX.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) Probably BELZEBUD performs this Operation; as those of the Twentieth Chapter are submitted to him; and these two Chapters are classed together by Abraham the Jew in his special instructions, the one being the exact reverse of the other.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) Name aloud the person or persons by whom you wish to be loved, and move the Symbol under whose class they come. But if it be not for yourself that you are operating, but for two or more other persons, whether for love or for

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hatred, you should still name such persons aloud, and move the Symbols of the class or classes under which they come. Also, if possible, it is a good thing to touch them with the Symbol, on the bare skin, if you can. Under this heading are included all classes of good-will and affection, among the which Abraham says that the most difficult thing is to make oneself or others beloved by religious persons.

(e) No. 1 is a Gnomon of 9 Squares taken from a Square of 25. DODIM means "loves' pleasures".

No. 2 consists of 17 Squares arranged like a capital letter E taken from a Square of 25 Squares. RAIHA means "a female companion".

No. 3 consists of 13 Squares taken from a Square of 25 Squares. MODAH = "Adorned as for a bridal".

No. 4 consists of 25 Squares from a Square of 49.

No. 5 consists of 29 Squares taken from 49. ALMANAH = "A virgin"; hence evidently this should be numbered 4 and not 5, while probably No. 4 should be here placed.

No. 6 consists of 26 Squares taken from a Square of 36 Squares. CALLAH means "a married woman, but especially a bride".

No. 7. A Gnomon of 7 from a Square of 16. ELEM means "a widow".

No. 8. A Square of 25 Squares. NAQID = "Remote offspring".

No. 9. This has a strong likeness to the well-known SATOR, AREPO, TENET, OPERA, ROTAS. It is a Square of 25 Squares. SALOM = "Peace". AREPO = "he distils". LEMEL = "unto fulness". OPERA, "upon the dry ground". MOLAS = "in quick motion," or perhaps better "stirring it up into quickness, i.e., life". The former sentence is capable of a rather free Latin translation, thus:

SATOR = The Creator.

AREPO = Slow-moving.

TENET = Maintains.

OPERA = his creations.

ROTAS = As vortices.

No. 10 is a Square of 25 Squares. DEBAM signifies "influential persons".

No. 11. A Square of 8 Squares from a Square of 16. AHHB signifies "to love". BEAR signifies in Hebrew "to waste or consume".

No. 12. A Square of 36 Squares. IALDAH signifies "a girl".

No. 13 consists of 19 Squares arranged like the capital letter F, and taken from a Square of 49 Squares. BETULAH = a virgin.

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No. 14 consists of 25 Squares from a Square of 49. IEDIDAH is from a Hebrew Root, signifying objects of Love. DILOQAH means “to eagerly pursue, or to burn as with a fever”. DOQARCA = “pierced”.

No. 15. 12 Squares from a Square of 25. SAQAL means “a wise person”.

No. 16. A Square of 36 Squares. QEBHIR = “a protector”.

No. 17. 14 Squares from a Square of 25. EFEHA means “passionate”.

No. 18. A Gnomon of 11 from a Square of 36. TAAFAH = “to join together, to connect”.

No. 19 is a Gnomon of 9 Squares from one of 25 Squares. SARAHA means “powerful, high in authority”.

No. 20 is also a Gnomon of 9 Squares from a Square of 25 Squares. CATAN = “to adhere closely”.

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THE TWENTIETH CHAPTER.

TO excite every Description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.

- (1) To excite Quarrels and Fights.
- (2) For Enmity in general.
- (3) For Enmities of Kings and of the Great.
- (4) For particular Enmities.
- (5) For Enmities among Women.
- (6) To cause a General War.
- (7) To render any one unfortunate in Combat.
- (8) To put Discord in an Army.
- (9) For a particular Discord.
- (10) To sow Discord among Ecclesiastics.
- (11) For every description of Vengeance.
- (12) To cause Battles, Losses, etc.

(1)

K	A	N	N	A
A	Q	A	I	
N	A	T	A	
N	I	A	Q	A
A				

(2)

S	E	L	A	K
E				
L				
A	I	A	R	E
K				

(3)

R	O	Q	E	N
O		O		
Q	O	I	O	R
E				
N	E	Q	O	R

(4)

A	T	L	I	T	I	S
T						
L	O	Q	O	S	A	T
I						
T	A	S	O	Q	O	L
I						
S						

(5)

O	T	S	A	M	A	H
T						
S						
A						
M	A	K	A	R	O	S
A						
H						

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(6)

S	I	N	A	H
I	R	A	T	A
N				
A	X	I	R	O
H	A	R	O	Q

(7)

S	A	T	A	N
A				
T				
A				
N				

(9)

G	I	B	O	R
I				
B	I	L	E	T
O				
R				

(8)

L	O	F	I	T	O	S
O						
F						
I	K	O	N	O	K	I
T						
O						
S						

(10)

N	O	K	A	M
O	R	O	T	A
K	O	B	A	K
A	T	A	M	O
M	A	K	A	M

(11)

K	E	L	I	M
E	Q	I	S	A
L	I	V	O	K
I	S	O	G	A
M	A	K	A	M

(12)

K	E	R	A	B	A	H
E	M	I	R	U	T	A
R						
A	R	O	Q	O	R	A
B						
A						
H						

NOTES TO CHAPTER XX.

- (a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.
- (b) BELZEBUD performs the Operations hereof.
- (c) The Familiar Spirits cannot well execute the Operations of this chapter.
- (d) See instructions for Chapter XIX., which serve equally for that, and the present Operation.
- (e) No. 1 consists of 19 Squares irregularly arranged, and taken from a Square of 25 Squares. KANNA means "jealous".

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No. 2 consists of 13 Squares from a Square of 25 Squares. SELAK = “to cast down or prostrate”.

No. 3 consists of 18 Squares from a Square of 25. ROQEN implies “persons in power”.

No. 4 consists of 25 Squares from a Square of 49. ATLITIS is a corruption of the Greek adjective *atletos*, “insufferable, not to be borne”.

No. 5 consists of 19 Squares from a Square of 49. OTSAMAH = “bodily strength”.

No. 6 consists of 21 from a Square of 25. SINAH = “Hatred”.

No. 7 is a Gnomon of 9 Squares from a Square of 25. SATAN is the Name of one of the Chief Evil Spirits and has been elsewhere explained.

No. 8 consists of 19 Squares in the form of a capital F, taken from a Square of 49 Squares. LOFITOS is evidently from the Greek *lophesis*, meaning “rest, cessation from action (ie. in this case military action)”.

No. 9 consists of 13 Squares arranged in the form of an F, and taken from a Square of 25 Squares. GIBOR = “strength, might, severity”.

No. 10 is a Square of 25 Squares. NOKAM, “vengeance”.

No. 11 is also a Square of 25 Squares. KELIM = “for all kinds of things”.

No. 12 consists of 25 Squares from a Square of 49. KERABAH, “assault, attack”.

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THE TWENTY-FIRST CHAPTER.

TO transform oneself, and take different Faces and Forms.

- (1) To appear old.
- (2) To take on the appearance of an Old Woman.
- (3) To appear young.
- (4) To transform oneself into a Girl.
- (5) To appear like a young Child.

(1)

Z	A	K	E	N
A			Q	I
K	O	L	A	N
E	Q			
N				

(2)

D	I	S	K	E	N	A	H
I							
S							
E							
K							
E							
N							
A							
H							

(3)

D	I	S	A	K	A	N
I	R	O	Q			
S						
A	Q					
K	U	Q				
A						
N						

(4)

I	O	N	E	K
O				
N				
E				
K				

(5)

B	A	C	U	R
A	Q			
C	O	R	E	C
			Q	A
			A	B

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NOTES TO CHAPTER XXI.

- (a) The Symbols of this Chapter are manifested only by the Evil Spirits.
 - (b) MAGOT performs the Operations hereof.
 - (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
 - (d) This is rather a fascination than anything else. Take the Symbol desired in your left hand and stroke the face therewith. Abraham further observes that such an Operation performed by an ordinary Magician would be easily seen through by the possessor of the Sacred Magic; while on the contrary this latter would be safe from detection by ordinary Sorcerers.
 - (e) The Student will note in these Squares the marked position of the Letter Q, as in many other cases where the effect aimed at seems to be rather a deception of the senses of others.
- No. 1 consists of 16 Squares from a Square of 25. ZAKEN means "old".
- No. 2 is a Gnomon of 16 Squares with the Letter Q added, from a Square of 72 Squares. DISKENAH = "in the likeness of an old woman". It is to be remarked that this Square is rather oblong, 8 Squares long by 9 deep.
- No. 3 consists of 20 Squares from a Square of 40. DISAKAN means "to cover up or hide", but were it DISAKAR it would mean "as if one young".
- No. 4 consists of 10 Squares from a Square of 25 Squares. IONEK means "thy dove".
- No. 5 consists of 16 Squares from a Square of 25. BACUR = "firstborn".

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THE TWENTY-SECOND CHAPTER.

THIS Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.

- (1) To cast Spells upon Men.
- (2) To bewitch Beasts.
- (3) To cast a Spell upon the Liver.
- (4) This Symbol should never be made use of.
- (5) To cast a Spell upon the Heart.
- (6) Upon the Head and other parts of the Body.

(1)

Q	E	L	A	D	I	M
E					Q	
L					A	
A						
D						
I	Q					
M						

(2)

B	E	H	E	M	O	T
E						
H			Q	O	E	N
E	Q					
M						
O						
T						

(3)

M	E	B	A	S	I	M
E			Q			
B						
A	Q				Q	
S						
I						
M			Q			

(4)

C	A	S	E	D
A	Z	O	T	E
B	O	R	O	S
E	T	O	S	A
D	E	B	A	C

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(5)

L	E	B	H	A	H
E	M	A	U	S	A
B					
H					
A					
H					

(6)

Q	A	R	A	Q	A	K
A						
R						Q
A						
Q						
A						
K		Q				Q

NOTES TO CHAPTER XXII.

- (a) The Symbols of this Chapter are manifested only by the Evil Spirits.
- (b) BELZEBUD performs the Operations hereof.
- (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
- (d) Abraham warns strongly against use being made of this Operation. The Symbols should be either buried or concealed in places where the persons we wish to harm are likely to pass by; or, if possible, we can touch them with the Symbol.
- (e) No. 1 consists of 17 from a Square of 49 Squares. QELADIM means "those who creep in insidiously".
- No. 2 consists of 19 Squares from a Square of 49 Squares. BEHEMOT = "Beasts".
- No. 3 consists of 18 Squares from a Square of 49. MEBASIM = "those that stamp down violently".
- No. 4 is a Square of 25 Squares. CASED, Hebrew (if used in a bad sense) "overflowing of unrestrained lust".
- AZOTE, Hebrew "enduring".
- BOROS, = Greek "Devouring, gluttonous".
- ETOSA, = Greek "idle, useless".
- DEBAC, = Hebrew = "to overtake and stick close".
- No. 5 consists of 14 Squares from a Square of 36. LEBHAH implies, "Agony at the heart".
- No. 6 consists of 17 Squares. QARAQAK, "thy baldness," also "thy rending asunder".

Of Abramelin The Mage

THE TWENTY-THIRD CHAPTER.

TO demolish Buildings and Strongholds.

- (1) To make a House fall to the ground.
- (2) To destroy a Town.
- (3) To demolish Strongholds.
- (4) To ruin possessions (and Estates).

(1)

N	A	V	E	H
A		Q		
V	Q			
E				
H				D

(2)

Q	A	Q	A	H
A				
Q				Q
A				
H			Q	Q

(3)

C	O	M	A	H	O	N
O						
M				Q		
A		Q				
H						
O						
N						

(4)

B	I	N	I	A	M
I	N	U	U	S	I
N					
I					
A					
M					

NOTES TO CHAPTER XXIII.

- (a) The Symbols of this Chapter are manifested by the Evil Spirits only.
- (b) ASTAROT performs the Operations hereof.
- (c) The Familiar Spirits can to an extent perform the Operations of this Chapter.
- (d) No especial instructions are given regarding this Chapter by Abraham the Jew.
- (e) No. 1 consists of 12 Squares taken from a Square of 25 Squares. NAVEH means "a house or habitation".

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No. 2 consists of 12 Squares from a Square of 25. QAQAH “to make void or empty”.

No. 3 consists of 15 Squares from a Square of 49 Squares. COMAHON means “a stronghold”.

No. 4 consists of a Gnomon of 16 Squares from a Square of 36 Squares, BINIAM means “in affliction”.

Of Abramelin The Mage

THE TWENTY-FOURTH CHAPTER.

TO discover any Thefts that hath occurred.

- (1) jewels stolen.
- (2) Money.
- (3) Worked Gold.
- (4) Silver Workmanship.
- (5) Effects, such as Furniture.
- (6) Horses, and other Animals.

(1)

K	I	X	A	L	I	S
I	R	I	N	E	Q	I
X						
A						
L				M		
I	Q					
S						K

(2)

Q	E	N	E	B	A	H
E			Q			
N						Q
B						
A						
H			Q			

(3)

Q	E	D	E	S	E	L	A	N
E								
D								
E	M	A	Q	A	Q	A	L	A
S								
E	N	A	Q	I	R	I	Q	A
L								
A							Q	
N								N

(4)

T	A	L	A	H
A	N	I	M	A
L				
A				
H				

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(5)

C	A	R	A	C
A	R	I	O	A
R	I	R	I	R
A	O	I	R	A
C	A	R	A	C

(6)

M	O	R	E	H
O				
R	O	S	O	R
E	I			
H				

NOTES TO CHAPTER XXIV.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ARITON performs the Operations hereof; and MAGOT also; but separately.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) No especial instructions are given by Abraham regarding this Chapter.

(e) No. 1 consists of 22 Squares taken from a Square of 49 Squares. The meaning of KIXALIS is not apparent.

No. 2 consists of 16 Squares from a Square of 49. QENEBAH probably conveys the idea of gain or possession.

No. 3 consists of 35 Squares from a Square of 81 Squares. QEDESELAN may signify things of value set apart.

No. 6 (the succession of numbers here is irregular) consists of 14 Squares from a Square of 25 Squares. MOREH means "to rebel against, to disobey".

No. 5 consists of a Square of 25 Squares. CARAC means "to involve or wrap up," also "garments, etc."

No. 4 is a Gnomon of 13 Squares taken from a Square of 25 Squares. TALAH means "a young lamb," or "kid," according to whether its root terminates with Aleph or He.

Of Abramelin The Mage

THE TWENTY-FIFTH CHAPTER.

TO walk upon, and operate under, Water.

- (1) To swim for 24 hours without becoming wearied.
- (2) To remain under Water for 2 hours.
- (3) To rest upon the Water for 24 hours.

(1)

N	A	H	A	R	I	A	M	A
A			Q					
H							E	
A		Q						
R								
I								
A							Q	
M						Q	A	
A								

(2)

B	U	R	N	A	H	E	U
U	L	O	R	I	P	T	E
R	O	M	I	L	A	P	H
N	R	I	T	I	L	I	A
A	I	L	I	T	I	R	N
H	P	A	L	I	M	O	R
E	T	P	I	R	O	L	U
U	E	H	A	N	R	U	B

(3)

M	A	I	A	M
A				
I				
A				
M				

NOTES TO CHAPTER XXV.

- (a) The Symbols of this Chapter are manifested only by the Angel, or by the Guardian Angel.
- (b) Abraham does not state to what Prince this Operation is submitted.
- (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
- (d) No especial instructions are given by Abraham regarding this Chapter.

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(e) No. 1 consists of 23 Squares taken from a Square of 81 Squares. NAHA-RIAMA means “a river of waters”.

No. 2 is a Square of 64 Squares.

No. 3 is a Gnomon of 9 Squares from a Square of 25 Squares. MAIAM = “Abundant waters such as the sea”.

Of Abramelin The Mage

THE TWENTY-SIXTH CHAPTER.

TO open every Kind of Lock, without a Key, and without making any noise.

- (1) To open Doors.
- (2) To open Padlocks.
- (3) To open Larders (or Charnel-Houses).
- (4) To open Strong-boxes (or Caskets).
- (5) To open Prisons.

(1)

S	A	G	U	B
A				
G	O	R		
U			D	O
B				S

(2)

R	A	T	O	K
A	K			
T				
O			Q	U
K				R

(3)

B	A	R	I	A	C	A
A				Q		
R						
I						
A	Q					
C						
A						

(4)

S	E	Q	O	R
E				
Q		S		Q
O				
R		Q		S

(5)

L	O	H	A	R	A	H	O	S
O								
H				Q				
A		Q				Q		
R								
A								
H			A	Q				
O							L	O
S								S

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NOTES TO CHAPTER XXVI.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) AMAIMON and ARITON together perform the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Touch the lock you wish to open with the side of the Symbol which is written upon, and it will immediately open without noise or injury. When you wish to reclose it touch it with the side of the Symbol not written upon, and it will refasten and shew no trace of having been opened.

(e) No. 1 consists of 14 Squares taken from a Square of 25 Squares. SAGUB signifies “exalted” or “lifted up” (as an ancient portcullis might be).

No. 2 consists of 13 Squares taken from a Square of 25 Squares. RATOK means “a confining chain wreathed or fastened round anything”.

No. 3 consists of 15 Squares taken from a Square of 49 Squares. BARIACA = “a place for food to be put”.

No. 4 consists of 13 Squares from a Square of 25. SEQOR may mean either “to satisfy” or “to deal falsely,” according as it is spelt with Q or K.

No. 5 consists of 25 Squares from a Square of 81.

THE TWENTY-SEVENTH CHAPTER.



O cause Visions to appear.

- (1) To make trellis-work to be seen.
- (2) A Superb Palace.
- (3) Flowering Meadows.
- (4) Lakes and Rivers.
- (5) Vines with their Grapes.
- (6) Great Fires.
- (7) Divers Mountains.
- (8) Bridges and Rivers.
- (9) Woods and various Kinds of Trees.
- (10) Cranes.
- (11) Giants.
- (12) Peacocks.
- (13) Gardens.
- (14) Wild Boars.
- (15) Unicorns.
- (16) Beautiful Country.
- (17) A fruit Garden (or Orchard).
- (18) A Garden with all kinds of Flowers.
- (19) To cause Snow to appear.
- (20) Different kinds of Wild Animals.
- (21) Towns and Castles.
- (22) Various flowers.
- (23) Fountains and clear Springs (of Water).
- (24) Lions.
- (25) Singing Birds.
- (26) Horses.
- (27) Eagles.
- (28) Buffaloes.
- (29) Dragons.
- (30) Hawks and Falcons.
- (31) Foxes.
- (32) Hares.
- (33) Dogs.
- (34) Gryphons.
- (35) Stags.

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(1)

S	E	L	A	C
E				
L				
A	R	I	N	E
C				

(2)

H	E	S	E	B
E	Q	A	L	
S				
E		G		
B				

(3)

A	O	D	O	N	I	A
O			Q			
D						
O	Q		L		Q	O
N						
I			Q			
A						

(4)

A	T	S	A	R	A	H
T	O	A	L	I	S	A
S	A	D	O	R	I	R
A	L	O	T	O	L	A
R	I	R	O	D	A	S
A	S	I	L	A	O	T
H	A	R	A	S	T	A

(5)

A	G	A	M	A	G	A
G						
A						A
M						
A						
G					A	
A						

(6)

S	E	L	E	G
E			Q	
L				
E	Q	A	Q	E
G	E	L	E	S

(7)

S	O	R	E	K
O				
R				
E			Q	
K				

(8)

A	K	R	O	P	O	L	I	S
K								
R								
O			Q					
P								
O						Q		
L								
I								
S								

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(9)

C	A	I	O	T
A				
I		Q		
O				
T				

(10)

I	A	Q	E	B
A				
Q				Q
E				
B		Q		

(11)

M	E	L	U	N	A	C
E			Q			
L						
U	Q					
N						
A					G	E
C						

(12)

P	E	R	A	C
E	Q			
R				
A			Q	
C				

(13)

K	I	K	A	I	O	N
I				O		
K						
A						
I						
O						
N						

(14)

O	L	E	L	A	H
L					
E					
L					
A					
H					

(15)

D	O	B	E	R	A	H
O	R	A				
B						
E						
R						
A					C	
H						

(16)

M	A	K	O	R
A				
K				
O				
R				

(17)

M	I	G	I	R	A	S
I						
G						
I						
R						Q
A	M	I	L	E	S	I
S					Q	

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(18)

E	S	A	H	E	L
S					
A					
H					
E					
L		B			

(19)

A	R	I	E	H
R				
I				
E				
H				

(20)

L	I	M	I	K	O	S
I						
M						
I		Q			C	
K						
O						
S	O	K	I	M		

(21)

S	A	S	A	S
A	R	I		
S	I	Q		
A				
S				

(22)

K	I	K	I	M	I	S
I			Q			
K						
I	Q					
M						
I	T		Q			
S				Q		

(23)

N	E	S	I	K	E	R
E			Q			
S						
I	Q					
K						
E						
R						

(24)

D	O	B	I	H
O				
B				
I				
H				

(25)

F	U	F	A	L	O	S
U						
F						
A						
L						
O						
S						
					Q	

(26)

P	A	R	A	H
A				
R				
A				
H				

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(27)

G	A	D	E	S	I	R
A						
D						
E						Q
S						
I						
R						

(28)

F	A	N	I	N
A				
N		Q		
I				
N				

(29)

R	E	E	M
E			
E	Z		
M			

(30)

A	I	I	A	H
I	U	S	E	A
I				
A				
H				

(31)

S	U	H	A	L
U				
H				
A				Q
L				

(32)

G	I	R	I	P	E	S
I			Q			
R						
I	Q					Q
P			Q			
E						
S						G

(33)

A	R	N	E	P
R				
N		Q		
E				
P				

(34)

A	I	I	A	L
I				
I				
A				
L				

(35)

K	E	L	E	F
E			Q	
L			Q	
E	Q			
F				

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NOTES TO CHAPTER XXVII.

(a) The Symbols of this Chapter are only manifested by the Evil Spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the Operations hereof by the means of their common Ministers.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) No especial instructions are given by Abraharn regarding this Chapter.

(e) No. 1 consists of 13 Squares taken from a Square of 25 Squares. SELAC means “to cast down,” “to cut down or fell” (as trees). Perhaps thus signifying the cut wood with which a trellis is made.

No. 2 consists of 13 Squares from a Square of 25 Squares. HESEB may mean the environs of a place.

No. 3 consists of 19 Squares from a Square of 49 Squares. AODONIA, from Hebrew root ODN “Eden, a delightful place, etc.”.

No. 4 is a Square of 49 Squares. ATSARAH = either “a store-house or treasury” or “to flow,” according to its derivation.

No. 7 (the order of the numbering of the Squares is here changed) consists of 10 Squares taken from a Square of 25 Squares. SOREK means “to wind about”.

No. 8 consists of 19 Squares from a Square of 81 Squares. AKROPOLIS is a Greek word signifying “citadel”.

No. 6 consists of 18 Squares taken from a Square of 25 Squares. SELEG = “Snow,” whence perhaps this should be numbered 19 instead of 6.

No. 5 consists of 15 Squares from a Square of 49. AGAMAGA = “pools of water” whence this should probably be numbered 4 instead of 5.

No. 9 consists of 10 Squares from a Square of 25 Squares. CAIOT is probably from CHAIOTH = “Living creatures”. It may also mean a covert, where living creatures abide. Perhaps it should be numbered 20.

No. 10 consists of 11 Squares taken from a Square of 25 Squares. IAQEB probably means a bird of the crane species.

No. 11 consists of 17 Squares taken from a Square of 49 Squares. MELUNAC = “Thy dwelling-place,” and perhaps this should be numbered 21.

No. 12 consists of 11 Squares taken from a Square of 25 Squares. PERAC may mean “flowering gardens”. Perhaps this should be numbered 13.

No. 15 consists of 16 Squares taken from a Square of 49 Squares.

No. 14 is a Gnomon of 11 Squares from a Square of 36 Squares. OLELAH may mean “horned animals” or “tusked animals”.

No. 13 consists of 14 Squares taken from a Square of 49 Squares. KIKAION = “a place where gourds grow”.

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No. 16 is a Gnomon of 9 Squares taken from a Square of 25 Squares. MAKOR = “places digged”.

No. 17 consists of 21 Squares taken from a Square of 49 Squares. MIGIRAS = “a place where productive plants grow”.

No. 18 consists of 12 Squares from a Square of 36 Squares. ESAHEL = “rich”.

No. 19 should probably be numbered 24. It is a Gnomon of 9 from a Square of 25 Squares. ARIEH = “a lion”.

No. 20 consists of 19 from a Square of 49 Squares. LIMIKOS = “savage (animals)”.

No. 21 consists of 13 Squares from a Square of 25 Squares. SASAS probably means “Horses,” and this Square should probably be numbered 26 instead of 21.

No. 22 consists of 18 Squares taken from a Square of 49 Squares. KIKIMIS = “thistles” and also “some kinds of flowers”.

No. 23 consists of 15 Squares from a Square of 49 Squares. NESIKER signifies fluids of various kinds.

No. 24 consists of 9 Squares from a Square of 25. DOBIH = “a bear,” and should evidently be otherwise numbered.

No. 25 consists of 14 Squares from a Square of 49 Squares.

No. 26 is a Gnomon of 9 Squares from a Square of 25 Squares. PARA H = “a heifer”, but also “fruit, produce”.

No. 27 consists of 15 Squares from a Square of 49.

No. 28 consists of 10 Squares from a Square of 25. FANIN is probably from BN, and meaning “Towns and Villages,” whence this should probably be numbered 21.

No. 29 consists of 8 Squares from a Square of 16. REEM “Unicorns”, and also beasts of the beeve kind, Buffaloes, etc. Perhaps this Square answers for 15 as well.

No. 30 consists of a Gnomon of 13 Squares from a Square of 25 Squares. AIIAH = rapacious birds.

No. 31 consists of 10 Squares from a Square of 25. SUHAL means “a blackish lion,” whence this Square should be numbered 24 probably.

No. 32 consists of 18 Squares from a Square of 49. GIRIPES may mean “small beasts that run swiftly”.

No. 33 consists of 10 Squares from a Square of 25. ARNEP should probably be ARNEB. It means “a Hare,” whence this Square should perhaps be numbered 32.

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No. 34 is a Gnomon of 9 Squares from a Square of 25. AIIAL probably means “wild goats”.

No. 35 consists of 12 Squares from 25. KELEF = “a Dog,” whence this Square should probably be numbered 33.

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THE TWENTY-EIGHTH CHAPTER.

TO have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in opulence.

- (1) To have coined Gold.
- (2) To have coined Silver.
- (3) To have Silver in small coins.
- (4) To have small change in Copper (or Bronze).

(1)

S	E	Q	O	R
E	Q	A	M	O
Q		S		Q
O			Q	
R		Q		

(2)

K	E	S	E	R
E				
S				
E				
R				K

(3)

P	E	S	E	P
E	Q			
S	O	R	O	S
E	M	O	Q	
P	E	S		

(4)

M	A	T	B	A
A				
T				
B				
A				

NOTES TO CHAPTER XXVIII.

- (a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.
- (b) ORIENS alone performs this Operation.
- (c) The Familiar Spirits can to an extent perform the Operations of this Chapter.
- (d) Place the Symbol of the Money you require in your purse, let it remain there for a short time, then put your right hand into your purse, and you will there find seven pieces of the class of money you have wished for. This Operation should not be performed more than three times in the day. The pieces of money you do not use will disappear, which is why you should not ask for sev-

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eral kinds of money at the same time. And if you spend it, both you and those into whose hands it passes will find it genuine.

In another place Abraham says, that once only in your life you may ask your Guardian Angel for a large sum of money sufficient to represent a fortune; and that he himself had done so and obtained his request.

(e) No. 1 consists of 17 from a Square of 25 Squares. SEQOR perhaps here means money.

No. 2 consists of 10 Squares from a Square of 25. KESER may mean “a collection or heap”.

No. 3 consists of 19 Squares from a Square of 25. PESEP should be probably BESPR = “much, many”.

No. 4 is a Gnomon of 9 Squares from 25. MATBA probably means “let it be forthcoming, bring forth”.

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THE TWENTY-NINTH CHAPTER.

TO cause Armed Men to appear.

- (1) To cause an Army to appear.
- (2) Armed Men for one's defence,
- (3) To cause a Siege to appear.

(1)

M	A	C	A	N	E	H
A						
C						
A						
N						
E						
H						

(2)

M	A	H	A	R	A	C	A	H
A								
H								
A								
R								
A			Q					
C						Q		
A								
H								

(3)

M	E	T	I	S	U	R	A	H
E			Q					
T								
I	Q							
S								
U						Q		
R								
A				Q				
H								

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NOTES TO CHAPTER XXIX.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the Operations hereof by the means of their common Ministers. PAIMON also performs this Operation alone.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) No especial instructions are given by Abraham regarding this Chapter, by which Abraham says (in the First Book) that he himself had caused armed men to appear.

(e) No. 1 is a Gnomon of 13 Squares from a Square of 49 Squares. MACANEH = "an encampment".

No. 2 consists of 19 Squares from a Square of 81. MAHARACAH perhaps means "an ambuscade".

No. 3 consists of 21 Squares from a Square of 81 Squares.

THE THIRTIETH CHAPTER.

TO cause Comedies, Operas, and every kind of Music and Dances to appear.

- (1) To cause all kinds of Music to be heard.
- (2) Music and extravagant Balls.
- (3) For all kinds of Instruments to be played.
- (4) For Comedies, Farces and Operas.

(1)

N	A	G	I	N	A	H
A					M	
G				G		
I						
N	Q					G
A						
H				Q		

(2)

M	E	K	O	L	A	H
E						
K						
O						
L						
A						
H						

(3)

N	I	G	I	G	I	N
I						
G						
I						
G						
I						
N						

End of the

(4)

M	A	C	A	S	E	F
E	F	A	R	U	S	E
C	A	L				
A						
S						
E						
F						

*Symbols**

* In the Original MS. these words "Fin des Signes" are written in this manner across and within the two last Squares.

NOTES TO CHAPTER XXX.

- (a) The Symbols of this Chapter are manifested only by the Evil Spirits.
- (b) MAGOT performs the Operations hereof.
- (c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

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(d) No especial instructions are given by Abraham regarding this Chapter.

(e) No. 1 consists of 18 Squares from a Square of 49 Squares. NAGINAH = a stringed instrument”.

No. 2 consists of a Gnomon of 13 Squares from a Square of 49 Squares. MEKOLAH = “Singing”.

No. 3 is a Gnomon of 13 Squares from a Square of 49 Squares. NIGIGIN = “musical instruments,” probably.

No. 4 consists of 21 Squares from a Square of 49 Squares. MECASEF means “enchantment”.

This finishes the list of Symbols set down by Abraham the Jew, the which I have given in their entirety; but I must of my own initiative warn any who may endeavour to use these Signs, that unless animated by the purest and best motives they will find them react terribly against them; and that, if the preliminary period of Six Months’ preparation advocated by Abra-Melin be not observed, the Symbols will be practically worthless in their hands; for, as will be observed, the Names in the Squares for the most part are simply the statement of the ends desired to be accomplished thereby.

Finally, I will quote the following passage from the “Key of Solomon the King” –

“ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END. BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!”

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ESSENTIAL REMARKS UPON THE FOREGOING SYMBOLS.

It is certain that among all the Symbols which I have hereinbefore written down there be many which one can employ for evil (purposes); and I avow that (at first) I intended not to give them here at all; but thereafter I did make reflection in myself that I was working no evil; for often the secret judgments of God permit disgrace, hindrances, infirmities, and other vexing accidents to happen unto Mortals, either to awake them from the lethargy wherein they be sunk so that they recognise not their Creator, or else to give them an opportunity by their afflictions of increasing their merit. And although God can in no way do evil, but always good, nevertheless we cannot deny that occasionally He permitteth the Secondary Causes to act. Now the Executioners and Executors of the Divine justice be the Evil Spirits. Whence I conclude that although it may be in no sense advisable to work Operations for Evil, yet that there may arise, however, certain cases which do admit of and permit the same; as (for example) when it is necessary to save and defend one's own life, or to avert some great scandal or evil, or to prevent offensive acts which might be done against oneself, or to displease God and hurt one's neighbour, as well as in just Wars, and other like cases. Yet it is always best in such instances to govern yourself according to the counsel of your Holy Guardian Angel. I have also written these for the reason that God hath given unto Man free Will both in merit and demerit; for, further, having finished the Operation, if thou shouldest wish (which I pray God not to permit)¹ to operate for Evil and to abuse the Grace which God hath granted thee, the Spirits would be only too ready to give and manifest unto thee the Symbols, and will grant willingly unto thee all that thou shalt demand of them. Concerning this matter I repeat unto thee, Fear the Lord, love Him, and respect His Commandments with a good heart, and thou shalt live happy and contented upon Earth.

If thou considerest maturely what be the essential points of this Operation, thou shalt find that the first point is to make a firm, veritable, and real resolution to live in a truly edifying condition of modesty, and in retirement, as far as it shall be possible for thee so to do. For Solitude is the source of many blessings, such as, to give oneself up to prayer, and unto the contemplation of things Divine; to flee evil conversations and occasions of sin; to live in oneself; and to accustom oneself to continuing a life of such regularity. For if one were to go to present oneself before a King, what would one not do to appear before him with splendour and magnificence; and what diligence and care would not one

1. In the Original "*Qua Diem neplaise.*" The Parenthesis is put by Abraham the Jew.

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put in practice to prepare oneself hereunto. Now we must understand that the enjoyment and vision of the Angels of the Lord be infinitely above the Princes of Earth, who in fact are but a vanity, a shadow, and vile dust of Earth. Now if to please these Mortal Princes one would almost commit idolatries; what ought one not to do to appear before the Holy Angels of God who represent the Grandeur of the Majesty of God. Let each one hold for a thing, sure and certain that the

Grace which the Lord granteth unto us in giving us this Sacred Science by the means and intermediation of His Holy Angels is so great that none can fitly express it.

It is certain that having obtained this Sacred Wisdom thou mayest dispose of it and communicate it unto three friends; but thou must not exceed this Sacred Number of the Ternary, for in such case thou wouldest be altogether deprived of it. One of the most meritorious deeds in the sight of the Lord, is to share with one's neighbour the goods which God hath given unto us; yet must we take note of that which God commanded unto MOSES, when He ordered him to give the Operation unto AARON his brother, namely that he should receive as the Symbol of an Offering Ten Golden Florins, the which he should distribute unto Seventy-Two poor persons with his own hands, obliging them to repeat the Psalms which I have already mentioned in the Second Book, and which should be of the number of SeventyTwo. For if he who receiveth this Operation should not perform this Alms, the Operation would be void of value for him. Thou, not yet having the Authority to give it, without having received the Ten Golden Florins, thou must act like MOSES, unto whom the Lord granted it on this condition, for him to give it unto his brother AARON.

I have also described the precautions which we must take before granting this Sacred Science unto any; and I repeat here that at least Six Months should transpire during which we should frequently test, and seek by conversations to sound, the inclinations of him unto whom we may be willing to give it; so as to know whether he be a reliable person, and also the object for which he demandeth and is anxious to obtain this Science. Now shouldest thou perceive that such an one is light and inconstant, and that he hath only vague ideas, and habits and manners which be not good, then shalt thou temporise with him for a time, so as to bring up causes, occasions, or pretexts, so as not to give it unto him, even shouldest thou already have promised it to him. For it is better to undergo the displeasure of a Mortal Man than that of an Eternal God, from Whom thou hast received so great a Grace. I have, however, myself made trial hereof, for to my great wonderment (once upon a time) when I was thinking that I was putting it to good use in giving it unto a certain person for whom I

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had great respect; God Himself intervened and did not permit my intention to be carried out, for that person began of his own accord to wonder whether the matter were true or no, and he doubted it much, believing that it was a fable, and did not have an entire faith therein; and he made me comprehend by his discourse that he was not such an one as I had thought. Furthermore it happened that he fell dangerously ill, and I in my turn was reprimanded by my Angel who blamed me for the choice I had made. The whole machinery of the Universe is maintained by Faith; and he who believeth not, suffereth the chastisement of his perfidy both in this World and in the next. I could here say much more relating to our own selves, but as thou wilt have to pass under the influence² of thy Holy Guardian Angel, thou wilt be sufficiently instructed in his own good time, and by himself, concerning these matters which be both delicate and to be jealously guarded.³

The Evil Spirit is so subtle, so keen, and so cunning, that that which he cannot obtain at the time of the Conjunction, he will seek to have on other occasions in offering thee his services. This is why the very first action to take especially with thy Familiar Spirits, should be to command them, never to say anything unto thee of themselves, but only to speak when thou shalt interrogate them, unless it were to warn thee of matters which concern either thine advantage or thine hurt. For if thou dost not limit their liberty of speech they will tell thee so many and so important things, that they will completely overcloud⁴ thine understanding, and thou wilt not know what to believe, so that in the confusion of ideas they could make thee prevaricate, and perhaps fall into irretrievable error. Never make thyself to be greatly entreated in any matter wherein thou canst aid and succour thy neighbour, and do not wait until he demandeth assistance from thee, but seek to know to the full his need even though it be concealed, and give him prompt aid. Also trouble not thyself as to whether he be Turk, Pagan, or Idolater, but do good unto all those who believe in a God. Be especially charitable towards those who are in extreme want, prisoners, or sick, and let thine heart be touched, and succour them generously; for God taketh pleasure in beholding the poor succoured.

In the Twenty-Eighth Chapter where it is treated of the way to have Silver and Gold sufficient to supply one's needs on occasion; thou must know that

2. In the Original "*Passerpar les mains de*"; = "pass through the hands of" but this translation would sound somewhat undignified.

3. In the Original "*Qui sont jalouses et delicates*"

4. In the Original "*Quils tofusqueront Lentendement*," literally, "they will obfuscate thine understanding".

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the quantity of Gold or of Silver of which thou hast then actually need, will be at once brought unto thee, and thou canst use it for this occasion only. And if thou usest it not within the twenty-four hours, this sum will disappear and thou wilt no longer be able to avail thyself of it, Think not, however, that this Gold is but a phantasy, for if thou effectually expendest it, and dost not endeavour to hoard the same, he who shall receive it from thine hands can enjoy the same and expend it according unto his desire, and the money will be real both for him and for others.

For once only mayest thou demand of thine Holy Angel the amount of Gold and of Silver which thou shalt judge suitable unto thine estate and conditions. My possessions were few, and I demanded of mine Angel Three Thousand Thousand Golden Florins,⁵ and they were granted unto me. Later I made such good use of the Sacred Science, and I understood so well how to augment my goods, that at the present time, after having married three Daughters unto each of whom I gave a hundred thousand (golden florins), as thou wilt see by the testament which I have made, I am leaving in current money more than a Million Golden Florins, besides a large quantity of very valuable furniture. Had I been of noble birth I might have demanded much more and have profited less. When any one demanded of me : “Eh ! How have you managed to gain so much?” I would reply thereto that it is a fine thing to know by certain Knowledge how much such or such a thing is worth here, and how much it is worth elsewhere, that this year, wheat, barley, and other crops, will be cheap in Italy, and dear in France, etc., etc.; and that commerce well managed, enricheth any one.

As for what concerneth the manner of treating and commanding the Spirits, it is an easy thing unto whomsoever walketh by the proper paths; and it is a very difficult thing for whomsoever through ignorance submitteth himself unto them. I have heard say that there be some men who pass for being famous herein, such as a certain blind man D’ACALI, a certain BEARLI, a PETER D’ABANO,⁶ and many others. Ah! how many of them do but deceive themselves! I do not say that these men did not perform extraordinary things; but it is necessary to note their manner of working, for their Science is imperfect, and their Authority proceedeth not from God by the intermediation of His Holy Angels, but proceedeth directly from express Pacts made with the Devil,⁷ and (acteth) by means of Consecrated Books full of thousands of Diabolical Conju-

5. In the Original: “*3000 mil florins dor*”.

6. Yet Peter of Abano or Apona is always considered to have been a great and powerful Magician.

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rations and impious Exorcisms; in one word things which be contrary unto the Commandments of God and the peace of men. And with all this their Operations be destined for certain times and hours, and finally the Demon carrieth away with him their miserable Souls, which thing arriveth only too often. And yet it is the Science of these persons which causeth them to pass for famous Wise Men.

In the First Book I have made mention of those whom I had encountered in my journeyings in Europe. The true Commandment is that which dependeth from God, and in which there is no dependence placed on any Spirit imaginable, for in employing them, if you make unto them the least submission, the slightest prayer, or honour, you are rendering yourselves their slaves, and they are in no way submitted unto you. The Spirits have so great knowledge that they comprehend very well by our actions what dispositions we have, and understand our inclinations, so that from the very beginning they prepare the way to make us to fail. If they know that a man is inclined unto Vanity and Pride, they will humiliate themselves before him, and push that humility unto excess, and even unto idolatry, and this man will glory herein and become intoxicated with conceit, and the matter will not end without his commanding them some pernicious thing of such a nature that ultimately thence from will be derived that sin which will make the Man the Slave of the Demon. Another man will be easily accessible to Avarice, and then if he take not heed the Malignant Spirits will propose unto him thousands of ways of accumulating wealth, and of rendering himself rich by indirect and unjust ways and means, whence total restitution is afterwards difficult and even impossible, so that he who is in such case findeth himself ever the Slave of the Spirits. Another will be a man of Letters; the Spirits will inspire him with presumption, and he will then believe himself to be wiser even than the Prophets, furthermore they will endeavour to lead him astray in subtle points in matters appertaining unto God, and will make (that man) fall into a thousand errors, the which afterwards when he wisheth to support he will very frequently deny God, and His high Mysteries. The causes and matters whereof (the Spirits) will make use to cause a man to waver are infinite, especially when the man attempteth to make them submit to his commands, and this is why it is most necessary to be upon one's guard and to distrust oneself, The true Commandment will be that which will be given when he who commandeth shall have maturely reflected and considered who he is in himself, and who he is who should serve and obey him. And if a Mortal

7. I cannot possibly see that the well-known "Heptameron" or "Magical Elements" of Peter of Abano in any way counsels Pacts, or deserves the above severe speeches of Abraham the Jew.

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Man not having on his side the support of the Power and Will of the Lord shall have sufficient force to command the Spirits and to constrain them to obey him; (they, namely) who have the same virtue and power, which God hath granted unto them, they having lost nothing hereof; and they also being Spirits from God and herein differing from thee who art drawn from the mire, as Gold is from Lead; and that their sin is notorious, for the which they were chased from Heaven; figure also unto thyself, that a Spirit which of his own nature is all vanity, would not be likely to submit himself unto thee without a superior force (compelling him), neither would he wish to obey thee nor to serve thee.⁸ He who shall reflect and reason upon these particulars will know that all things come unto us from God, and that it is He Who wisheth and commandeth that the Evil Spirits should be submitted unto us. If then all things depend from the Lord, upon whom wilt thou, o Man, base thyself so as to be capable of thyself (alone) to dominate the Spirits? It is certain that such an enterprise cannot succeed without the loss of thine own soul. Then it is by the virtue of that God Who hath submitted them under thy feet, that thou shalt command them, as will be precisely ordained unto thee by thy Holy Angel. “*Donec ponam inimicos tuos scabellum Pedum tuorum.*” “Until I shall make thy foes thy footstool.” Also do not familiarise thyself with them; for they be not little pet dogs. Adopt a serious tone and an air of authority, make them obey thee, and be well ware of accepting the least offer which they shall make unto thee of themselves; and treat them as their Master, also without occasion thou shalt never molest them, and order them to execute thy commands from point to point without adding or diminishing in any way imaginable. And when thou canst employ Inferior Spirits (in a matter), thou shalt in no way make thy requests unto the Superiors. Also seeing that all have not the same powers, thou shalt take heed not to command unto one (Spirit) a thing appertaining unto (the office of) another; and because it would be impossible for me to here write down in full the quality, virtue, and office of each Spirit, thou shouldest search this out for thyself and sharpen thy faculties; and in the first demand which thou shalt make unto the Four Spirits (who are) the Supreme Princes, and unto the Eight Sub-Princes; thou shalt demand the most skilful of the Spirits, of whom thou shalt make a register for convenience of the practice which I describe unto thee in this Third Book where also thou wilt find the Symbols of many Spirits. But seeing that the subjects of various erring humours (of mind) and other occasions which arise daily be diverse, each man will procure for himself those (Spirits) which be of

8. This whole sentence is most confusedly worded in the Original, and I have endeavoured to render it as literally as circumstances would allow.

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his nature and genius and fit for that wherein thou wouldest employ them. And when thou shalt find an extreme resistance unto operating, on the part of any Spirit, after that thou shalt have given him the necessary instructions, and that he cannot execute that which thou hast commanded him; in such case thou shalt convoke the Superior Spirits and demand of them others which may be better capable of serving thee in thy need. And in all cases thou shalt avail thyself of the power and command of thy Holy Angel. Keep ever continually before thine eyes the Fear of God; and seek to obey His Commandments, and those of thy Holy Angel, ever retain in thine heart his holy instructions; never submit thyself unto the Evil Spirits in the slightest degree even should it seem to be to thine own advantage and unto that of thy neighbour (so to do). For the rest, be certain that they will obey thee so perfectly and really, that there will be no operation however great or difficult it may be, that thou shalt not bring unto a glorious termination, the which I myself also have done. As regardeth the service which thou shouldest render unto thy neighbour in his necessities, thou shouldest perform it with zeal, and in no sense wait for him to ask it of thee, and seek also to comprehend his needs unto the uttermost, so as to be able to take sound action (therein). Thou shalt take heed to succour the infirm and the sick and to work for their healing; and see that thou dost not good works to attract praises and to make thyself talked of in the world. Also thou mayest make semblance of performing (thy cures) by prayers, or by ordinary remedies, or by (the recital of) some psalm, or by other like means.

Thou shouldest be especially circumspect not to discover the like matters unto reigning Princes; and in this particular thou shalt do nothing without consulting thy Good Angel; for there is a certain generation which is never contented, and besides that which ariseth from simple curiosity, these Princes regard such (action) as a duty and obligation. Also it is a certain fact that he who possesseth this Sacred Magic, hath no need whatever of them. Further they are naturally inclined to ask of thee always things prejudicial, the which if granted by thee would offend the Lord, and if not they become your declared enemies. Now my opinion (is that it) would be always (preferable) to render them what services you can from a distance.

There is nothing which is so pleasing unto the Angels as to demand knowledge from them, and for my part I think there is no greater pleasure than that of becoming wise when one learneth from such masters.

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I both have exhorted, and do exhort unto a solitary life,⁹ which is the source of all good; it is true that it is difficult to accustom oneself thereunto; but once thou shalt have obtained the Sacred Science and Magic the love for retirement will come unto thee of thine own accord, and thou wilt voluntarily shun the commerce with and conversation of men; for the pleasure and contentment thou wilt enjoy when thou shalt be the possessor of this Science will be so great that thou wilt despise all amusements, excursions, riches, and every other thing however attractive such may be.

For once only will it be permissible to obtain property and goods proportionate unto thy degree and estate; the which afterwards are to be used by spending them liberally for thine own needs and those of thy neighbour, sharing with him in his necessity the good things which God shall have given (unto thee); for he who should employ these for evil ends shall render himself incapable of obtaining from God any other grace and benefit.

The Child which one should choose for greater surety and success in (the acquisition of) this Sacred Science should be born of a legitimate marriage, and its father and mother should be also legitimate. It should be from six to seven years of age, vivacious, and witty; it should have a clear speech and pronounce well. Thou shalt prepare it some time before commencing the Operation and have it ready when the time requireth. I myself am of opinion that there should be two (children) in case of any accident which might happen, through sickness, or death, or other like (hindrance). Thou shalt gain it over to thee by giving it puerile things to amuse it, and have it ready when necessary, but in no way tell it anything of what it is to serve for, so that if it be questioned by its parents it can tell them nothing. And if it be a well-behaved Child, it is all the better. We may be certain that by this means we can arrive at the possession of the Sacred Science; for where he who operateth faileth, the innocence of the Child supplieth (that which is wanting); and the Holy Angels are much pleased with its purity. We should not admit women into this Operation.¹⁰

All the clothes and other things which have been used during the period of the Six Moons, you should preserve, if you intend to continue in the same house wherein thou hast performed the Operation, because they be always good. But if thou dost not intend to use them more, nor yet the Oratory, thou shalt burn them all, and bury the ashes in a secret place.

9. Yet apparently Abraham himself led anything but a retired life, being mixed up in most of the leading political events of his time.

10. Abraham here means apparently, not to use a woman in place of the child.

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It is now necessary to give unto thee a little light, and declare unto thee the quality and value of the Spirits, and in what thou canst exactly employ them with surety of success. Thou must however take note that each Spirit hath a great quantity of Inferior Spirits which be submitted unto him. Also I wish to say that as regardeth things base, vile, and of little importance the Superior Spirit will not execute them, but will cause them to be executed by his Inferiors with all punctuality. And this mattereth not unto him who operateth provided that his commands be fulfilled, and that he be punctually obeyed.

THE ORDER OF THE FIRST HIERARCHY.

(SERAPHIM, CHERUBIM, THRONES.¹¹)

THE SPIRITS OF THE SERAPHIM serve to make thee respected and loved for works of Charity, for that which regardeth honours and other similar things. In matters of great importance they themselves act; but for matters base and carnal, it is their subjects who do serve and operate.

THE ORDER OF THE SECOND HIERARCHY.

DOMINIONS, VIRTUES, AND POWERS.

THE property of the DOMINIONS is to dominate; to procure liberty; to vanquish enemies; to give authority over Princes, and over all kinds of persons, even Ecclesiastics.

THE VIRTUES are proper to give strength and force in all matters whether of War or Peace; and in all Operations concerning the health of men, and in all maladies for which the fatal hour hath not yet been written.

THE POWERS have the dominion over all the Inferior Spirits; and this is why they can serve in all things in general, good or evil, and they are devoted unto all things in general, good or evil; and they be straight and right in execution, very punctual, very prompt, and exact in their Operations.

THE ORDER OF THE THIRD HIERARCHY.

PRINCES, ARCHANGELS, AND ANGELS.

THE PRINCES comprise Spirits capable of giving Treasures and Riches, and they or their dependants serve in all the Operations, being a mass composed of different Orders, and they are sufficiently truthful.

11. These and the following Titles of the Hierarchies are usually ascribed to the Good Angels; but sometimes are also employed to designate grades of the Evil and Fallen Angels as well.

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THE ARCHANGELS be proper to reveal all Occult matters, and all kinds of secret things, such as obscure points in Theology and the Law. They serve with great diligence.

THE ANGELS in general do operate each one according unto his quality. There be an infinite number of them. They command the Four Princes and the Eight Sub-Princes in all kinds of Operations. These latter¹² having taken their oath, observe that which they have promised, provided that the Operation one demandeth of them be in their power.

To cause the Spirit to re-enter a dead body is a very great and difficult Operation, because in order to accomplish it the Four Sovereign Princes¹³ have to operate. Also it is necessary to take great care, and to pay heed unto this warning, namely that we should not commence this Operation until the sick person is really at the point of death, so that his life is absolutely despaired of. It should be so timed as to take place a little while before the sick person giveth up the ghost; and thou shalt carry out all that we have said hereon in the Second Book. But on no account should we perform this Operation to divert ourselves, nor for every class of person; but only on occasions of the very utmost and most absolute necessity. This Operation I myself have performed but twice in my life, namely once for the Duke of Saxonia, and on another occasion in the case of a lady whom the Emperor Sigismond loved passionately.

THE FAMILIAR SPIRITS are very prompt, and they are able to execute in most minute detail all matters of a mechanical nature,, with the which therefore it is well to occupy them; as in historical painting; in making statues; clocks; weapons; and other like matters; also in chemistry; and in causing them to carry out commercial and business transactions under the form of other persons; in making them transport merchandise and other goods from one place to another; also to employ them in causing quarrels, fights, homicides, and all kinds of evils, and malefic acts; also to convey letters and messages of all kinds from one country to another; to deliver prisoners; and in a thousand other ways which I have frequently experimented.

These Spirits should be treated according to their quality, and a distinction should be made between a great Spirit and one of a vile or insignificant nature, but thou shouldest nevertheless alway conserve over them that domination which is proper unto him who operateth. In speaking unto them thou shalt give them no title; but shalt address them sometimes as “you,” sometimes as

12. Meaning apparently the Four Princes and Eight Sub-Princes of the Demons, before so often alluded to.

13. Viz.: LUCIFER, LEVIATHAN, SATAN, and BELIAL.

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“thou”; and thou shalt never seek out expressions to please them, and thou shalt always have with them a proud and imperious air.¹⁴

There be certain little terrestrial Spirits that are simply detestable; Sorcerers and Necromantic Magicians generally avail themselves of their services, for they operate only for evil, and in wicked and pernicious things, and they be of no use soever. He who operateth could, should he so wish, have a million such, but the Sacred Science which worketh otherwise than Necromancy in no way permitteth you to employ such as be not constrained by an Oath to obey you.

ALL THAT HATH hitherto been said and laid down should suffice, and it is in no wise to be doubted that he who executeth all these matters from point to point, and who shall have the right intention to use this Sacred Science unto the honour and glory of God Almighty for his own good, and for that of his neighbour, shall arrive with ease at the possession thereof; and even matters the most difficult shall appear easy unto him. But Human Nature is so depraved and corrupted, and so different from that which the Lord hath created, that few persons, if any, do walk in the right way; and it is so easy to prevaricate, and so difficult not to fail in an Operation which demandeth the whole (soul of a) man in (its) entirety. And in order not to intimidate in any way him who shall resolve to undertake this Operation, I am about here to set down in writing the difficulties, temptations, and hindrances which will be caused him by his own relatives; and all this will be occasioned by the Evil Spirits so as to avoid having to submit themselves, and humiliate themselves, and subject themselves unto Man, their greatest enemy, seeing that they behold him in powerful condition arriving at the enjoyment of that Eternal Glory which they themselves have foolishly lost; and their rage is so great and their grief so poignant, that -there is in the world no evil which they be not ready to work, if God were to permit them, they being always attracted by the idea of the destruction of the Human Race. Therefore is it necessary to take courage and make a constant resolution to resist in all things with intrepidity, and to earnestly desire to obtain from God so great a Grace in despite of men and of the Demon. Also beforehand thou shouldest arrange thine affairs in such wise that they can in no way hinder thee, nor bring thee any disquietude in the period of the Six Moons, during which time there will occur the greatest possible attempts at assault and damage unto thee which the keen and subtle Enemy will bring to bear upon thee. He will cause thee to come in contact with evil books, and wicked persons, who by Diabolic methods and tricks will seek to turn thee aside from this enterprise,

14. In spite of what Abraham here says, I must reiterate, that the greatest courtesy should always be used towards Spirits' otherwise the Operator will speedily be led into error.

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even though it be already commenced, by bringing before thee matters which in appearance will seem of the greatest importance, but which really be only built up on false (and evil) foundations. To such annoying accidents thou shouldest steadily oppose thyself, by following out carefully the ample instructions which I have given thee, thus banishing them from thee with calmness and tranquillity so as to give no chance to the Enemy of exercising his fraudulent tricks to interrupt thee.

Thy relations also, astonished at thy manner of life and thy retirement, will make every effort to attempt to find out the reasons thereof. It will be necessary to satisfy them by words full of affection, and to make them think that time which engendereth change, also causeth men who are not altogether ignorant persons to resolve at times to live by themselves. This hath been the cause why so great a number of good and learned men have retired into desert places, so that being separated from their own relatives and from the world they might live tranquilly in prayer and orisons to render themselves more worthy to obtain through the Grace of the Lord a Gift so great and so perfect.

I FURTHER approve of thy possessing a Bible in the vulgar language, and also the Psalms of David, for thine own use. Some person may here reply: "I understand the Latin, and I have no need of the common language". I answer him that when we pray we ought not in any way to embarrass the Mind by having to interpret the Psalms; for at such a moment we should be as much united as possible to God; and even the Psalms being in the vulgar tongue when one readeth them they imprint themselves better on the memory; and this is the true manner of particular prayer, if the person praying be illiterate, for in saying the Psalms in Latin he would not know what he was asking of God.

IN THESE THREE BOOKS we shall not find the slightest thing which hath not a true and necessary foundation. And we should take the greatest care, and keep ourselves as we would from a deadly poison, from commencing this Operation at all, if we have not made a firm resolution to carry it through unto the end. Because (in the contrary case) some notable evil would befall him who had (carelessly) commenced the Operation, and who would then only too well comprehend that we may not make a mock of the Lord. Should it happen that God by His Will and Commandment should visit thee and afflict thee with some malady which should render thee incapable of finishing the Operation according unto thy wish, thou having already commenced it; then shouldest thou like an obedient servant submit thyself humbly unto His Holy Will and Commandment, reserving His Grace unto the time pleasing unto His Divine

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Majesty to grant it thee. And thou shalt cease from thine Operation, so as to finish it on another more favourable occasion, and meanwhile thou shalt devote thyself unto the cure of thy body. And such a case ought in no way to afflict thee, for the Secrets of God are impenetrable, and He performeth, permitteth, and operateth all things for the best and for our good, although it may be not understood of us.

HEREINAFTER Will I set down the Key of this Operation, which is the only thing which facilitateth this Operation to enjoy the Vision of the Holy Angels, by placing the Symbols¹⁵ given hereafter upon the brow of the Child and of him who performeth the Operation, as I have said in the First Book, to which one can easily refer.

I will say even as much as this, that out of an hundred scarcely five or six persons can attain unto the possession of this Sacred Magic without this Key; for reasons which one can in no way disclose.

Also we should repeat the Psalm VI. "*Domine, ne in furore tuo arguas me,*" etc. ("O Lord, afflict me not in Thine Anger").

THERE is nothing in the World which we should so much desire as a true Science, neither is there any more difficult to obtain than this one, because often one dieth before attaining unto it in its entirety.

This is the true and only Way of this Sacred Science and Magic which the Lord hath granted unto us by His pure mercy; and is that which in Six Months maketh us attain unto the most high and Occult gifts of the Lord which we can think of.

This is the True Science which comprehendeth all other Sciences once one is in possession thereof

Oh! how many books be read among us which seem wonderful!

It is not fitting for me even to reveal a part of this Science and its properties; and to appropriate unto myself that which appertaineth unto a person of a great mind and so far above me.¹⁶ In teaching it even, I have far exceeded that which I should have done, in having given unto thee the two last Symbols, but what will not paternal love and affection do? Endeavour only to obey me and to follow out my precepts from point to point, according to the manner in which I have given them unto thee in writing; keeping alway the Fear of God before

15. See the Squares with the Names of Adam and URIEL given at the end of the work.

16. This whole passage is awkwardly and obscurely worded in the French. By the "person of great mind," I suppose that Abraham intends to designate Abra-Melin.

The Sacred Magick

thine eyes. Also forget not the slightest thing which I have said unto thee in these Three Books, for with the help of God Who ruleth and governeth all things, and reigneth gloriously in Heaven and upon Earth, and Whose Divine justice shineth in Hell; if thou hast recourse unto Him and putttest all thy confidence in His Divine Mercy, thou shalt obtain this Holy Science and Magic whose power is inexpressible. Then, o my Son! and Whosoever may attain thereunto; remember to praise and glorify the Lord, and to pray unto Him that He may be willing to deign and accord unto me His Holy Glory, the place of veritable rest, whereof to me while yet in this Valley of Misery He hath granted a large share through His Goodness and Mercy; and I pray the Lord also that He may be willing to grant it unto thee also with His Holy Benediction, and unto all those who by thy means will arrive at the possession of this Sacred Magic, and who will use it according unto His Holy Will.

May God deign, say I, to grant unto such all temporal goods, and a good Death in His Holy Kingdom!

SO MAY IT BE!

12	13	4	6	148
13	9	148	12	6
4	148	8	148	33
16	23	148	9	15
148	27	4	21	31

20	1	24	3
1	20	13	24
37	15	20	1
26	40	63	48

U	R	I	E	L
R	I	L	U	E
I	L	I	L	I
E	U	L	I	R
L	E	I	R	U

A	D	A	M
D	A	R	A
A	R	A	D
M	A	D	A
H	O	M	O

END

Note. The above set of four Squares evidently represent the Symbols already referred to in the Second Book (Chap. xx.), and in the concluding pages of this Third Book; as being those to be placed on the head of the Operator and of the Child during the Angelic Invocation. The Name URIEL for the former, the Name ADAM for the latter. But evidently, also, the Squares of numbers above are intended as the reverse sides of the two lower ones. The Latin word HOMO is the translation of ADAM in the sense of Man. The Squares of numbers are not of the ordinary magical class.

THE HOLY BIBLE

TRANSLATED FROM THE LATIN VULGATE

DILIGENTLY COMPARED WITH THE HEBREW, GREEK, AND
OTHER EDITIONS IN DIVERS LANGUAGES

DOUAY-RHEIMS VERSION
1609, 1582

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Part I

Old Testament

Book of Genesis

Chapter 1

In the beginning God created heaven, and earth.

2 And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.

3 And God said: Be light made. And light was made.

4 And God saw the light that it was good; and he divided the light from the darkness.

5 And he called the light Day, and the darkness Night; and there was evening and morning one day.

6 And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

7 And god made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.

8 And God called the firmament, Heaven; and the evening and morning were the second day.

9 God also said; Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

10 And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.

11 And he said: let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:

15 To shine in the firmament of heaven, and to give light upon the earth, and it was so done.

16 And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and The stars.

17 And he set them in the firmament of heaven to shine upon the earth.

18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

19 And the evening and morning were the fourth day.

20 God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waaters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

22 And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

23 And the evening and morning were the fifth day.

24 And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

26 And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: to the image of God he created him: male and female he created them.

28 And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

Chapter 2

So the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

3 And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out of the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

8 And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

11 The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium, and the onyx stone.

13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.

16 And he commanded him, saying: Of every tree of paradise thou shalt eat:

17 But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

24 Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

25 And they were both naked: to wit, Adam and his wife: and were not ashamed.

Chapter 3

Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

7 And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9 And the Lord God called Adam, and said to him: Where art thou?

10 And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

11 And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

12 And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.

15 I will put enmities between thee and the woman, and thy seed and her seed: she shall cursh thy head, and thou shalt lie in wait for her heel.

16 To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art, and into dust thou shalt return.

20 And Adam called the name of his wife Eve: because she was the mother of all the living.

21 And the Lord God made for Adam and his wife garments of skins, and clothed them.

22 And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.

23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

Chapter 4

And Adam knew Eve his wife; who conceived and brought forth Cain, saying: I have gotten a man through God.

2 And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

5 But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

6 And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

8 And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

9 And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper?

10 And he said to him: What hast thou done?

the voice of thy brother's blood crieth to me from the earth.

11 Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

12 When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

13 And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

14 Behold thou dost cast me out this day from the face of the earth, and from thy face I shall be hid, and I shall be a vagabond and a fugitive on the earth: every one therefore that findeth me, shall kill me.

15 And the Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

17 And Cain knew his wife, and she conceived, and brought forth Henoah: and he built a city, and called the name thereof by the name of his son Henoah.

18 And Henoah begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,

19 Who took two wives: the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal: he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of

brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising.

24 Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold.

25 Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God hath given me another seed for Abel, whom Cain slew.

26 But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

Chapter 5

This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years, and begot Enos.

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel.

13 And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty-five years and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety-five years, and he died.

18 And Jared lived a hundred and sixty-two years, and begot Henoch.

19 And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty-two years, and he died.

21 And Henoch lived sixty-five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty-five years.

24 And he walked with God, and was seen no more: because God took him.

25 And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28 And Lamech lived a hundred and eighty-two years, and begot a son.

29 And he called his name Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

Chapter 6

And after that men began to be multiplied upon the earth, and daughters were born to them,

2 The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

3 And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,

6 It repented him that he had made man on the earth. And being touched inwardly with sor-

row of heart,

7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

8 But Noe found grace before the Lord.

9 These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.

10 And he begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth),

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy

sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

Chapter 7

And the Lord said to him: Go in, thou and all thy house, into the ark: for thee I have seen just before me in this generation.

2 Of all clean beasts take seven and seven, the male and the female.

3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

7 And Noe went in and his sons, his wife and the wives of his sons with him into the ark, be-

cause of the waters of the flood.

8 And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the floodgates of heaven were opened:

12 And the rain fell upon the earth forty days and forty nights.

13 In the selfsame day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth, according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

22 And all things wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

Chapter 8

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated:

2 The fountains also of the deep, and the floodgates of heaven, were shut up, and the rain from heaven was restrained.

3 And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

5 And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven:

7 Which went forth and did not return, till the waters were dried up upon the earth.

8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

9 But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

10 And having waited yet seven other days, he again sent forth the dove out of the ark.

11 And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

12 And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.

13 Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

14 In the second month, the seven and twentieth day of the month, the earth was dried.

15 And God spoke to Noe, saying:

16 Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.

17 All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it.

18 So Noe went out, he and his sons: his wife, and the wives of his sons with him.

19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the ark.

20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.

22 All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

Chapter 9

And God blessed Noe and his sons. And he said to them: Increase, and multiply, and fill the earth.

2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

3 And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you:

4 Saving that flesh with blood you shall not eat.

5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

6 Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.

7 But increase you and multiply, and go upon the earth and fill it.

8 Thus also said God to Noe, and to his sons with him:

9 Behold I will establish my covenant with you, and with your seed after you:

10 And with every living soul that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

11 I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

12 And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.

13 I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

14 And when I shall cover the sky with clouds, my bow shall appear in the clouds:

15 And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

16 And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

17 And God said to Noe: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

18 And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.

19 These three are the sons of Noe: and from these was all mankind spread over the whole earth.

20 And Noe a husbandman began to till the ground, and planted a vineyard.

21 And drinking of the wine was made drunk, and was uncovered in his tent.

22 Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

23 But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years.

29 And all his days were in the whole nine hundred and fifty years: and he died.

Chapter 10

These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.

5 By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6 And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.

7 And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba, and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on the earth.

9 And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale.

12 Resen also between Ninive and Chale: this is the great city.

13 And Mesraim begot Ludim, and Anamim and Laabim, Nephthum.

14 And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.

15 And Chanaan begot Sidon his firstborn, the Hethite,

16 And the Jebusite, and the Amorrhite, and the Gergesite.

17 The Hevite and Aracite: the Sinite,

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

20 These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.

21 Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born.

22 The sons of Sem: Elam and Assur, and Arphaxad, and Lud, and Aram.

23 The sons of Aram: Us, and Hull, and Gether; and Mes.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,

27 And Aduram, and Uzal, and Decla,

28 And Ebal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.

30 And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.

31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.

32 These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

Chapter 11

And the earth was of one tongue, and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

3 And each one said to his neighbour: Come let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar:

4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven;

and let us make our name famous before we be scattered abroad into all lands.

5 And the Lord came down to see the city and the tower, which the children of Adam were building.

6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

7 Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.

9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

10 These are the generations of Sem: Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.

14 Sale also lived thirty years, and begot Heber.

15 And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.

16 And Heber lived thirty-four years, and begot Phaleg.

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and

daughters.

18 Phaleg also lived thirty years, and begot Reu.

19 And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty-two years, and begot Sarug.

21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.

22 And Sarug lived thirty years, and begot Nachor.

23 And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters.

24 And Nachor lived nine and twenty years, and begot Thare.

25 And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters.

26 And Thare lived seventy years, and begot Abram, and Nachor, and Aran.

27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.

30 And Sarai was barren, and had no children.

31 And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.

32 And the days of Thare were two hundred and five years, and he died in Haran.

Chapter 12

And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.

2 And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.

3 I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed.

4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.

5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,

6 Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.

7 And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

8 And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.

9 And Abram went forward, going and proceeding on to the south.

10 And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.

11 And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:

12 And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.

13 Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.

14 And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15 And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh.

16 And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels.

17 But the Lord scourged Pharaoh and his house with most grievous stripes for Sarai, Abram's wife.

18 And Pharaoh called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?

19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

20 And Pharaoh gave his men orders concerning Abram: and they led him away and his wife, and all that he had.

Chapter 13

And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south.

2 And he was very rich in possession of gold and silver.

3 And he returned by the way, that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai,

4 In the place of the altar which he had made before, and there he called upon the name of the Lord.

5 But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.

6 Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together.

7 Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

8 Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

9 Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

10 And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.

11 And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.

12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure.

14 And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

15 All the land which thou seest, I will give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also.

17 Arise and walk through the land in the length, and the breadth thereof: for I will give it to thee.

18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

Chapter 14

And it came to pass at that time, that Amraphel, king of Sennaar, and Arioch, king of Pontus, and Chodorlahomor, king of the Elamites, and Thadal, king of nations,

2 Made war against Bara, king of Sodom, and against Bersa, king of Gomorrha, and against Sennaab, king of Adama, and against Semeber, king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the woodland vale, which now is the salt sea.

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

7 And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrian that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array, in the woodland vale:

9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs, and were overthrown there: and they that remained, fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen, well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night, and defeated them: and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also, and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself.

22 And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

23 That from the very woofthread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram.

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

Chapter 15

Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

4 And immediately the word of the Lord came to him, saying : He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be.

6 Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

8 But he said: Lord God, whereby may I know that I shall possess it?

9 And the Lord answered, and said: Take me a cow of three years old, and a she goat of three years. and a ram of three years, a turtle also, and a pigeon.

10 And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.

11 And the fowls came down upon the carcasses, and Abram drove them away.

12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrites are not at the full until this present time.

17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

18 That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river to Egypt even to the great river Euphrates.

19 The Cineans, and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrites, and the Chanaanites, and the Gergesites, and the Jebusites.

Chapter 16

Now Sarai, the wife of Abram, had brought forth no children: but having a handmaid, an Egyptian, named Agar,

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

4 And he went in to her. But she perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

6 And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use

her as it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9 And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily, here have I seen the hinder parts of him that seeth me.

14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Barad.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was four score and six years old when Agar brought him forth Ismael.

Chapter 17

And after he began to be ninety and nine years old, the Lord appeared to him: and said unto

him: I am the Almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations.

6 And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

8 And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan, for a perpetual possession, and I will be their God.

9 Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe between me and you, and thy seed after thee: All the male kind of you shall be circumcised.

11 And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you.

12 An infant of eight days old shall be circumcised among you, every manchild in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock:

13 And my covenant shall be in your flesh for a perpetual covenant.

14 The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.

17 Abraham fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a hundred years old? and shall Sara that is ninety years old bring forth?

18 And he said to God: O that Ismael may live before thee.

19 And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

20 And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

22 And when he had left off speaking with him, God went up from Abraham.

23 And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The selfsame day was Abraham circumcised and Ismael his son.

27 And all the men of his house, as well they that were born in his house, as the bought servants and strangers, were circumcised with him.

Chapter 18

And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent, and adored down to the ground.

3 And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.

4 But I will fetch a little water, and wash ye your feet, and rest ye under the tree.

5 And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

6 Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7 And he himself ran to the herd, and took from thence a calf, very tender and very good, and gave it to a young man, who made haste and boiled it.

8 He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent.

10 And he said to him: I will return and come

to thee at this time, life accompanying, and Sara, thy wife, shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

12 And she laughed secretly, saying: After I am grown old, and my lord is an old man, shall I give myself to pleasure?

13 And the Lord said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed?

14 Is there any thing hard to God? According to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay; but thou didst laugh.

16 And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord said: Can I hide from Abraham what I am about to do:

18 Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

19 For I know that he will command his children, and his household after him, to keep the way of the Lord, and do judgment and justice: that for Abraham's sake, the Lord may bring to effect all the things he hath spoken unto him.

20 And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

21 I will go down and see whether they have done according to the cry that is come to me; or whether it be not so, that I may know.

22 And they turned themselves from thence,

and went their way to Sodom: but Abraham as yet stood before the Lord.

23 And drawing nigh, he said: Wilt thou destroy the just with the wicked?

24 If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?

25 Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked; this is not beseeming thee: thou who judgest all the earth, wilt not make this judgment.

26 And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

27 And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28 What if there be five less than fifty just persons? wilt thou for five and forty destroy the whole city: And he said: I will not destroy it, if I find five and forty.

29 And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

30 Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.

31 Seeing, saith he, I have once begun, I will speak to my Lord: What if twenty be found there? He said: I will not destroy it for the sake of twenty.

32 I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for the sake of ten.

33 And the Lord departed, after he had left speaking to Abraham: and Abraham returned

to his place.

Chapter 19

And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground.

2 And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate:

4 But before they went to bed, the men of the city beset the house, both young and old, all the people together.

5 And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither, that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 Do not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew in Lot unto them, and shut the door.

11 And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: Hast thou here any of thine? son in law, or sons, or daughters, all that are thine bring them out of this city:

13 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

14 So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

15 And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

17 And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thy self in the mountain, lest thou be also consumed.

18 And Lot said to them: I beseech thee, my Lord,

19 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.

20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city

for which thou hast spoken.

22 Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

23 The sun was risen upon the earth, and Lot entered into Segor.

24 And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

26 And his wife looking behind her, was turned into a statue of salt.

27 And Abraham got up early in the morning, and in the place where he had stood before with the Lord:

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29 Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor) and he dwelt in a cave, he and his two daughters with him.

31 And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.

34 And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

38 The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.

Chapter 20

Abraham removed from thence to the south country, and dwelt between Cades and Sur, and sojourned in Gerara.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.

4 Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore

I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said: What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

12 Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara his wife,

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go:

and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech, on account of Sara, Abraham's wife.

Chapter 21

And the Lord visited Sara, as he had promised: and fulfilled what he had spoken.

2 And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, Isaac.

4 And he circumcised him the eighth day, as God had commanded him,

5 When he was a hundred years old: for at this age of his father, was Isaac born.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?

8 And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham:

10 Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman: in all that Sara hath said to thee, hear-

ken to her voice: for in Isaac shall thy seed be called.

13 But I will make the son also of the bond-woman a great nation, because he is thy seed.

14 So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

16 And she went her way, and sat overagainst him a great way off, as far as a bow can carry, for she said: I will not see the boy die: and sitting overagainst, she lifted up her voice and wept.

17 And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not; for God hath heard the voice of the boy, from the place wherein he is.

18 Arise, take up the boy, and hold him by the hand, for I will make him a great nation.

19 And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And God was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the same time Abimelech, and Phicol the general of his army, said to Abraham: God is with thee in all that thou dost.

23 Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said: I will swear.

25 And he reprov'd Abimelech for a well of water, which his servants had taken away by force.

26 And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till today.

27 Then Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league.

28 And Abraham set apart seven ewelambs of the flock.

29 And Abimelech said to him: What mean these seven ewelambs which thou hast set apart?

30 But he said: Thou shalt take seven ewelambs at my hand: that they may be a testimony for me, that I dug this well.

31 Therefore that place was called Bersabee; because there both of them did swear.

32 And they made a league for the well of oath.

33 And Abimelech and Phicol, the general of his army, arose and returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

Chapter 22

After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am.

2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.

3 So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.

5 And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

6 And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

8 And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

9 And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 And he put forth his hand, and took the sword, to sacrifice his son.

11 And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

15 And the angel of the Lord called to Abraham a second time from heaven, saying:

16 By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

21 Hus, the firstborn, and Buz, his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

24 And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

Chapter 23

And Sara lived a hundred and twenty-seven years.

2 And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7 Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth:

8 And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field: For as much money as it is worth he shall give it me before you, for a possession of a burying place.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

11 Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein; in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land.

13 And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field; take it, and so will I bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

16 And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver, of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof, in all its limits round about,

18 Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara, his wife, in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

Chapter 24

Now Abraham was old, and advanced in age; and the Lord had blessed him in all things.

2 And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh,

3 That I may make thee swear by the Lord, the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell:

4 But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

5 The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out?

6 And Abraham said: Beware thou never bring my son back again thither.

7 The Lord God of heaven, who took me out

of my father's house, and out of my native country, who spoke to me, and swore to me, saying: To thy seed will I give this land: he will send his angel before thee, and thou shalt take from thence a wife for my son.

8 But if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son back thither again.

9 The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon his word.

10 And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia, to the city of Nachor.

11 And when he had made the camels lie down without the town, near a well of water, in the evening, at the time when women are wont to come out to draw water, he said:

12 O Lord, the God of my master, Abraham, meet me today, I beseech thee, and shew kindness to my master, Abraham.

13 Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water:

14 Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this, I shall understand that thou hast shewn kindness to my master.

15 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:

16 An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher,

and was coming back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18 And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

19 And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels.

21 But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drunk, the man took out golden earrings, weighing two sicles; and as many bracelets, of ten sicles weight.

23 And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord,

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house all that she had heard.

29 And Rebecca had a brother, named Laban, who went out in haste to the man, to the well.

30 And when he had seen the earrings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the man

spoke to me: he came to the man who stood by the camels, and near to the spring of water,

31 And said to him: Come in, thou blessed of the Lord; why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men servants and women servants, camels and asses.

36 And Sara, my master's wife, hath borne my master a son in her old age, and he hath given him all that he had.

37 And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came today to the well of water, and said: O Lord God of my master, Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold, I stand by the well of water, and the virgin, that shall come out to draw water,

who shall hear me say: Give me a little water to drink of thy pitcher:

44 And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman, whom the Lord hath prepared for my master's son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melchabore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands.

48 And falling down, I adored the Lord, blessing the Lord God of my master, Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore, if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

51 Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 Which when Abraham's servant heard, falling down to the ground, he adored the Lord.

53 And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

56 Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away, and her nurse, and Abraham's servant, and his company.

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands; and may thy seed possess the gates of their enemies.

61 So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

62 At the same time, Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country:

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself.

66 And the servant told Isaac all that he had done.

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

Chapter 25

And Abraham married another wife named Cetura:

2 Who bore him Zamram, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsan also begot Saba, and Dadan. The children of Dadan were Assurim, and Latusim, and Loomim.

4 But of Madian was born Ephra, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac:

6 And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abraham's life were a hundred and seventy-five years.

8 And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambre,

10 Which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. The firstborn of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

14 And Masma, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

17 And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20 Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb, and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering, said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

25 He that came forth first was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him.

27 And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob, a plain man, dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled pottage: to whom Esau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.

31 And Jacob said to him: Sell me thy first birthright.

32 He answered: Lo I die, what will the first birthright avail me?

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birthright.

34 And so taking bread and the pottage of lentils, he ate, and drank, and went on his way; making little account of having sold his first birthright.

Chapter 26

And when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech, king of the Palestines, to Gerara.

2 And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfil the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations

of the earth be blessed.

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerara.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister: for he was afraid to confess that she was his wife, thinking lest perhaps they would kill him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech, king of the Palestines, looking out through a window, saw him playing with Rebecca, his wife.

9 And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, shall surely be put to death.

12 And Isaac sowed in that land, and he found that same year a hundredfold: and the Lord blessed him.

13 And the man was enriched, and he went on prospering and increasing, till he became exceeding great.

14 And he had possessions of sheep and of herds, and a very great family. Wherefore the Palestines envying him,

15 Stopped up at that time all the wells, that the servants of his father, Abraham, had digged, filling them up with earth:

16 Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

17 So he departed, and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the servants of his father, Abraham, had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names, by which his father before had called them.

19 And they digged in the torrent, and found living water:

20 But there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

21 And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

22 Going forward from thence, he digged another well, for which they contended not; therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent; and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers, came from Gerara,

27 Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

28 And they answered: We saw that the Lord

is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee; but with peace have sent thee away, increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold, the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married wives, Judith, the daughter of Beeri, the Hethite, and Basemath, the daughter of Elon, of the same place.

35 And they both offended the mind of Isaac and Rebecca.

Chapter 27

Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am.

2 And his father said to him, Thou seest that I am old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting,

4 Make me a savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die.

5 And when Rebecca had heard this, and he

was gone into the field to fulfil his father's commandment,

6 She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8 Now therefore, my son, follow my counsel:

9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth.

10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

11 And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth:

12 If my father should feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her:

16 And the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

19 And Jacob said: I am Esau, thy firstborn: I have done as thou didst command me: arise, sit

and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God, that what I sought came quickly in my way:

21 And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or no.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands, are the hands of Esau.

23 And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24 He said: Art thou my son Esau? He answered: I am.

25 Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.

28 God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son, Esau.

33 Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

34 Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father.

35 And he said: Thy brother came deceitfully and got thy blessing.

36 But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: My birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

38 And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry,

39 Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

41 Esau therefore always hated Jacob, for the blessing wherewith his father had blessed him;

and he said in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob.

42 These things were told to Rebecca: and she sent and called Jacob, her son, and said to him: Behold Esau, thy brother, threateneth to kill thee.

43 Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran:

44 And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged,

45 And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day?

46 And Rebecca said to Isaac: I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.

Chapter 28

And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban, thy uncle.

3 And God almighty bless thee, and make thee to increase and multiply thee: that thou mayst be a multitude of people.

4 And give the blessings of Araham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

5 And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria,

to Laban, the son of Bathuel, the Syrian, brother to Rebecca, his mother.

6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

7 And that Jacob obeying his parents, was gone into Syria:

8 Experiencing also, that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Maheleth, the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it.

13 And the Lord leaning upon the ladder saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleepest, I will give to thee and to thy seed.

14 And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed, all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not.

17 And trembling, he said: How terrible is this place? this is no other but the house of God, and the gate of heaven.

18 And Jacob arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it.

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on,

21 And I shall return prosperously to my father's house: the Lord shall be my God:

22 And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

Chapter 29

Then Jacob went on in his journey, and came into the east country.

2 And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

3 And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

5 And he asked them, saying: Know you Laban, the son of Nachor? They said: We know him.

6 He said: Is he in health? He is in health, say they: and behold, Rachel, his daughter, cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep; for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice wept.

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia; and the younger was called Rachel.

17 But Lia was blear eyed: Rachel was well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel, thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man; stay with me.

20 So Jacob served seven years for Rachel: and they seemed but a few days, because of the greatness of his love.

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia, his daughter, to him,

24 Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw it was Lia.

25 And he said to his father in law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is not the custom in this place, to give the younger in marriage first.

27 Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28 He yielded to his pleasure: and after the week was past, he married Rachel:

29 To whom her father gave Bala, for her servant.

30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

32 And she conceived and bore a son, and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

33 And again she conceived and bore a son, and said: Because the Lord heard that I was

despised, he hath given this also to me: and she called his name Simeon.

34 And she conceived the third time, and bore another son, and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.

35 The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Juda. And she left bearing.

Chapter 30

And Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

4 And she gave him Bala in marriage: who,

5 When her husband had gone in unto her, conceived and bore a son.

6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son; and therefore she called his name Dan.

7 And again Bala conceived, and bore another,

8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephthali.

9 Lia perceiving that she had left of bearing, gave Zelpha, her handmaid, to her husband.

10 And when she had conceived, and brought forth a son,

11 She said: Happily. And therefore called his name Gad.

12 Zelpha also bore another.

13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

14 And Ruben going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

17 And God heard her prayers; and she conceived: and bore a fifth son:

18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 And Lia conceived again, and bore the sixth son,

20 And said: God hath endowed me with a good dowry; this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

21 After whom she bore a daughter, named Dina.

22 The Lord also remembering Rachel, heard her, and opened her womb.

23 And she conceived, and bore a son, saying: God hath taken away my reproach.

24 And she called his name Joseph: saying: The Lord give me also another son.

25 And when Joseph was born, Jacob said to his father in law: Send me away, that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.

27 Laban said to him: Let me find favour in thy sight: I have learned, by experience, that God hath blessed me for thy sake.

28 Appoint thy wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable, therefore, that I should now provide also for my own house.

31 And Laban said: What shall I give thee? But he said: I require nothing; but if thou wilt do what I demand, I will feed and keep thy sheep again.

32 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled; and all that is brown and spotted, and of divers colours, as well among the sheep as among the goats, shall be my wages.

33 And my justice shall answer for me tomorrow before thee, when the time of the bargain shall come; and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accurse me of theft.

34 And Laban said: I like well what thou demandest.

35 And he separated the same day the she goats, and the sheep, and the he goats, and the rams of divers colours, and spotted; and all the flock of one colour, that is, of white and black fleece, he deliverdd into the hands of his sons.

36 And he set the space of three days journey betwixt himself and his son in law, who fed the rest of his flock.

37 And Jacob took green rods of poplar, and of almond, and of plane trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole, remained green: and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

39 And it came to pass, that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

40 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams; and all the white and the black were Laban's, and the rest were Jacob's, when the flocks were separated one from the other.

41 So when the ewes went first to ram, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them.

42 But when the later coming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's; and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maidservants and menservants, camels and asses.

Chapter 31

But after that he had heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great.

2 And perceiving also, that Laban's countenance was not towards him as yesterday and the other day.

3 Especially the Lord saying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee.

4 He sent, and called Rachel and Lia into the field, where he fed the flocks,

5 And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

6 And you know that I have served your father to the uttermost of my power.

7 Yea your father hath also overreached me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.

8 If at any time, he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white one for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep, that the males which leaped upon the females were of divers colours, and spotted, and speckled.

11 And the angel of God said to me in my sleep: Jacob. And I answered: Here I am.

12 And he said: Lift up thy eyes, and see that all the males leaping upon the females, are of divers colours, spotted and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods and inheritance

of our father's house?

15 Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac, his father, to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father in law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day, that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters as captives taken with the sword?

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now

indeed,

29 It is in my power to return thee evil; but the God of your father said to me yesterday: Take heed thou speak not any thing harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee, it was for fear lest thou wouldst take away thy daughters by force.

32 But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She, in haste, hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

37 And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I, therefore, been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I shew thee that which the beast had torn; I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father, Abraham, and the fear of Isaac, had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine, and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come, therefore, let us enter into a league; that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title.

46 And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

47 And Laban called it, The witness heap; and Jacob, The hillock of testimony: each of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heap.

49 The Lord behold and judge between us, when we shall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51 And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

52 Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it thinking harm to me.

53 The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac:

54 And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

55 But Laban arose in the night, and kissed his sons and daughters, and blessed them: and returned to his place.

Chapter 32

Jacob also went on the journey he had begun: and the angels of God met him.

2 And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he sent messengers before him to Esau, his brother, to the land of Seir, to the country of Edom:

4 And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day:

5 I have oxen, and asses, and sheep, and menservants, and womenservants: and now I send a message to my lord, that I may find favour in thy sight.

6 And the messengers returned to Jacob, saying: We came to Esau, thy brother, and behold he cometh with speed to meet thee with four hundred men.

7 Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

8 Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape.

9 And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

10 I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan; and now I return with two companies.

11 Deliver me from the hand of my brother Esau, for I am greatly afraid of him; lest perhaps he come, and kill the mother with the children.

12 Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

13 And when he had slept there that night, he set apart, of the things which he had, presents for his brother Esau,

14 Two hundred she goats, twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and ten of their foals.

16 And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

17 And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

18 Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau; and he cometh after us.

19 In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him.

20 And ye shall add: Thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

21 So the presents went before him, but himself lodged that night in the camp.

22 And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

23 And when all things were brought over that belonged to him,

24 He remained alone; and behold, a man wrestled with him till morning.

25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

26 And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me.

27 And he said: What is thy name? He answered: Jacob.

28 But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men?

29 Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.

30 And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved.

31 And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot.

32 Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

Chapter 33

And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids.

2 And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.

3 And he went forward and bowed down with his face to the ground seven times, until his brother came near.

4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.

5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me, thy servant.

6 Then the handmaids and their children came near and bowed themselves.

7 Lia also, with her children, came near and bowed down in like manner; and last of all, Joseph and Rachel bowed down.

8 And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.

9 But he said: I have plenty, my brother, keep what is thine for thyself.

10 And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of

God: be gracious to me,

11 And take the blessing which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

12 And said: Let us go on together, and I will accompany thee in thy journey.

13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be overdriven, in one day all the flocks will die.

14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.

16 So Esau returned that day, the way that he came, to Seir.

17 And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.

18 And he passed over to Salem, a city of the Schemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.

19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Schem, for a hundred lambs.

20 And raising an altar there, he invoked upon it the most mighty God of Israel.

Chapter 34

And Dina the daughter of Lia went out to see the women of that country.

2 And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

3 And his soul was fast knit unto her; and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said: Get me this damsel to wife.

5 But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

6 And when Hemor the father of Sichem was come out to speak to Jacob,

7 Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

8 And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your command, till, trade, and possess it.

11 Sichem also said to her father and to her brethren: Let me find favour in your sight, and whatsoever you shall appoint I will give:

12 Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

13 The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister:

14 We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable.

15 But in this we may be allied with you, if you will be like us, and all the male sex among you be circumcised:

16 Then will we mutually give and take your daughters, and ours; and we will dwell with you, and will be one people:

17 But if you will not be circumcised, we will take our daughter and depart.

18 Their offer pleased Hemor, and Sichem, his son:

19 And the young man made no delay, but forthwith fulfilled what was required: for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

20 And going into the gate of the city, they spoke to the people:

21 These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours.

22 One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation.

23 And their substance, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

24 And they all agreed, and circumcised all the males.

25 And behold the third day, when the pain of the wound was greatest: two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city and slew all the men.

26 And they killed also Hemor and Sichem, and took away their sister Dina out of Sichem's

house.

27 And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape.

28 And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

29 And their children and wives they took captive.

30 And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites, the inhabitants of this land. We are few: they will gather themselves together and kill me; and both I, and my house shall be destroyed.

31 They answered: Should they abuse our sister as a strumpet?

Chapter 35

In the mean time God said to Jacob: Arise and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau, thy brother.

2 And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments.

3 Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the strange gods they had, and the earrings which were in their ears: and he buried them under the turpentine tree, that is behind the city of Sichem.

5 And when they were departed, the terror of God fell upon all the cities round about, and

they durst not pursue after them as they went away.

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.

8 At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him,

10 Saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

11 And said to him: I am God almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.

13 And he departed from him.

14 But he set up a monument of stone, in the place where God had spoken to him: pouring drink offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

16 And going forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

17 By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

18 And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, the son of my pain:

but his father called him Benjamin, that is, the son of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem.

20 And Jacob erected a pillar over her sepulchre: this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

22 And when he dwelt in that country, Ruben went, and slept with Bala the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

23 The sons of Lia: Ruben the first born, and Simeon, and Levi, and Juda, and Issachar, and Zabulon.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bala, Rachel's handmaid: Dan and Nephthali.

26 The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

27 And he came to Isaac his father in Mambré, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and eighty years.

29 And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

Chapter 36

And these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite:

3 And Basemath, the daughter of Ismael, sister of Nabajoth.

4 And Ada bore Eliphaz: Basemath bore Rahuel.

5 Oolibama bore Jehus, and Ihelon, and Core. These are the sons of Esau, that were born to him in the land of Chanaan.

6 And Esau took his wives, and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

7 For they were exceeding rich, and could not dwell together: neither was the land in which they sojourned able to bear them, for the multitude of their flocks.

8 And Esau dwelt in mount Seir: he is Edom.

9 And these are the generations of Esau, the father of Edom, in mount Seir.

10 And these the names of his sons: Eliphaz the son of Ada, the wife of Esau: and Rahuel, the son of Basemath, his wife.

11 And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.

12 And Thamna was the concubine of Eliphaz, the son of Esau: and she bore him Amalech. These are the sons of Ada, the wife of Esau.

13 And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath, the wife of Esau.

14 And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

15 These were dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

16 Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz, in the land of

Edom, and these the sons of Ada.

17 And these were the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in the land of Edom: these the sons of Basemath, the wife of Esau.

18 And these the sons of Oolibama, the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these the dukes of them: the same is Edom.

20 These are the sons of Seir, the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan. These are dukes of the Horrites, the sons of Seir, in the land of Edom.

22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

23 And these the sons of Sobal: Alvan, and Manahat, and Ebal, and Sepho, and Onam.

24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon, his father:

25 And he had a son Dison, and a daughter Oolibama.

26 And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

27 These also were the sons of Eser: Balaan, and Zavan, and Acan.

28 And Dison had sons: Hus and Aram.

29 These were dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these were dukes of the Horrites that ruled in the land of Seir.

31 And the kings that ruled in the land of Edom, before the children of Israel had a king,

were these:

32 Bela the son of Beor, and the name of his city Denaba.

33 And Bela died, and Jobab, the son of Zara, of Bosra, reigned in his stead.

34 And when Jobab was dead, Husam, of the land of the Themanites, reigned in his stead.

35 And after his death, Adad, the son of Badad, reigned in his stead, who defeated the Madianites in the country of Boab; and the name of his city was Avith.

36 And when Adad was dead, there reigned in his stead, Semla, of Masreca.

37 And he being dead, Saul, of the river Rohoboth, reigned in his stead.

38 And when he also was dead, Balanan, the son of Achobor, succeeded to the kingdom.

39 This man also being dead, Adar reigned in his place; and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

40 And these are the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

41 Duke Oolibama, duke Ela, duke Phinon,

42 Duke Cenez, duke Theman, duke Mabsar,

43 Duke Magdiel, duke Hiram: these are the dukes of Edom dwelling in the land of their government; the same is Esau, the father of the Edomites.

Chapter 37

And Jacob dwelt in the land of Chanaan, wherein his father sojourned.

2 And these are his generations: Joseph, when he was sixteen years old, was feeding the flock with his brethren, being but a boy: and he was with the sons of Bala and of Zelpha his father's

wives: and he accused his brethren to his father of a most wicked crime.

3 Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

5 Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

6 And he said to them: Hear my dream which I dreamed.

7 I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

8 His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

9 He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

10 And when he had told this to his father, and brethren, his father rebuked him and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?

11 His brethren therefore envied him: but his father considered the thing with himself.

12 And when his brethren abode in Sechem, feeding their father's flocks,

13 Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14 I am ready: he said to him: Go, and see if all things be well with thy brethren, and the

cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:

15 And a man found him there wandering in the field, and asked what he sought.

16 But he answered: I seek my brethren, tell me where they feed the flocks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

18 And when they saw him afar off, before he came nigh them, they thought to kill him:

19 And said one to another: Behold the dreamer cometh.

20 Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him:

21 And Ruben hearing this, endeavoured to deliver him out of their hands, and said:

22 Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

23 And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:

24 And cast him into an old pit where there was not water.

25 And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

26 And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?

27 It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our

brother and our flesh. His brethren agreed to his words.

28 And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.

29 And Ruben returning to the pit, found not the boy:

30 And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

33 And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

34 And tearing his garments, he put on sackcloth, mourning for his son a long time.

35 And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping,

36 The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharaoh, captain of the soldiers.

Chapter 38

At that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras.

2 And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

3 And she conceived, and bore a son, and called his name Her.

4 And conceiving again, she bore a son, and called him Onan.

5 She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more.

6 And Juda took a wife for Her, his first born, whose name was Tamar.

7 And Her, the first born of Juda, was wicked in the sight of the Lord: and was slain by him.

8 Juda, therefore, said to Onan his son: Go in to thy brother's wife and marry her, that thou mayst raise seed to thy brother.

9 He knowing that the children should not be his, when he went in to his brother's wife, he spilled his seed upon the ground, lest children should be born in his brother's name.

10 And therefore the Lord slew him, because he did a detestable thing:

11 Wherefore Juda said to Tamar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.

12 And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of his flock.

13 And it was told Tamar that her father-in-law was come up to Thamnas to shear his sheep.

14 And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.

15 When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

16 And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

17 He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

18 Juda said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.

19 And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20 And Juda sent a kid by his shepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

21 Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

22 He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.

23 Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.

24 And behold, after three months, they told Juda, saying: Thamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.

25 But when she was led to execution, she sent to her father in law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

26 But he acknowledging the gifts, said: She is juster than I: because I did not give her to Sela, my son. However he knew her no more.

27 And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

28 This shall come forth the first.

29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.

30 Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.

Chapter 39

And Joseph was brought into Egypt, and Putiphar, an eunuch of Pharaoh, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house:

3 Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

4 And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

5 And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beau-

tiful countenance, and comely to behold.

7 And after many days, his mistress cast her eyes on Joseph, and said: Lie with me.

8 But he in no wise consenting to that wicked act said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife; how then can I do this wicked thing, and sin against my God?

10 With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.

11 Now it happened on a certain day, that Joseph went into the house, and was doing some business, without any man with him:

12 And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me; and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home:

17 And said: The Hebrew servant, whom thou hast brought, came to me to abuse me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His master hearing these things, and giving too much credit to his wife's words, was very angry,

20 And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut

up.

21 But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison:

22 Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

23 Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

Chapter 40

After this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

2 And Pharaoh being angry with them, (now the one was chief butler, the other chief baker,)

3 He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

4 But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

5 And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

6 And when Joseph was come into them in the morning, and saw them sad,

7 He asked them, saying: Why is your countenance sadder today than usual?

8 They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed:

9 The chief butler first told his dream: I saw before me a vine,

10 On which were three branches, which by little and little sent out buds, and after the blos-

soms brought forth ripe grapes:

11 And the cup of Pharaoh was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh.

12 Joseph answered: This is the interpretation of the dream: The three branches, are yet three days:

13 After which Pharaoh will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou was wont to do.

14 Only remember me when it shall be well with thee, and do me this kindness: to put Pharaoh in mind to take me out of this prison:

15 For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

16 The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:

17 And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days:

19 After which Pharaoh will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.

20 The third day after this was the birthday of Pharaoh: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

21 And he restored the one to his place, to present him the cup:

22 The other he hanged on a gibbet, that the truth of the interpreter might be shewn.

23 But the chief butler, when things prospered with him, forgot his interpreter.

Chapter 41

After two years Pharaoh had a dream. He thought he stood by the river,

2 Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.

3 Other seven also came up out of the river, ill favoured, and lean fleshed: and they fed on the very bank of the river, in green places:

4 And they devoured them, whose bodies were very beautiful and well conditioned. So Pharaoh awoke.

5 He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:

6 Then seven other ears sprung up thin and blasted,

7 And devoured all the beauty of the former. Pharaoh awaked after his rest:

8 And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, said: I confess my sin:

10 The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers.

11 Where in one night both of us dreamed a dream forboding things to come.

12 There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command Joseph was brought out of the prison, and they shaved

him: and changing his apparel brought him in to him.

15 And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that thou art very wise at interpreting them:

16 Joseph answered: Without me, God shall give Pharaoh a prosperous answer.

17 So Pharaoh told what he had dreamed: Methought I stood upon the bank of the river,

18 And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of Egypt:

20 And they devoured and consumed the former,

21 And yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, and then fell asleep again,

22 And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stalk:

24 And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered: The king's dream is one: God hath shewn to Pharaoh what he is about to do.

26 The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream.

27 And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

28 Which shall be fulfilled in this order.

29 Behold, there shall come seven years of great plenty in the whole land of Egypt:

30 After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 And the greatness of the scarcity shall destroy the greatness of the plenty.

32 And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

34 That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue: and let all the corn be laid up, under Pharaoh's hands, and be reserved in the cities.

36 And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharaoh, and all his servants.

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

40 Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharaoh said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharaoh: without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Egyptian tongue the saviour of the world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis. Then Joseph went out to the land of Egypt.

46 (Now he was thirty years old when he stood before king Pharaoh), and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corn being bound up into sheaves, was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

50 And before the famine came, Joseph had two sons born: whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore unto him.

51 And he called the name of the firstborn Manasses, saying: God hath made me to forget all my labours, and my father's house.

52 And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty.

53 Now when the seven years of plenty that had been in Egypt were passed:

54 The seven years of scarcity, which Joseph

had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there also they began to be famished, the people cried to Pharaoh, for food. And he said to them: Go to Joseph: and do all that he shall say to you.

56 And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

57 And all provinces came into Egypt, to buy food, and to seek some relief of their want.

Chapter 42

And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?

2 I have heard that wheat is sold in Egypt: Go ye down, and buy us necessities, that we may live, and not be consumed with want.

3 So the ten brethren of Joseph went down, to buy corn in Egypt:

4 Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey.

5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

6 And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,

7 And he knew them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessities of life.

8 And though he knew his brethren, he was not known by them.

9 And remembering the dreams, which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land.

10 But they said: It is not so, my lord; but thy servants are come to buy food.

11 We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

12 And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

13 But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

14 He saith, This is it that I said: You are spies.

15 I shall now presently try what you are: by the health of Pharaoh, you shall not depart hence, until your youngest brother come.

16 Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharaoh you are spies.

17 So he put them in prison three days.

18 And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses.

20 And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

21 And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would

not hear: therefore is this affliction come upon us.

22 And Ruben, one of them, said: Did not I say to you: Do not sin against the boy; and you would not hear me? Behold his blood is required.

23 And they knew not that Joseph understood, because he spoke to them by an interpreter.

24 And he turned himself away a little while, and wept: and returning, he spoke to them.

25 And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

26 But they having loaded their asses with the corn went their way.

27 And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

28 And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?

29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

30 The lord of the land spoke roughly to us, and took us to be spies of the country.

31 And we answered him: We are peaceable men, and we mean no plot.

32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

33 And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

34 And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

35 When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack: and all being astonished together,

36 Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

37 And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

38 But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell.

Chapter 43

In the mean time the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food.

3 Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

4 If therefore thou wilt send him with us, we will set out together, and will buy necessities for thee.

5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: You shall not see my face without your

youngest brother.

6 Israel said to them: You have done this for my misery, in that you told him you had also another brother.

7 But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

8 And Juda said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

9 I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

10 If delay had not been made, we had been here again the second time.

11 Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

13 And take also your brother, and go to the man.

14 And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

15 So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

16 And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house,

and kill victims, and prepare a feast: because they shall eat with me at noon.

17 He did as he was commanded, and brought the men into the house.

18 And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

19 Wherefore, going up to the steward of the house, at the door,

20 They said: Sir, we desire thee to hear us. We came down once before to buy food:

21 And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22 And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

23 But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

24 And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25 But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

26 Then Joseph came in to his house, and they offered him the presents, holding them in their hands; and they bowed down with their face to the ground.

27 But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?

28 And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.

29 And Joseph lifting up his eyes, saw Benjamin, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee, my son.

30 And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.

31 And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

32 And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane):

33 They sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much;

34 Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

Chapter 44

And Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2 And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

3 And when the morning arose, they were sent away with their asses.

4 And when they were now departed out of the city, and had gone forward a little way: Joseph

sending for the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

5 The cup which you have stolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he spoke to them the same words.

7 And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

10 And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my servant, and you shall be blameless.

11 Then they speedily took down their sacks to the ground, and every man opened his sack.

12 Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

13 Then they rent their garments, and loading their asses again, returned into the town.

14 And Juda at the head of his brethren went in to Joseph (for he was not yet gone out of the place) and they all together fell down before him on the ground.

15 And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

16 And Juda said to him: What shall we answer my lord? or what shall we say, or be able

justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

17 Joseph answered: God forbid that I should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

18 Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharaoh thou art.

19 My lord. Thou didst ask thy servants the first time: Have you a father or a brother.

20 And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

21 And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

24 Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25 And our father said: Go again, and buy us a little wheat.

26 And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

27 Whereunto he answered: You know that my wife bore me two.

28 One went out, and you said: A beast devoured him; and hitherto he appeareth not.

29 If you take this also, and any thing befall him in the way, you will bring down my grey

hairs with sorrow unto hell.

30 Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him,)

31 And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell.

32 Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever.

33 Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

Chapter 45

Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

2 And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharaoh heard.

3 And he said to his brethren: I am Joseph: Is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt.

5 Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation.

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

9 Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt; come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast.

11 And there I will feed thee, (for there are yet five years of famine remaining) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you.

13 You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

16 And it was heard, and the fame was spread abroad in the king's court: The brethren of Joseph are come; and Pharaoh with all his family was glad.

17 And he spoke to Joseph that he should give

orders to his brethren, saying: Load your beasts, and go into the land of Chanaan,

18 And bring away from thence your father and kindred, and come to me; and I will give you all the good things of Egypt, that you may eat the marrow of the land.

19 Give orders also that they take wagons out of the land of Egypt, for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed:

20 And leave nothing of your household stuff; for all the riches of Egypt shall be yours.

21 And the sons of Israel did as they were bid. And Joseph gave them wagons according to Pharaoh's commandment: and provisions for the way.

22 He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver, with five robes of the best:

23 Sending to his father as much money and raiment; adding besides, ten he asses, to carry off all the riches of Egypt, and as many she asses, carrying wheat and bread for the journey.

24 So he sent away his brethren, and at their departing said to them: Be not angry in the way.

25 And they went up out of Egypt, and came into the land of Chanaan, to their father Jacob.

26 And they told him, saying: Joseph, thy son, is living; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

27 They, on the other side, told the whole order of the thing. And when he saw the wagons, and all that he had sent, his spirit revived,

28 And he said: It is enough for me if Joseph, my son, be yet living: I will go and see him before I die.

Chapter 46

And Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,

2 He heard him, by a vision in the night, calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

3 God said to him: I am the most mighty God of thy father; fear not, go down into Egypt, for I will make a great nation of thee there.

4 I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

5 And Jacob rose up from the well of the oath: and his sons took him up, with their children and wives in the wagons, which Pharaoh had sent to carry the old man,

6 And all that he had in the land of Chanaan: and he came into Egypt with all his seed;

7 His sons, and grandsons, daughters, and all his offspring together.

8 And these are the names of the children of Israel, that entered into Egypt, he and his children. His firstborn Ruben,

9 The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.

10 The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul, the son of a woman of Chanaan.

11 The sons of Levi: Gerson and Caath, and Merari.

12 The sons of Juda: Her and Onan, and Sela, and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

13 The sons of Issachar: Thola and Phua, and Job and Semron.

14 The sons of Zabulon: Sared, and Elon, and Jachelel.

15 These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dina, his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Gad: Sephion and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli.

17 The sons of Aser: Jamne and Jesua, and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

18 These are the sons of Zelpha, whom Laban gave to Lia, his daughter. And these she bore to Jacob, sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore him: Manasses and Ephraim.

21 The sons of Benjamin: Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared.

22 These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.

23 The sons of Dan: Husim.

24 The sons of Nephthali: Jaziel and Guni, and Jeser and Sallem.

25 These are the sons of Bala, whom Laban gave to Rachel, his daughter: and these she bore to Jacob: all the souls, seven.

26 All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six.

27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. All the souls of the house of Jacob, that entered into Egypt, were seventy.

28 And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen.

29 And when he was come thither, Joseph made ready his chariot, and went up to meet

his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharaoh, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them.

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

Chapter 47

Then Joseph went in and told Pharaoh, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also, the last of his brethren, he presented before the king:

3 And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: and make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

8 And being asked by him: How many are the days of the years of thy life?

9 He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharaoh had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

13 For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan;

14 Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now no money?

16 And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands:

21 And all its people from one end of the borders of Egypt, even to the other end thereof,

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharaoh; take seed and sow the fields,

24 That you may have corn. The fifth part you shall give to the king; the other four you shall have for seed, and for food for your families and children.

25 And they answered: our life is in thy hand; only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty-

seven years.

29 And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt shew me this kindness and truth, not to bury me in Egypt.

30 But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

Chapter 48

After these things, it was told Joseph that his father was sick; and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.

3 And when Joseph was come in to him, he said: God almighty appeared to me at Luza, which is in the land of Chanaan, and he blessed me,

4 And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

5 So thy two sons, who were born to thee in the land of Egypt before I came hither to thee, shall be mine: Ephraim and Manasses shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For, when I came out of Mesopotamia, Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons, he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

11 And said to his son: I am not deprived of seeing thee; moreover God hath shewn me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

14 But he, stretching forth his right hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of Manasses, who was the elder, changing his hands.

15 And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day:

16 The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.

17 And Joseph seeing that his father had put his right hand upon the head of Ephraim, was

much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

18 And he said to his father: It should not be so, my father; for this is the firstborn, put thy right hand upon his head.

19 But he refusing, said: I know, my son, I know: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than he; and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

21 And he said to Joseph, his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 I give thee a portion above thy brethren, which I took out of the hand of the Amorrite with my sword and bow.

Chapter 49

And Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

2 Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel, your father:

3 Ruben, my firstborn, thou art my strength, and the beginning of my sorrow; excelling in gifts, greater in command.

4 Thou art poured out as water, grow thou not; because thou wentest up to thy father's bed, and didst defile his couch.

5 Simeon and Levi brethren: vessels of iniquity waging war.

6 Let not my soul go into their counsel, nor my glory be in their assembly: because in their

fury they slew a man, and in their selfwill they undermined a wall.

7 Cursed be their fury, because it was stubborn: and their wrath, because it was cruel: I will divide them in Jacob, and will scatter them in Israel.

8 Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

9 Juda is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

10 The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

11 Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

12 His eyes are more beautiful than wine, and his teeth whiter than milk.

13 Zabulon shall dwell on the seashore, and in the road of ships, reaching as far as Sidon.

14 Issachar shall be a strong ass, lying down between the borders.

15 He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

16 Dan shall judge his people like another tribe in Israel.

17 Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.

18 I will look for thy salvation, O Lord.

19 Gad, being girded, shall fight before him: and he himself shall be girded backward.

20 Aser, his bread shall be fat, and he shall yield dainties to kings.

21 Nephthali, a hart let loose, and giving words of beauty.

22 Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;

23 But they that held darts, provoked him, and quarrelled with him, and envied him.

24 His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

25 The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb.

26 The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

27 Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

28 All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one with their proper blessings.

29 And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

30 Over against Mambre, in the land of Chanaan, which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in.

31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca, his wife: there also Lia doth lie buried.

32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.

Chapter 50

And when Joseph saw this, he fell upon his father's face, weeping and kissing him.

2 And he commanded his servants, the physicians, to embalm his father.

3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharaoh: If I have found favour in your sight, speak in the ears of Pharaoh:

5 For my father made me swear to him, saying: Behold I die; thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.

6 And Pharaoh said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharaoh's house, and all the elders of the land of Egypt.

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was a great company.

10 And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 And carrying him into the land of Chanaan, they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ehpron, the Hethite, over against Mambre.

14 And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

16 And they sent a message to him, saying: Thy father commanded us before he died,

17 That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

18 And his brethren came to him; and worshipping prostrate on the ground, they said: We are thy servants.

19 And he answered them: Fear not: can we resist the will of God?

20 You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.

21 Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

22 And he dwelt in Egypt with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir, the sons of Manasses, were born on Joseph's knees.

23 After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

24 And he made them swear to him, saying: God will visit you, carry my bones with you out of this place:

25 And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.

Book of Exodus

Chapter 1

These are the names of the children of Israel, that went into Egypt with Jacob: they went in every man with his household:

2 Ruben, Simeon, Levi, Juda,

3 Issachar, Zabulon, and Benjamin,

4 Dan, and Nephthali, Gad and Aser.

5 And all the souls that came out of Jacob's thigh, were seventy: but Joseph was in Egypt.

6 After he was dead, and all his brethren, and all that generation,

7 The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

8 In the mean time there arose a new king over Egypt, that knew not Joseph:

9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.

10 Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

11 Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharao cities of tabernacles, Phithom, and Ramesses.

12 But the more they oppressed them, the more they were multiplied and increased.

13 And the Egyptians hated the children of Israel, and afflicted them and mocked them:

14 And they made their life bitter with hard works in clay and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

17 But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.

19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

21 And because the midwives feared God, he built them houses.

22 Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

Chapter 2

After this there went a man of the house of Levi; and took a wife of his own kindred.

2 And she conceived, and bore a son: and seeing him a goodly child, hid him three months.

3 And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar off, and taking notice what would be done.

5 And behold the daughter of Pharaoh came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges she sent one of her maids for it: and when it was brought,

6 She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews.

7 And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

8 She answered: Go. The maid went and called her mother.

9 And Pharaoh's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter.

10 And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

11 In those days, after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews, his brethren.

12 And when he had looked about this way and that way, and saw no one there, he slew the

Egyptian and hid him in the sand.

13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharaoh heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

16 And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

20 But he said: Where is he? why have you let the man go? call him that he may eat bread.

21 And Moses swore that he would dwell with him. And he took Sephora his daughter to wife:

22 And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper, hath delivered me out of the hand of Pharaoh.

23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.

25 And the Lord looked upon the children of Israel, and he knew them.

Chapter 3

Now Moses fed the sheep of Jethro, his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.

2 And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

3 And Moses said: I will go, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush. and said: Moses, Moses. And he answered: Here I am.

5 And he said: Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is holy ground.

6 And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

7 And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works;

8 And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite.

9 For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

10 But come, and I will send thee to Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt.

11 And Moses said to God: Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?

12 And he said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13 Moses said to God: Lo, I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them?

14 God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

15 And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial unto all generations.

16 Go and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you; and I have seen all that hath befallen you in Egypt.

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will stretch forth my hand, and will strike Egypt with all my wonders which I will do

in the midst of them: after these he will let you go.

21 And I will give favour to this people, in the sight of the Egyptians: and when you go forth, you shall not depart empty:

22 But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

Chapter 4

Moses answered, and said: They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee.

2 Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that Moses fled from it.

4 And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

5 That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6 And the Lord said again: Put thy hand into thy bosom. And when he had put it into his bosom, he brought it forth leprous as snow.

7 And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

8 If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

9 But if they will not even believe these two signs, nor hear thy voice: take of the river water,

and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

10 Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

11 The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

12 Go therefore, and I will be in thy mouth; and I will teach thee what thou shalt speak.

13 But he said: I beseech thee, Lord, send whom thou wilt send.

14 The Lord being angry at Moses, said: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee, shall be glad at heart.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his month, and will shew you what you must do.

16 He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

17 And take this rod in thy hand. wherewith thou shalt do the signs.

19 And the Lord said to Moses, in Madian: Go, and return into Egypt; for they are all dead that sought thy life.

20 Moses therefore took his wife, and his sons, and set them upon an ass; and returned into Egypt, carrying the rod of God in his hand.

21 And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharaoh, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

22 And thou shalt say to him: Thus saith the Lord: Israel is my son, my firstborn.

23 I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy firstborn.

24 And when he was in his journey, in the inn, the Lord met him, and would have killed him.

25 Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me.

26 And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

27 And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

28 And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

29 And they came together, and they assembled all the ancients of the children of Israel.

30 And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people.

31 And the people believed. And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction: and falling down they adored.

Chapter 5

After these things, Moses and Aaron went in, and said to Pharaoh: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert.

2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said: The God of the Hebrews hath called us, to go three days' journey into the

wilderness, and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us.

4 The king of Egypt said to them: Why do you Moses and Aaron draw off the people from their works? Get you gone to your burdens.

5 And Pharaoh said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?

6 Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying:

7 You shall give straw no more to the people to make brick, as before; but let them go and gather straw.

8 And you shall lay upon them the task of bricks, which they did before; neither shall you diminish any thing thereof, for they are idle, and therefore they cry. saying: Let us go and sacrifice to our God.

9 Let them be oppressed with works, and let them fulfil them; that they may not regard lying words.

10 And the overseers of the works, and the taskmasters, went out and said to the people: Thus saith Pharaoh: I allow you no straw;

11 Go, and gather it where you can find it; neither shall any thing of your work be diminished.

12 And the people was scattered through all the land of Egypt to gather straw.

13 And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.

14 And they that were over the works of the children of Israel, were scourged by Pharaoh's taskmasters, saying: Why have you not made up the task of bricks, both yesterday and to day, as before?

15 And the officers of the children of Israel came, and cried out to Pharaoh, saying: Why dealest thou so with thy servants?

16 Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is unjustly dealt withal.

17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moses and Aaron, who stood over against them as they came out from Pharaoh:

21 And they said to them: The Lord see and judge, because you have, made our savour to stink before Pharaoh and his servants, and you have given him a sword, to kill us.

22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

23 For since the time that I went in to Pharaoh to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

Chapter 6

2 And the Lord spoke to Moses, saying: I am the Lord

3 That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name ADONAI I did not shew them.

4 And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers.

5 I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I am the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God, who brought you out from the work-prison of the Egyptians:

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I am the Lord.

9 And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

10 And the Lord spoke to Moses, saying:

11 Go in, and speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 Moses answered before the Lord: Behold the children of Israel do not hearken to me: and how will Pharaoh hear me, especially as I am of uncircumcised lips?

13 And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharaoh the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 These are the heads of their houses by their families. The sons of Ruben the firstborn of Israel: Henoch and Phallu, Hesron and Charmi.

15 These are the kindreds of Ruben. The sons of Simeon, Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the son of a Chanaan-ite: these are the families of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty- seven.

17 The sons of Gerson: Lobni and Semei, by their kindreds.

19 The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the father's side: and she bore him Aaron and Moses. And the years of Amram's life, were a hundred and thirty-seven.

21 The sons also of Isaar: Core, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites.

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds.

26 These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

27 These are they that speak to Pharaoh, king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron,

28 In the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying: I am the Lord; speak thou to Pharaoh, king of Egypt, all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharaoh hear me?

Chapter 7

And the Lord said to Moses: Behold, I have appointed thee the god of Pharaoh; and Aaron, thy brother, shall be thy prophet.

2 Thou shalt speak to him all that I command thee; and he shall speak to Pharaoh, that he let the children of Israel go out of his land.

3 But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt.

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people, the children of Israel, out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord had commanded; so did they.

7 And Moses was eighty years old, and Aaron eighty- three, when they spoke to Pharaoh.

8 And the Lord said to Moses and Aaron:

9 When Pharaoh shall say to you, Shew signs; thou shalt say to Aaron: Take thy rod, and cast it down before Pharaoh, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent.

11 And Pharaoh called the wise men and the magicians; and they also by Egyptian enchantments and certain secrets, did in like manner.

12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

13 And Pharaoh's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharaoh's heart is hardened, he will not let the people go.

15 Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the ' bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desert: and hitherto thou wouldst not hear.

17 Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

19 The Lord also said to Moses: Say to Aaron, Take thy rod; and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

20 And Moses and Aaron did as the Lord had commanded: and lifting up the rod, he struck the water of the river before Pharaoh and his servants: and it was turned into blood.

21 And the fishes that were in the river died; and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

22 And the magicians of the Egyptians with their enchantments did in like manner; and Pharaoh's heart was hardened, neither did he hear them, as the Lord had commanded.

23 And he turned himself away, and went into his house, neither did he set his heart to it this time also.

24 And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fully ended, after that the Lord struck the river.

Chapter 8

And the Lord said to Moses: Go in to Pharaoh, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

2 But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

3 And the river shall bring forth an abundance of frogs; which shall come up and enter into thy house, and thy bedchamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats:

4 And the frogs shall come in to thee, and to thy people, and to all thy servants.

5 And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams, and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.

6 And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians also, by their enchantments, did in like manner, and they brought forth frogs upon the land of Egypt.

8 But Pharaoh called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord.

9 And Moses said to Pharaoh: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river.

10 And he answered: To morrow. But he said:

I will do according to thy word; that thou mayest know that there is none like to the Lord our God.

11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

12 And Moses and Aaron went forth from Pharaoh: and Moses cried to the Lord for the promise, which he had made to Pharaoh concerning the frogs.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 And they gathered them together into immense heaps, and the land was corrupted.

15 And Pharaoh seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth; and may there be sciniphs in all the land of Egypt.

17 And they did so. And Aaron stretched forth his hand, holding the rod; and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

19 And the magicians said to Pharaoh: This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharaoh; for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the Egyptians shall be filled with flies

of divers kinds, and the whole land wherein they shall be.

22 And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

24 And the Lord did so. And there came a very grievous swarm of flies into the houses of Pharaoh and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharaoh called Moses and Aaron, and said to them: Go and sacrifice to your God in this land.

26 And Moses said: It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us.

27 We will go three days' journey into the wilderness; and we will sacrifice to the Lord our God, as he hath commanded us.

28 And Pharaoh said: I will let you go to sacrifice to the Lord your God in the wilderness, but go no farther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharaoh, and from his servants, and from his people to morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharaoh, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharaoh, and from his servants, and from his people: there was not left so much as one.

32 And Pharaoh's heart was hardened, so that neither this time would he let the people go.

Chapter 9

And the Lord said to Moses: Go in to Pharaoh, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

2 But if thou refuse, and withhold them still:

3 Behold my hand shall be upon thy fields; and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

4 And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

5 And the Lord appointed a time, saying: To morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

7 And Pharaoh sent to see; and there was not any thing dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.

8 And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh.

9 And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt.

10 And they took ashes out of the chimney, and stood before Pharaoh, and Moses sprinkled it in the air; and there came boils with swelling

blains in men and beasts.

11 Neither could the magicians stand before Moses, for the boils that were upon them, and in all the land of Egypt.

12 And the Lord hardened Pharaoh's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

13 And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and thou shalt say to him: Thus saith the Lord, the God of the Hebrews: Let my people go to sacrifice to me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayst know that there is none like me in all the earth.

15 For now I will stretch out my hand to strike thee, and thy people, with pestilence, and thou shalt perish from the earth.

16 And therefore have I raised thee, that I may shew my power in thee, and my name may be spoken of throughout all the earth.

17 Dost thou yet hold back my people; and wilt thou not let them go?

19 Send therefore now presently, and gather together thy cattle, and all that thou hast in the field; for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields which the hail shall fall upon, shall die.

20 He that feared the word of the Lord among Pharaoh's servants, made his servants and his cattle flee into houses:

21 But he that regarded not the word of the Lord, left his servants, and his cattle in the fields.

22 And the Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

23 And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded.

25 And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country.

26 Only in the land of Gessen, where the children of Israel were, the hail fell not.

27 And Pharaoh sent and called Moses and Aaron, saying to them: I have sinned this time also, the Lord is just: I and my people, are wicked.

28 Pray ye to the Lord that the thunderings of God and the hail may cease: that I may let you go, and that ye may stay here no longer.

29 Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord, and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's:

30 But I know that neither thou, nor thy servants do yet fear the Lord God.

31 The flax therefore, and the barley were hurt, because the barley was green, and the flax was now bolled;

32 But the wheat, and other winter corn were not hurt, because they were lateward.

33 And when Moses was gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

34 And Pharaoh seeing that the rain, and the hail, and the thunders were ceased, increased his

sin:

35 And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.

Chapter 10

And the Lord said to Moses: Go in to Pharaoh; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him,

2 And thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord.

3 Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me.

4 But if thou resist, and wilt not let them go, behold I will bring in to-morrow the locusts into thy coasts;

5 To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharaoh.

7 And Pharaoh's servants said to him: How long shall we endure this scandal? Iet the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

8 And they called back Moses, and Aaron, to

Pharao; and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10 And Pharao answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so. but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharao's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night; and when it was morning, the burning wind raised the locusts.

14 And they came up over the whole land of Egypt; and rested in all the coasts of the Egyptians, innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left; and there remained not any thing that was green on the trees, or in the herbs of the earth, in all Egypt.

16 Wherefore Pharao in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

19 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so

much as one in all the coasts of Egypt.

20 And the Lord hardened Pharao's heart, neither did he let the children of Israel go.

21 And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt.

22 And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

23 No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light.

24 And Pharao called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

26 All the flocks shall go with us; there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

27 And the Lord hardened Pharao's heart, and he would not let them go.

28 And Pharao said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

29 Moses answered: So shall it be as thou hast spoken, I will not see thy face anymore.

Chapter 11

And the Lord said to Moses: Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go, and thrust you out.

2 Therefore thou shalt tell all the people, that

every man ask of his friend, and every woman of her neighbour, vessels of silver and of gold.

3 And the Lord will give favour to his people in the sight of the Egyptians. And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants, and of all the people.

4 And he said: Thus saith the Lord: At midnight I will enter into Egypt:

5 And every firstborn in the land of the Egyptians shall die, from the firstborn of Pharaoh who sitteth on his throne, even to the firstborn of the handmaid that is at the mill, and all the firstborn of beasts.

6 And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

7 But with all the children of Israel there shall not a dog make the least noise, from man even to beast; that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and shall worship me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

9 And he went out from Pharaoh exceeding angry. But the Lord said to Moses: Pharaoh will not hear you, that many signs may be done in the land of Egypt.

10 And Moses and Aaron did all the wonders that are written, before Pharaoh. And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go out of his land.

Chapter 12

And the Lord said to Moses and Aaron in the land of Egypt:

2 This month shall be to you the beginning of

months; it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5 And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid.

6 And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening.

7 And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof.

10 Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire.

11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

12 And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt, both man and beast: and against

all the gods of Egypt I will execute judgments; I am the Lord.

13 And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

14 And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance.

15 Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses; whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

16 The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.

17 And you shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

19 Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land.

20 You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread.

21 And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Passover.

22 And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

23 For the Lord will pass through striking the

Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.

24 Thou shalt keep this thing as a law for thee and thy children for ever.

25 And when you have entered into the land which the Lord will give you, as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is the meaning of this service?

27 You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

28 And the children of Israel going forth, did as the Lord had commanded Moses and Aaron.

29 And it came to pass at midnight, the Lord slew every firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle.

30 And Pharaoh arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

31 And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take along with you, as you demanded, and departing bless me.

33 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

34 The people therefore took dough before it was leavened; and tying it in their cloaks, put it on their shoulders.

35 And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

37 And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude, without number, went up also with them, sheep and herds, and beasts of divers kinds, exceeding many.

39 And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay; neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years.

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase; no foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

Chapter 13

And the Lord spoke to Moses, saying:

2 Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chanaanite, and the Hethite, and the Amorrite, and the Hevite, and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

6 Seven days shalt thou eat unleavened bread:

and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

12 Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13 The firstborn of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every firstborn of men thou shalt redeem with a price.

14 And when thy son shall ask thee to morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharaoh was hardened, and would not let us go, the Lord slew every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the firstborn of my sons I redeem.

16 And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth

out of Egypt by a strong hand.

17 And when Pharaoh had sent out the people, the Lord led them not by the way of the land of the Philistines, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

19 And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

20 And marching from Socoth, they encamped in Etham, in the utmost coasts of the wilderness.

21 And the Lord went before them to shew the way, by day in a pillar of a cloud, and by night in a pillar of fire; that he might be the guide of their journey at both times.

22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

Chapter 14

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel: Let them turn and encamp over against Phihahiroth, which is between Magdal and the sea over against Beelsephon: you shall encamp before it upon the sea.

3 And Pharaoh will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

4 And I shall harden his heart and he will pursue you: and I shall be glorified in Pharaoh, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyptians that the people was fled: and the heart of Pharaoh and of his servants was changed with regard to

the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the children of Israel; but they were gone forth in a mighty hand.

9 And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharaoh's horse and chariots and the whole army were in Phihahiroth, before Beelsephon.

10 And when Pharaoh drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord.

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand, and see the great wonders of the Lord, which he will do this day; for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will fight for you, and you shall hold your peace.

15 And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward.

16 But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of

the sea on dry ground.

17 And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharaoh, and in all his host, and in his chariots and in his horsemen.

19 And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the forepart,

20 Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

21 And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went in through the midst of the sea dried up; for the water was as a wall on their right hand and on their left.

23 And the Egyptians pursuing went in after them, and all Pharaoh's horses, his chariots and horsemen, through the midst of the sea.

24 And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

25 And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us.

26 And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

27 And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came

upon them, and the Lord shut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain.

29 But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:

30 And the Lord delivered Israel in that day out of the hands of the Egyptians.

31 And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

Chapter 15

Then Moses and the children of Israel sung this canticle to the Lord, and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

2 The Lord is my strength and my praise, and he is become salvation to me: he is my God, and I will glorify him: the God of my father, and I will exalt him.

3 The Lord is as a man of war, Almighty is his name.

4 Pharaoh's chariots and his army he hath cast into the sea: his chosen captains are drowned in the Red Sea.

5 The depths have covered them, they are sunk to the bottom like a stone.

6 Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.

7 And in the multitude of thy glory thou hast

put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.

8 And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.

9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

11 Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praise-worthy, doing wonders?

12 Thou stretchedst forth thy hand, and the earth swallowed them.

13 In thy mercy thou hast been a leader to the people which thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become immovable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

19 For Pharaoh went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

20 So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances.

21 And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea.

22 And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

23 And they came into Mara, and they could not drink the waters of Mara because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

24 And the people murmured against Moses, saying: What shall we drink?

25 But he cried to the Lord, and he shewed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him,

26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27 And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

Chapter 16

And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai:

the fifteenth day of the second month, after they came out of the land of Egypt.

2 And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine?

4 And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not.

5 But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

6 And Moses and Aaron said to the children of Israel In the evening you shall know that the Lord hath brought you forth out of the land of Egypt:

7 And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?

8 And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord.

9 Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord; for he hath heard your murmuring.

10 And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness; and behold the glory of the Lord appeared in a cloud.

11 And the Lord spoke to Moses, saying:

12 I have heard the murmuring of the children of Israel, say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I am the Lord your God.

13 So it came to pass in the evening, that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

14 And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread which the Lord hath given you to eat.

16 This is the word that the Lord hath commanded: Let every one gather of it as much as is enough to eat; a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it.

17 And the children of Israel did so: and they gathered, one more, another less.

19 And Moses said to them: Let no man leave thereof till the morning.

20 And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, and it putrified, and Moses was angry with them.

21 Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

22 But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses.

23 And he said to them: This is what the Lord hath spoken: To morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work

is to be done, do it; and the meats that are to be dressed, dress them; and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moses had commanded, and it did not putrify, neither was there worm found in it.

25 And Moses said: Eat it to day, because it is the sabbath of the Lord: to day it shall not be found in the field.

26 Gather it six days; but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

27 And the seventh day came; and some of the people going forth to gather, found none.

28 And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

29 See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

30 And the people kept the sabbath on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste thereof like to flour with honey.

32 And Moses said: This is the word which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness when you were brought forth out of the land of Egypt.

33 And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold; and lay it up before the Lord, to keep unto your generations,

34 As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.

35 And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36 Now a gomor is the tenth part of an ephi.

Chapter 17

Then all the multitude of the children of Israel setting forward from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

2 And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

4 And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

5 And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, and go.

6 Behold I will stand there before thee, upon the rock Horeb, and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel:

7 And he called the name of that place Temptation, because of the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?

8 And Amalec came, and fought against Israel

in Raphidim.

9 And Moses said to Josue: Choose out men; and go out and fight against Amalec: tomorrow I will stand on the top of the hill, having the rod of God in my hand.

10 Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur, went up upon the top of the hill.

11 And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame.

12 And Moses's hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass, that his hands were not weary until sunset.

13 And Josue put Amalec and his people to flight, by the edge of the sword.

14 And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue; for I will destroy the memory of Amalec from under heaven.

15 And Moses built an altar; and called the name thereof, The Lord, my exaltation, saying:

16 Because the hand of the throne of the Lord, and the war of the Lord shall be against Amalec, from generation to generation.

Chapter 18

And when Jethro the priest of Madian, the kinsman of Moses, had heard all the things that God had done to Moses, and to Israel his people, and that the Lord had brought forth Israel out of Egypt:

2 He took Sephora, the wife of Moses, whom he had sent back:

3 And her two sons, of whom one was called Gersam: his father saying, I have been a stranger

in a foreign country.

4 And the other Eliezer: For the God of my father, said he, is my helper, and hath delivered me from the sword of Pharaoh.

5 And Jethro, the kinsman of Moses, came with his sons, and his wife to Moses into the desert, where he was camped by the mountain of God.

6 And he sent word to Moses, saying: I Jethro, thy kinsman, come to thee, and thy wife, and thy two sons with her.

7 And he went out to meet his kinsman, and worshipped and kissed him: and they saluted one another with words of peace. And when he was come into the tent,

8 Moses told his kinsman all that the Lord had done to Pharaoh, and the Egyptians in favour of Israel: and all the labour which had befallen them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians.

10 And he said: Blessed is the Lord, who hath delivered his people out of the hand of Egypt.

11 Now I know, that the Lord is great above all gods; because they dealt proudly against them.

12 So Jethro, the kinsman of Moses, offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came, to eat bread with him before God.

13 And the next day Moses sat to judge the people, who stood by Moses from morning until night.

14 And when his kinsman had seen all things that he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night?

15 And Moses answered him: The people come to me to seek the judgment of God?

16 And when any controversy falleth out among them, they come to me to judge between them, and to shew the precepts of God, and his laws.

17 But he said: The thing thou dost is not good.

19 But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him:

20 And to shew the people the ceremonies, and the manner of worshipping; and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens,

22 Who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others.

23 If thou dost this, thou shalt fulfil the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

24 And when Moses heard this, he did all things that he had suggested unto him.

25 And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

27 And he let his kinsman depart: and he returned and went into his own country.

Chapter 19

In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai:

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

3 And Moses went up to God; and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

6 And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel.

7 Moses came; and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

9 The Lord said to him: Lo, now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

10 And he said to him: Go to the people, and sanctify them to day, and to morrow, and let

them wash their garments.

11 And let them be ready against the third day; for on the third day the Lord will come down in the sight of all the people, upon Mount Sinai.

12 And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the mount, and that ye touch not the borders thereof: every one that toucheth the mount, dying he shall die.

13 No hands shall touch him, but he shall be stoned to death, or he shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

14 And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

15 He said to them: Be ready against the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared.

17 And when Moses had brought them forth to meet God, from the place of the camp, they stood at the bottom of the mount.

18 And all Mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible.

19 And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him.

20 And the Lord came down upon Mount Sinai, in the very top of the mount, and he called Moses unto the top thereof. And when he was

gone up thither,

21 He said unto him: Go down, and charge the people; lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

22 The priests also that come to the Lord, let them be sanctified, lest he strike them.

23 And Moses said to the Lord: The people cannot come up to Mount Sinai: for thou didst charge, and command, saying: Set limits about the mount, and sanctify it.

24 And the Lord said to him: Go, get thee down; and thou shalt come up, thou and Aaron with thee: but let not the priests and the people pass the limits, nor come up to the Lord, lest he kill them.

25 And Moses went down to the people and told them all.

Chapter 20

And the Lord spoke all these words:

2 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt not have strange gods before me.

4 Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

5 Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

6 And shewing mercy unto thousands to them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord

thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8 Remember that thou keep holy the sabbath day.

9 Six days shalt thou labour, and shalt do all thy works.

10 But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

12 Honour thy father and thy mother, that thou mayst be longlived upon the land which the Lord thy God will give thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

18 And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking; and being terrified and struck with fear, they stood afar off,

19 Saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die.

20 And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin.

21 And the people stood afar off. But Moses went to the dark cloud wherein God was.

22 And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven.

23 You shall not make gods of silver, nor shall you make to yourselves gods of gold.

24 You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to thee, and will bless thee.

25 And if thou make an altar of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled.

26 Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.

Chapter 21

These are the judgments which thou shalt set before them.

2 If thou buy a Hebrew servant, six years shall he serve thee; in the seventh he shall go out free for nothing.

3 With what raiment he came in, with the like let him go out: if having a wife, his wife also shall go out with him.

4 But if his master gave him a wife, and she hath borne sons and daughters; the woman and her children shall be her master's: but he himself shall go out with his raiment.

5 And if the servant shall say: I love my master and my wife and children, I will not go out free:

6 His master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his servant for ever.

7 If any man sell his daughter to be a servant,

she shall not go out as bondwomen are wont to go out.

8 If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

9 But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

10 And if he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.

11 If he do not these three things, she shall go out free without money.

12 He that striketh a man with a will to kill him, shall be put to death.

13 But he that did not lie in wait for him, but God delivered him into his hands: I will appoint thee a place to which he must flee.

14 If a man kill his neighbour on set purpose, and by lying in wait for him: thou shalt take him away from my altar that he may die.

15 He that striketh his father or mother, shall be put to death.

16 He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

17 He that curseth his father or mother, shall die the death.

18 If men quarrel, and the one strike his neighbour with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

20 He that striketh his bondman, or bondwoman, with a rod, and they die under his hands, shall be guilty of the crime.

21 But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

22 If men quarrel, and one strike a woman with child and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

23 But if her death ensue thereupon, he shall render life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 If any man strike the eye of his manservant or maidservant, and leave them but one eye, he shall let them go free for the eye which he put out.

27 Also if he strike out a tooth of his manservant or maidservant, he shall in like manner make them free.

28 If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit.

29 But if the ox was wont to push with his horn yesterday, and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, and his owner also shall be put to death.

30 And if they set a price upon him, he shall give for his life whatsoever is laid upon him.

31 If he have gored a son, or a daughter, he shall fall under the like sentence.

32 If he assault a bondman or bondwoman, he shall give thirty sicles of silver to their master, and the ox shall be stoned.

33 If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it,

34 The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.

35 If one man's ox gore another man's ox, and he die: they shall sell the live ox, and shall divide the price, and the carcass of that which died they shall part between them:

36 But if he knew that his ox was wont to push yesterday, and the day before, and his master did not keep him in; he shall pay ox for ox, and shall take the whole carcass.

Chapter 22

If any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, and four sheep for one sheep.

2 If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

3 But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold.

4 If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.

5 If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

6 If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

7 If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found, he shall restore double:

8 If the thief be not known, the master of the house shall be brought to the gods, and shall

swear that he did not lay his hand upon his neighbour's goods,

9 To do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

10 If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it:

11 There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution.

12 But if it were taken away by stealth, he shall make the loss good to the owner.

13 If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

14 If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

15 But if the owner be present, he shall not make restitution, especially if it were hired, and came for the hire of his work.

16 If a man seduce a virgin not yet espoused, and lie with her: he shall endow her, and have her to wife.

17 If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive.

18 Wizards thou shalt not suffer to live.

19 Whosoever copulateth with a beast; shall be put to death.

20 He that sacrificeth to gods, shall be put to death, save only to the Lord.

21 Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the

land of Egypt.

22 You shall not hurt a widow or an orphan.

23 If you hurt them, they will cry out to me, and I will hear their cry:

24 And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.

26 If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sunset.

27 For that same is the only thing, wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

28 Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse.

29 Thou shalt not delay to pay thy tithes and thy firstfruits: thou shalt give the firstborn of thy sons to me.

30 Thou shalt do the same with the firstborn of thy oxen also and sheep: seven days let it be with its dam: the eighth day thou shalt give it to me.

31 You shall be holy men to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

Chapter 23

Thou shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person.

2 Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth.

3 Neither shalt thou favour a poor man in judgment.

4 If thou meet thy enemy's ox or ass going astray, bring it back to him.

5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him.

6 Thou shalt not go aside in the poor man's judgment.

7 Thou shalt fly Iying. The innocent and just person thou shalt not put to death: because I abhor the wicked.

8 Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just.

9 Thou shalt not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of Egypt.

10 Six years thou shalt sow thy ground, and shalt gather the corn thereof.

11 But the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy oliveyard.

12 Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed.

13 Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth.

14 Three times every year you shall celebrate feasts to me.

15 Thou shalt keep the feast of unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: thou shalt not appear empty before me.

16 And the feast of the harvest of the first-fruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field.

17 Thrice a year shall all thy males appear before the Lord thy God.

18 Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning.

19 Thou shalt carry the first-fruits of the corn of thy ground to the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

20 Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him.

22 But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

23 And my angel shall go before thee, and shall bring thee in unto the Amorrite, and the Hethite, and the Pherexite, and the Chanaanite, and the Hevite, and the Jebuzite, whom I will destroy.

24 Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues.

25 And you shall serve the Lord your God, that I may bless your bread and your waters, and may take away sickness from the midst of thee.

26 There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before

thee:

28 Sending out hornets before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before thou come in.

29 I will not cast them out from thy face in one year; lest the land be brought into a wilderness, and the beasts multiply against thee.

30 By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

31 And I will set thy bounds from the Red Sea to the sea of the Palestines, and from the desert to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

32 Thou shalt not enter into league with them, nor with their gods.

33 Let them not dwell in thy land, lest perhaps they make thee sin against me, if thou serve their gods; which, undoubtedly, will be a scandal to thee.

Chapter 24

And he said to Moses: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy of the ancients of Israel, and you shall adore afar off.

2 And Moses alone shall come up to the Lord, but they shall not come nigh; neither shall the people come up with him.

3 So Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice: We will do all the words of the Lord, which he hath spoken.

4 And Moses wrote all the words of the Lord: and rising in the morning, he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord.

6 Then Moses took half of the blood, and put it into bowls; and the rest he poured upon the altar.

7 And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken, we will do, we will be obedient.

8 And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant, which the Lord hath made with you concerning all these words.

9 Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up:

10 And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear.

11 Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat and drink.

12 And the Lord said to Moses: Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written; that thou mayest teach them.

13 Moses rose up, and his minister Josue: and Moses going up into the mount of God,

14 Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them.

15 And when Moses was gone up, a cloud covered the mount.

16 And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.

17 And the sight of the glory of the Lord, was like a burning fire upon the top of the mount, in

the eyes of the children of Israel.

18 And Moses entering into the midst of the cloud, went up into the mountain: And he was there forty days and forty nights.

Chapter 25

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, that they bring firstfruits to me: of every man that offereth of his own accord, you shall take them.

3 And these are the things you must take: Gold, and silver, and brass,

4 Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair,

5 And rams' skins dyed red, and violet skins, and setim wood:

6 Oil to make lights: spices for ointment, and for sweetsmelling incense:

7 Onyx stones, and precious stones to adorn the ephod and the rational.

8 And they shall make me a sanctuary, and I will dwell in the midst of them:

9 According to all the likeness of the tabernacle which I will shew thee, and of all the vessels for the service thereof: and thus you shall make it:

10 Frame an ark of setim wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise, a cubit and a half.

11 And thou shalt overlay it with the purest gold, within and without; and over it thou shalt make a golden crown round about:

12 And four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.

13 Thou shalt make bars also of setim wood, and shalt overlay them with gold.

14 And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them:

15 And they shall be always in the rings, neither shall they at any time be drawn out of them.

16 And thou shalt put in the ark the testimony which I will give thee.

17 Thou shalt make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

18 Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.

19 Let one cherub be on the one side, and the other on the other.

20 Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.

21 In which thou shalt put the testimony that I will give thee.

22 Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

23 Thou shalt make a table also of setim wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

24 And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about.

25 And to the ledge itself a polished crown, four inches high; and over the same another little golden crown.

26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table, over each foot.

27 Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

28 The bars also themselves thou shalt make of setim wood, and shalt overlay them with gold, to bear up the table.

29 Thou shalt prepare also dishes, and bowls, censers, and cups, wherein the libations are to be offered, of the purest gold.

30 And thou shalt set upon the table loaves of proposition in my sight always.

31 Thou shalt make also a candlestick of beaten work, of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

32 Six branches shall come out of the sides, three out of one side, and three out of the other.

33 Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

34 And in the candlestick itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

35 Bowls under two branches in three places, which together make six, coming forth out of one shaft.

36 And both the bowls and the branches shall be of the same beaten work of the purest gold.

37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.

38 The snuffers also, and where the snuffings shall be put out, shall be made of the purest gold.

39 The whole weight of the candlestick, with all the furniture thereof, shall be a talent of the purest gold.

40 Look, and make it according to the pattern that was shewn thee in the mount.

Chapter 26

And thou shalt make the tabernacle in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with embroidery.

2 The length of one curtain shall be twenty-eight cubits; the breadth shall be four cubits. All the curtains shall be of one measure.

3 Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.

4 Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.

5 Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

6 Thou shalt make also fifty rings of gold, wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

7 Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle.

8 The length of one hair-curtain shall be thirty cubits; and the breadth, four: the measure of all the curtains shall be equal.

9 Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.

10 Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

11 Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all

there may be made one covering.

12 And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back parts of the tabernacle.

13 And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.

14 Thou shalt make also another cover to the roof of rams' skins dyed red: and over that again another cover of violet coloured skins.

15 Thou shalt make also the boards of the tabernacle standing upright of setim wood.

16 Let every one of them be ten cubits in length, and in breadth one cubit and a half.

17 In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

18 Of which twenty shall be in the south side southward.

19 For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

20 In the second side also of the tabernacle that looketh to the north, there shall be twenty boards,

21 Having forty sockets of silver, two sockets shall be put under each board.

22 But on the west side of the tabernacle thou shalt make six boards.

23 And again other two which shall be erected in the corners at the back of the tabernacle.

24 And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners.

25 And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

26 Thou shalt make also five bars of setim wood, to hold together the boards on one side of the tabernacle.

27 And five others on the other side, and as many at the west side:

28 And they shall be put along by the midst of the boards, from one end to the other.

29 The boards also themselves thou shalt overlay with gold, and shalt cast rings of gold to be set upon them, for places for the bars to hold together the boardwork: which bars thou shalt cover with plates of gold.

30 And thou shalt rear up the tabernacle according to the pattern that was shewn thee in the mount.

31 Thou shalt make also a veil of violet, and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work and goodly variety:

32 And thou shalt hang it up before four pillars of setim wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.

33 And the veil shall be hanged on with rings, and within it thou shalt put the ark of the testimony, and the sanctuary and the holy of the holies shall be divided with it.

34 And thou shalt set the propitiatory upon the ark of the testimony, in the holy of holies.

35 And the table without the veil, and over against the table the candlestick in the south side of the tabernacle: for the table shall stand in the north side.

36 Thou shalt make also a hanging in the entrance of the tabernacle of violet, and purple, and scarlet twice dyed, and fine twisted linen with embroidered work.

37 And thou shalt overlay with gold five pillars of setim wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.

Chapter 27

Thou shalt make also an altar of setim wood, which shall be five cubits long, and as many broad, that is four square, and three cubits high.

2 And there shall be horns at the four corners of the same: and thou shalt cover it with brass.

3 And thou shalt make for the uses thereof pans to receive the ashes, and tongs and flesh-hooks, and firepans: all its vessels thou shalt make of brass.

4 And a grate of brass in manner of a net; at the four corners of which, shall be four rings of brass,

5 Which thou shalt put under the hearth of the altar: and the grate shall be even to the midst of the altar.

6 Thou shalt make also two bars for the altar, of setim wood, which thou shalt cover with plates of brass:

7 And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

8 Thou shalt not make it solid, but empty and hollow in the inside, as it was shewn thee in the mount.

9 Thou shalt make also the court of the tabernacle, in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

10 And twenty pillars with as many sockets of brass, the heads of which, with their engraving, shall be of silver.

11 In like manner also on the north side

there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

12 But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets.

13 In that breadth also of the court, which looketh to the east, there shall be fifty cubits.

14 In which there shall be for one side, hangings of fifteen cubits, and three pillars, and as many sockets.

15 And in the other side, there shall be hangings of fifteen cubits, with three pillars, and as many sockets.

16 And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars, with as many sockets.

17 All the pillars of the court round about shall be garnished with plates of silver, silver heads, and sockets of brass.

18 In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass.

19 All the vessels of the tabernacle for all uses and ceremonies, and the pins both of it and of the court, thou shalt make of brass.

20 Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle: that a lamp may burn always,

21 In the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.

Chapter 28

Take unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou shalt make a holy vesture for Aaron, thy brother, for glory and for beauty.

3 And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated, may minister to me.

4 And these shall be the vestments that they shall make: A rational and an ephod, a tunic and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

5 And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

6 And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours.

7 It shall have the two edges joined in the top on both sides, that they may be closed together.

8 The very workmanship also, and all the variety of the work, shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

9 And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

10 Six names on one stone, and the other six on the other, according to the order of their birth.

11 With the work of an engraver, and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

12 And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold.

14 And two little chains of the purest gold, linked one to another, which thou shalt put into the hooks.

15 And thou shalt make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

16 It shall be four square and doubled: it shall be the measure of a span both in length and in breadth.

17 And thou shalt set in it four rows of stones. In the first row shall be a sardius stone, and a topaz, and an emerald:

18 In the second a carbuncle, a sapphire, and a jasper:

19 In the third a ligurius, an agate, and an amethyst:

20 In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

21 And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.

22 And thou shalt make on the rational chains, linked one to another, of the purest gold:

23 And two rings of gold, which thou shalt put in the two ends at the top of the rational.

24 And the golden chains thou shalt join to the rings, that are in the ends thereof.

25 And the ends of the chains themselves, thou shalt join together with two hooks, on both sides of the ephod, which is towards the rational.

26 Thou shalt make also two rings of gold, which thou shalt put in the top parts of the ra-

tional, in the borders that are over against the ephod, and look towards the back parts thereof.

27 Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,

28 And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

29 And Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.

30 And thou shalt put in the rational of judgment doctrine and truth, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

31 And thou shalt make the tunic of the ephod all of violet,

32 In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.

33 And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:

34 So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

35 And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

36 Thou shalt make also a plate of the purest

gold: wherein thou shalt grave with engraver's work, Holy to the Lord.

37 And thou shalt tie it with a violet fillet, and it shall be upon the mitre,

38 Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.

39 And thou shalt gird the tunic with fine linen, and thou shalt make a fine linen mitre, and a girdle of embroidered work.

40 Moreover, for the sons of Aaron thou shalt prepare linen tunics, and girdles and mitres for glory and beauty:

41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.

42 Thou shalt make also linen breeches, to cover the flesh of their nakedness, from the reins to the thighs:

43 And Aaron and his sons shall use them when they shall go into the tabernacle of the testimony, or when they approach to the altar to minister in the sanctuary. lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

Chapter 29

And thou shalt also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish,

2 And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleav-

ened, anointed with oil: thou shalt make them all of wheaten flour.

3 And thou shalt put them in a basket, and offer them: and the calf and the two rams.

4 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou hast washed the father and his sons with water,

5 Thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shalt gird with the girdle.

6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre,

7 And thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated.

8 Thou shalt bring his sons also, and shalt put on them the linen tunics, and gird them with a girdle:

9 To wit, Aaron and his children, and thou shalt put mitres upon them; and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands,

10 Thou shalt present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head,

11 And thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of the testimony.

12 And taking some of the blood of the calf, thou shalt put it upon the horns of the altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof.

13 Thou shalt take also all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burn offering upon the altar:

14 But the flesh of the calf, and the hide and the dung, thou shalt burn abroad, without the camp, because it is for sin.

15 Thou shalt take also one ram, upon the head whereof Aaron and his sons shall lay their hands.

16 And when thou hast killed him, thou shalt take of the blood thereof, and pour round about the altar.

17 And thou shalt cut the ram in pieces, and having washed his entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

18 And thou shalt offer the whole ram for a burnt offering upon the altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord.

19 Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.

20 And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the altar round about.

21 And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated,

22 Thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration:

23 And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord:

24 And thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord.

25 And thou shalt take all from their hands;

and shalt burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation.

26 Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord, and it shall fall to thy share.

27 And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram,

28 Wherewith Aaron was consecrated and his sons, and they shall fall to Aaron's share, and his sons', by a perpetual right from the children of Israel: because they are the choicest and the beginnings of their peace victims which they offer to the Lord.

29 And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it.

30 He of his sons that shall be appointed high priest in his stead, and that shall enter into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days.

31 And thou shalt take the ram of the consecration, and shalt boil the flesh thereof in the holy place:

32 And Aaron and his sons shall eat it. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of the testimony,

33 That it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy.

34 And if there remain of the consecrated flesh, or of the bread, till the morning, thou shalt burn the remainder with fire: they shall not be eaten, because they are sanctified.

35 All that I have commanded thee, thou shalt do unto Aaron and his sons. Seven days shalt thou consecrate their hands:

36 And thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the altar when thou hast offered the victim of expiation, and shalt anoint it to sanctify it.

37 Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy. Every one, that shall touch it, shall be holy.

38 This is what thou shalt sacrifice upon the altar: Two lambs of a year old every day continually,

39 One lamb in the morning, and another in the evening.

40 With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.

41 And the other lamb thou shalt offer in the evening, according to the rite of the morning oblation, and according to what we have said, for a savour of sweetness:

42 It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the Lord, where I will appoint to speak unto thee.

43 And there will I command the children of Israel, and the altar shall be sanctified by my glory.

44 I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me.

45 And I will dwell in the midst of the children of Israel, and will be their God:

46 And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

Chapter 30

Thou shalt make also an altar to burn incense, of setim wood.

2 It shall be a cubit in length, and another in breadth, that is, four square, and two in height. Horns shall go out of the same.

3 And thou shalt overlay it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

4 And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

5 And thou shalt make the bars also of setim wood, and shalt overlay them with gold.

6 And thou shalt set the altar over against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee.

7 And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it:

8 And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

9 You shall not offer upon it incense of another composition, nor oblation, and victim, neither shall you offer libations.

10 And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin; and shall make atonement upon it in your generations. It shall be most holy to the Lord.

11 And the Lord spoke to Moses, saying:

12 When thou shalt take the sum of the children of Israel, according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

13 And this shall every one give that passeth at the naming, half a sicle according to the standard of the temple. A sicle hath twenty obols. Half a sicle shall be offered to the Lord.

14 He that is counted in the number from twenty years and upwards, shall give the price.

15 The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

16 And the money received, which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and he may be merciful to their souls.

17 And the Lord spoke to Moses, saying:

18 Thou shalt make also a brazen laver with its foot to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And water being put into it:

19 Aaron and his sons shall wash their hands and feet in it:

20 When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,

21 Lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions.

22 And the Lord spoke to Moses,

23 Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much; that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty,

24 And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin:

25 And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

26 And therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testimony,

27 And the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense,

28 And of holocaust, and all the furniture that belongeth to the service of them.

29 And thou shalt sanctify all, and they shall be most holy: he that shall touch them shall be sanctified.

30 Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the office of priesthood unto me.

31 And thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations.

32 The flesh of man shall not be anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you.

33 What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.

34 And the Lord said to Moses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight.

35 And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification.

36 And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be unto you.

37 You shall not make such a composition for your own uses, because it is holy to the Lord.

38 What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.

Chapter 31

And the Lord spoke to Moses, saying:

2 Behold, I have called by name Beseleel the son of Uri, the son of Hur, of the tribe of Juda,

3 And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work,

4 To devise whatsoever may be artificially made of gold, and silver, and brass,

5 Of marble, and precious stones, and variety of wood.

6 And I have given him for his companion Ooliab, the son of Achisamech, of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee,

7 The tabernacle of the covenant, and the ark of the testimony, and the propitiatory, that is over it, and all the vessels of the tabernacle,

8 And the table and the vessels thereof, the most pure candlestick with the vessels thereof, and the altars of incense,

9 And of holocaust, and all their vessels, the laver with its foot,

10 The holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office, about the sacred things:

11 The oil of unction, and the incense of spices in the sanctuary, all things which I have commanded thee, shall they make.

12 And the Lord spoke to Moses, saying:

13 Speak to the children of Israel, and thou shalt say to them: See that you keep my sabbath; because it is a sign between me and you in your generations that you may know that I am the Lord, who sanctify you.

14 keep you my sabbath: for it is holy unto you: he that shall profane it, shall be put to

death: he that shall do any work in it, his soul shall perish out of the midst of his people.

15 Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die.

16 Let the children of Israel keep the sabbath, and celebrate it in their generations. It is an everlasting covenant

17 Between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh he ceased from work.

18 And the Lord, when he had ended these words in Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.

Chapter 32

And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us: For as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him.

2 And Aaron said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.

3 And the people did what he had commanded, bringing the earrings to Aaron.

4 And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

5 And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying To morrow is the solemnity of the

Lord.

6 And rising in the morning, they offered holocausts, and peace victims, and the people sat down to eat and drink, and they rose up to play.

7 And the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned.

8 They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

9 And again the Lord said to Moses: I see that this people is stiffnecked:

10 Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

11 But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever:

14 And the Lord was appeased from doing the evil which he had spoken against his people.

15 And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

16 And made by the work of God; the writing also of God was graven in the tables.

17 And Josue hearing the noise of the people shout. ing, said to Moses: The noise of battle is heard in the camp.

18 But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

19 And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

20 And laying hold of the calf which they had made, he burnt it, and beat it to powder, which he strewed into water, and gave thereof to the children of Israel to drink.

21 And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin?

22 And he answered him: Let not my lord be offended; for thou knowest this people, that they are prone to evil.

23 They said to me: make us gods, that may go before us; for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him.

24 And I said to them: Which of you hath any gold? and they took and brought it to me; and I cast it into the fire, and this calf came out.

25 And when Moses saw that the people were naked, (for Aaron had stripped them by occasion of the shame of the filth, and had set them naked among their enemies)

26 Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:

27 And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through

the midst of the camp, and let every man kill his brother, and friend, and neighbour.

28 And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.

29 And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.

30 And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.

31 And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass,

32 Or if thou do not, strike me out of the book that thou hast written.

33 And the Lord answered him: He that hath sinned against me, him will I strike out of my book:

34 But go thou, and lead this people whither I have told thee: my angel shall go before thee. And I in the day of revenge will visit this sin also of theirs.

35 The Lord therefore struck the people for the guilt, on occasion of the calf which Aaron had made.

Chapter 33

And the Lord spoke to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: To thy seed I will give it:

2 And I will send an angel before thee, that I may cast out the Chanaanite, and the Amorhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite,

3 That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee, because thou art a stiffnecked people; lest I destroy thee in the way.

4 And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom.

5 And the Lord said to Moses: Say to the children of Israel: Thou art a stiffnecked people, once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do to thee.

6 So the children of Israel laid aside their ornaments by Mount Horeb.

7 Moses also taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any question, went forth to the tabernacle of the covenant, without the camp.

8 And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.

9 And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses.

10 And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood and worshipped at the doors of their tent.

11 And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue, the son of Nun, a young man, departed not from the tabernacle.

12 And Moses said to the Lord: Thou com-

mandest me to lead forth this people; and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found favour in my sight.

13 If therefore I have found favour in thy sight, shew me thy face, that I may know thee, and may find grace before thy eyes: look upon thy people this nation.

14 And the Lord said: My face shall go before thee, and I will give thee rest.

15 And Moses said: If thou thyself dost not go before, bring us not out of this place.

16 For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified by all people that dwell upon the earth?

17 And the Lord said to Moses: This word also, which thou hast spoken, will I do; for thou hast found grace before me, and thee I have known by name.

18 And he said: Shew me thy glory.

19 He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

20 And again he said: Thou canst not see my face: for man shall not see me, and live.

21 And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

22 And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my righthand till I pass:

23 And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

Chapter 34

And after this he said: Hew thee two tables of stone like unto the former, and I will write upon them the words, which were in the tables, which thou brokest.

2 Be ready in the morning, that thou mayst forthwith go up into Mount Sinai, and thou shalt stand with me upon the top of the mount.

3 Let no man go up with thee, and let not any man be seen throughout all the mount; neither let the oxen nor the sheep feed over against it.

4 Then he cut out two tables of stone, such as had been before; and rising very early he went up into the Mount Sinai, as the Lord had commanded him, carrying with him the tables.

5 And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.

6 And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true,

7 Who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Who renderest the iniquity of the fathers to the children, and to the grandchildren unto the third and fourth generation.

8 And Moses making haste, bowed down prostrate unto the earth, and adoring,

9 Said: If I have found grace in thy sight, O Lord, I beseech thee that thou wilt go with us, (for it is a stiffnecked people) and take away our iniquities and sin, and possess us.

10 The Lord answered: I will make a covenant in the sight of all, I will do signs such as were never seen upon the earth, nor in any nations; that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

11 Observe all things which this day I command thee: I myself will drive out before thy face the Amorrhite, and the Chanaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

12 Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13 But destroy their altars, break their statues and cut down their groves:

14 Adore not any strange god. The Lord his name is jealous, he is a jealous God.

15 Make no covenant with the men of those countries; lest, when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

16 Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

17 Thou shalt not make to thyself any molten gods.

19 All of the male kind that openeth the womb, shall be mine. Of all beasts; both of oxen and of sheep, it shall be mine.

20 The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The firstborn of thy sons thou shalt redeem: neither shalt thou appear before me empty.

21 Six days shalt thou work, the seventh day thou shalt cease to plough and to reap.

22 Thou shalt keep the feast of weeks with the firstfruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

23 Three times in the year all thy males shall appear in the sight of the almighty Lord the God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in a year.

25 Thou shalt not offer the blood of my sacrifice upon leaven; neither shall there remain in the morning any thing of the victim of the solemnity of the Phase.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

27 And the Lord said to Moses: Write thee these words, by which I have made a covenant both with thee and with Israel.

28 And he was there with the Lord forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the ten words of the covenant.

29 And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord.

30 And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

31 And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them,

32 And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord on Mount Sinai.

33 And having done speaking, he put a veil upon his face.

34 But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him.

35 And they saw that the face of Moses when he came out was horned, but he covered his face

again, if at any time he spoke to them.

Chapter 35

And all the multitude of the children of Israel being gathered together, he said to them: These are the things which the Lord hath commanded to be done:

2 Six days you shall do work; the seventh day shall be holy unto you, the sabbath and the rest of the Lord: he that shall do any work on it, shall be put to death.

3 You shall kindle no fire in any of your habitations on the sabbath day.

4 And Moses said to all the assembly of the children of Israel: This is the word the Lord hath commanded, saying:

5 Set aside with you firstfruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord: gold, and silver, and brass,

6 Violet and purple, and scarlet twice dyed, and fine linen, goats' hair,

7 And rams' skins dyed red, and violet coloured skins, setim wood,

8 And oil to maintain lights, and to make ointment, and most sweet incense,

9 Onyx stones, and precious stones, for the adorning of the ephod and the rational.

10 Whosoever of you is wise, let him come, and make that which the Lord hath commanded:

11 To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the sockets:

12 The ark and the staves, the propitiatory, and the veil that is drawn before it:

13 The table with the bars and the vessels, and the loaves of proposition:

14 The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires:

15 The altar of incense, and the bars, and the oil of unction, and the incense of spices: the hanging at the door of the tabernacle:

16 The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot:

17 The curtains of the court, with the pillars and the sockets, the hanging in the doors of the entry.

18 The pins of the tabernacle, and of the court, with their little cords:

19 The vestments that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

20 And all the multitude of the children of Israel going out from the presence of Moses,

21 Offered firstfruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatever was necessary to the service and to the holy vestments,

22 Both men and women gave bracelets and earrings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

23 If any man had violet, and purple, and scarlet twice dyed, fine linen and goats' hair, ram-skins dyed red, and violet coloured skins,

24 Metal of silver and brass, they offered it to the Lord, and setim wood for divers uses.

25 The skilful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

26 And goats' hair, giving all of their own accord.

27 But the princes offered onyx stones, and precious stones, for the ephod and the rational,

28 And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour.

29 All, both men and women, with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.

30 And Moses said to the children of Israel: Behold, the Lord hath called by name Beseleel, the son of Uri, the son of Hur, of the tribe of Juda,

31 And hath filled him with the spirit of God, with wisdom and understanding, and knowledge, and all learning,

32 To devise and to work in gold and silver and brass,

33 And in engraving stones, and in carpenters' work. Whatsoever can be devised artificially,

34 He hath given in his heart: Ooliab also, the son of Achisamech, of the tribe of Dan:

35 Both of them hath he instructed with wisdom, to do carpenters' work, and tapestry, and embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

Chapter 36

Beseleel therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

2 And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

3 He delivered all the offerings of the children

of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

4 Whereupon the workmen being constrained to come,

5 Said to Moses: The people offereth more than is necessary.

6 Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts,

7 Because the things that were offered did suffice, and were too much.

8 And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

9 The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

10 And he joined five curtains, one to another, and the other five he coupled one to another.

11 He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,

12 That the loops might meet one against another, and might be joined each with the other.

13 Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

14 He made also eleven curtains of goats' hair, to cover the roof of the tabernacle:

15 One curtain was thirty cubits long, and four cubits broad: all the curtains were of one measure.

16 Five of which he joined apart, and the other six apart.

17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

19 He made also a cover for the tabernacle of rams' skins dyed red; and another cover over that of violet skins.

20 He made also the boards of the tabernacle of setim wood standing.

21 The length of one board was ten cubits; and the breadth was one cubit and a half.

22 There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23 Of which twenty were at the south side southward,

24 With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

25 At that side also of the tabernacle, that looketh towards the north, he made twenty boards,

26 With forty sockets of silver, two sockets for every board.

27 But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six boards,

28 And two others at each corner of the tabernacle behind:

29 Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:

30 So there were in all eight boards, and they had sixteen sockets of silver, to wit, two sockets under every board.

31 He made also bars of setim wood, five to hold together the boards of one side of the tabernacle,

32 And five others to join together the boards of the other side; and besides these, five other bars at the west side of the tabernacle towards the sea.

33 He made also another bar, that might come by the midst of the boards from corner to corner.

34 And the boards themselves he overlaid with gold casting for them sockets of silver. And their rings he made of gold, through which the bars might be drawn: and he covered the bars themselves with plates of gold.

35 He made also a veil of violet, and purple, scarlet and fine twisted linen, varied and distinguished with embroidery:

36 And four pillars of setim wood, which with their heads he overlaid with gold, casting for them sockets of silver.

37 He made also a hanging in the entry of the tabernacle of violet, purple, scarlet, and fine twisted linen, with the work of an embroiderer.

38 And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

Chapter 37

And Beseleel made also, the ark of setim wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.

2 And he made to it a crown of gold round about,

3 Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.

4 And he made bars of setim wood, which he overlaid with gold,

5 And he put them into the rings that were at the sides of the ark to carry it.

6 He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

7 Two cherubims also of beaten gold, which he set on the two sides of the propitiatory:

8 One cherub in the top of one side, and the other cherub in the top of the other side: two cherubims at the two ends of the propitiatory,

9 Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.

10 He made also the table of setim wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

11 And he overlaid it with the finest gold, and he made to it a golden ledge round about,

12 And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.

13 And he cast four rings of gold, which he put in the four corners at each foot of the table,

14 Over against the crown: and he put the bars into them, that the table might be carried.

15 The bars also themselves he made of setim wood, and overlaid them with gold.

16 And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.

17 He made also the candlestick of beaten work of the finest gold. from the shaft whereof its branches, its cups, and bowls, and lilies came out:

19 Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six

branches, that went out from the shaft of the candlestick was equal.

20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

21 And bowls under two branches in three places, which together made six branches going out from one shaft.

22 So both the bowls, and the branches were of the same, all beaten work of the purest gold.

23 He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

24 The candlestick with all the vessels thereof weighed a talent of gold.

25 He made also the alter of incense of setim wood, being a cubit on every side foursquare, and in height two cubits: from the corners of which went out horns.

26 And he overlaid it with the purest gold, with its grate, and the sides, and the horns.

27 And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

28 And the bars themselves he made also of setim wood, and overlaid them with plates of gold.

29 He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.

Chapter 38

He made also the altar of holocaust of setim wood, five cubits square, and three in height:

2 The horns whereof went out from the corners, and he overlaid it with plates of brass.

3 And for the uses thereof, he prepared divers

vessels of brass, cauldrons, tongs, fleshhooks, pothooks and firepans.

4 And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth,

5 Casting four rings at the four ends of the net at the top, to put in bars to carry it:

6 And he made the bars of setim wood, and overlaid them with plates of brass:

7 And he drew them through the rings that stood out in the sides of the altar. And the altar itself was not solid, but hollow, of boards, and empty within.

8 He made also the laver of brass, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.

9 He made also the court, in the south side whereof were hangings of fine twisted linen of a hundred cubits.

10 Twenty pillars of brass with their sockets, the beads of the pillars, and the whole graving of the work, of silver.

11 In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.

12 But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.

13 Moreover, towards the east he prepared hangings of fifty cubits:

14 Fifteen cubits of which, were on one side with three pillars, and their sockets:

15 And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.

16 All the hangings of the court were woven with twisted linen.

17 The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.

18 And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the court.

19 And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver.

20 The pins also of the tabernacle and of the court round about he made of brass.

21 These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar, son of Aaron the priest:

22 Which Beseleel, the son of Uri, the son of Hur of the tribe of Juda, had made, as the Lord commanded by Moses.

23 Having for his companion Ooliab, the son of Achisamech, of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.

24 All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.

25 And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.

26 There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

27 A hundred sockets were made of a hun-

dred talents, one talent being reckoned for every socket.

28 And of the thousand seven hundred and seventy-five he made the heads of the pillars, which also he overlaid with silver.

29 And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides,

30 Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with the grate thereof, and also the vessels that belong to the use thereof.

31 And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle, and of the court round about.

Chapter 39

And he made, of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.

2 So he made an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen,

3 With embroidered work, and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the foresaid colours,

4 And two borders coupled one to the other in the top on either side,

5 And a girdle of the same colours, as the Lord had commanded Moses.

6 He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel:

7 And he set them in the sides of the ephod, for a memorial of the children of Israel, as the Lord had commanded Moses.

8 He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen:

9 Foursquare, double, of the measure of a span.

10 And he set four rows of precious stones in it. In the first row was a sardius, a topaz, an emerald.

11 In the second, a carbuncle, a sapphire, and a jasper.

12 In the third, a ligurius, an agate, and an amethyst.

13 In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

14 And the twelve stones, were engraved with the names of the twelve tribes of Israel, each one with its several name.

15 They made also in the rational little chains, linked one to another, of the purest gold,

16 And two hooks, and as many rings of gold. And they set the rings on either side of the rational,

17 On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod.

18 These both before and behind so answered one another, that the ephod and the rational were bound together,

19 Being fastened to the girdle, and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

20 They made also the tunic of the ephod all of violet,

21 And a hole for the head in the upper part at the middle, and a woven border round about the hole:

22 And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

23 And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunic round about:

24 To wit, a bell of gold, and a pomegranate, wherewith the high priest went adorned, when he discharged his ministry, as the Lord had commanded Moses.

25 They made also fine linen tunics with woven work for Aaron and his sons:

26 And mitres with their little crowns of fine linen:

27 And linen breeches of fine linen:

28 And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery work, as the Lord had commanded Moses.

29 They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord:

30 And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses.

31 So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses.

32 And they offered the tabernacle, and the roof, and the whole furniture, the rings, the boards, the bars, the pillars and their sockets,

33 The cover of rams' skins dyed red, and the other cover of violet skins,

34 The veil, the ark, the bars, the propitiatory,

35 The table, with the vessels thereof, and the loaves of proposition:

36 The candlestick, the lamps, and the furniture of them, with the oil:

37 The altar of gold, and the ointment, and the incense of spices:

38 And the hanging in the entry of the tabernacle:

39 The altar of brass, the grate, the bars, and all the vessels thereof: the laver, with the foot thereof: the hangings of the court, and the pillars, with their sockets:

40 The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant.

41 The vestments also, which the priests, to wit, Aaron and his sons, use in the sanctuary,

42 The children of Israel offered, as the Lord had commanded.

43 And when Moses saw all things finished, he blessed them.

Chapter 40

And the Lord spoke to Moses, saying:

2 The first month, the first day of the month, thou shalt set up the tabernacle of the testimony,

3 And shalt put the ark in it, and shalt let down the veil before it:

4 And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

5 And the altar of gold, whereon the incense is burnt before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

6 And before it the altar of holocaust.

7 The laver between the altar and the tabernacle, and thou shalt fill it with water.

8 And thou shalt encompass the court with hangings, and the entry thereof.

9 And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

10 The altar of holocaust and all its vessels:

11 The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

13 Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

14 And Moses did all that the Lord had commanded.

15 So in the first month of the second year, the first day of the month, the tabernacle was set up.

16 And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars,

17 And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

18 And he put the testimony in the ark, thrusting bars underneath, and the oracle above.

19 And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the commandment of the Lord.

20 And he set the table in the tabernacle of the testimony, at the north side, without the veil,

21 Setting there in order the loaves of proposition, as the Lord had commanded Moses.

22 He set the candlestick also in the tabernacle of the testimony, over against the table on the south side,

23 Placing the lamps in order, according to the precept of the Lord.

24 He set also the altar of gold under the roof of the testimony, over against the veil,

25 And burnt upon it the incense of spices, as the Lord had commanded Moses.

26 And he put also the hanging in the entry of the tabernacle of the testimony,

27 And the altar of holocaust in the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded.

28 And he set the laver between the tabernacle of the testimony and the altar, filling it with water.

29 And Moses and Aaron, and his sons, washed their hands and feet,

30 When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.

31 He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,

32 The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.

33 Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all.

34 If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:

35 If it hung over, they remained in the same place.

36 For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

Book of Leviticus

Chapter 1

And the Lord called Moses, and spoke to him from the tabernacle of the testimony, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep:

3 If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him.

4 And he shall put his hand upon the head of the victim: and it shall be acceptable, and help to its expiation.

5 And he shall immolate the calf before the Lord: and the priests the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle.

6 And when they have flayed the victim, they shall cut the joints into pieces:

7 And shall put fire on the altar, having before laid in order a pile of wood.

8 And they shall lay the parts that are cut out in order thereupon: to wit, the head, and all things that cleave to the liver;

9 The entrails and feet being washed with water. And the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

10 And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male

without blemish.

11 And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about.

12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put.

13 But the entrails and the feet they shall wash with water. And the priest shall offer it all and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

14 But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons:

15 The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the altar.

16 But the crop of the throat, and the feathers he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out.

17 And he shall break the pinions thereof, and shall not cut, nor divide it with a knife: and shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

Chapter 2

When any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense,

2 And shall bring it to the sons of Aaron the priests. And one of them shall take a handful of the flour and oil, and all the frankincense; and shall put it a memorial upon the altar for a most sweet savour to the Lord.

3 And the remnant of the sacrifice shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

4 But when thou offerest a sacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers, anointed with oil:

5 If thy oblation be from the fryingpan, of flour tempered with oil, and without leaven:

6 Thou shalt divide it into little pieces, and shalt pour oil upon it.

7 And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil.

8 And when thou offerest it to the Lord, thou shalt deliver it to the hands of the priest.

9 And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord.

10 And whatsoever is left, shall be Aaron's, and his sons': holy of holies of the offerings of the Lord.

11 Every oblation that is offered to the Lord shall be made without leaven: neither shall any leaven or honey be burnt in the sacrifice to the Lord.

12 You shall offer only the firstfruits of them and gifts: but they shall not be put upon the altar, for a savour of sweetness.

13 Whatsoever sacrifice thou offerest, thou shalt season it with salt: neither shalt thou take

away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.

14 But if thou offer a gift of the firstfruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and break it small like meal; and so shalt thou offer thy firstfruits to the Lord:

15 Pouring oil upon it and putting on frankincense, because it is the oblation of the Lord.

16 Whereof the priest shall burn for a memorial of the gift, part of the corn broken small and of the oil, and all the frankincense.

Chapter 3

And if his oblation be a sacrifice of peace offerings, and he will offer of the herd, whether male or female: he shall offer them without blemish before the Lord.

2 And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron the priests shall pour the blood round about upon the altar.

3 And they shall offer of the sacrifice of peace offerings, for an oblation to the Lord: the fat that covereth the entrails, and all the fat that is within,

4 The two kidneys with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

5 And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.

6 But if his oblation and the sacrifice of peace offering be of the flock, whether he offer male or female, they shall be without blemish.

7 If he offer a lamb before the Lord:

8 He shall put his hand upon the head of the victim. And it shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

9 And they shall offer of the victim of peace offerings, a sacrifice to the Lord: the fat and the whole rump,

10 With the kidneys, and the fat that covereth the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

11 And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

12 If his offering be a goat, and he offer it to the Lord:

13 He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

14 And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15 The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys.

16 And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's.

17 By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all.

Chapter 4

And the Lord spoke to Moses, saying:

2 Say to the children of Israel: The soul that

sinneth through ignorance, and doth any thing concerning any of the commandments of the Lord, which he commanded not to be done:

3 If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin a calf without blemish.

4 And he shall bring it to the door of the testimony before the Lord: and shall put his hand upon the head thereof, and shall sacrifice it to the Lord.

5 He shall take also of the blood of the calf: and carry it into the tabernacle of the testimony.

6 And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary.

7 And he shall put some of the same blood upon the horns of the altar of the sweet incense most acceptable to the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.

8 And he shall take off the fat of the calf for the sin offering, as well that which covereth the entrails, as all the inwards:

9 The two little kidneys, and the caul that is upon them, which is by the flanks, and the fat of the liver with the little kidneys:

10 As it is taken off from the calf of the sacrifice of peace offerings. And he shall burn them upon the altar of holocaust.

11 But the skin and all the flesh with the head and the feet and the bowels and the dung:

12 And the rest of the body, he shall carry forth without the camp into a clean place where the ashes are wont to be poured out: and he shall burn them upon a pile of wood. They shall be burnt in the place where the ashes are poured out.

13 And if all the multitude of Israel shall be ignorant, and through ignorance shall do that

which is against the commandment of the Lord,

14 And afterwards shall understand their sin: they shall offer for their sin a calf, and shall bring it to the door of the tabernacle.

15 And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord:

16 The priest that is anointed shall carry of the blood into the tabernacle of the testimony.

17 And shall dip his finger in it and sprinkle it seven times before the veil.

18 And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony. And the rest of the blood he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony.

19 And all the fat thereof he shall take off, and shall burn it upon the altar:

20 Doing so with this calf, as he did also with that before. And the priest praying for them, the Lord will be merciful unto them.

21 But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the sin of the multitude.

22 If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth,

23 And afterwards shall come to know his sin: he shall offer a buck goat without blemish, a sacrifice to the Lord.

24 And he shall put his hand upon the head thereof: and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,

25 The priest shall dip his finger in the blood of the victim for sin, touching therewith the

horns of the altar of holocaust, and pouring out the rest at the foot thereof.

26 But the fat he shall burn upon it, as is wont to be done with the victims of peace offerings. And the priest shall pray for him, and for his sin: and it shall be forgiven him.

27 And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending,

28 And shall come to know his sin: he shall offer a she goat without blemish.

29 And he shall put his hand upon the head of the victim that is for sin: and shall immolate it in the place of the holocaust.

30 And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust: and shall pour out the rest at the foot thereof.

31 But taking off all the fat, as is wont to be taken away of the victims of peace offerings, he shall burn it upon the altar, for a sweet savour to the Lord: and he shall pray for him, and it shall be forgiven him.

32 But if he offer of the flock a victim for his sin, to wit, an ewe without blemish:

33 He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain.

34 And the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust: and the rest he shall pour out at the foot thereof.

35 All the fat also he shall take off, as the fat of the ram that is offered for peace offerings is wont to be taken away: and shall burn it upon the altar, for a burnt sacrifice of the Lord. And he shall pray for him and his sin, and it shall be forgiven him.

Chapter 5

If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.

2 Whosoever toucheth any unclean thing, either that which hath been killed by a beast, or died of itself, or any other creeping thing: and forgetteth his uncleanness, he is guilty, and hath offended.

3 And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled: and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

4 The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word: and having forgotten it afterwards understandeth his offence,

5 Let him do penance for his sin:

6 And offer of the flocks an ewe lamb, or a she goat, and the priest shall pray for him and for his sin.

7 But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust,

8 And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

9 And of its blood he shall sprinkle the side of the altar: and whatever is left, he shall let it drop at the bottom thereof, because it is for sin.

10 And the other he shall burn for a holocaust, as is wont to be done. And the priest shall pray for him, and for his sin, and it shall be forgiven him.

11 And if his hand be not able to offer two

turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin.

12 And he shall deliver it to the priest, who shall take a handful thereof, and shall burn it upon the altar for a memorial of him that offered it:

13 Praying for him and making atonement. But the part that is left, he himself shall have for a gift.

14 And the Lord spoke to Moses, saying:

15 If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary.

16 And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram: and it shall be forgiven him.

17 If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity:

18 He shall offer of the flocks a ram without blemish to the priest, according to the measure and estimation of the sin. And the priest shall pray for him, because he did it ignorantly: And it shall be forgiven him,

19 Because by mistake he trespassed against the Lord.

Chapter 6

The Lord spoke to Moses, saying:

2 Whosoever shall sin, and despising the Lord,

shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by force extort any thing, or commit oppression;

3 Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin:

4 Being convicted of the offence, he shall restore

5 All that he would have gotten by fraud, in the principal, and the fifth part besides, to the owner, whom he wronged.

6 Moreover for his sin he shall offer a ram without blemish out of the flock: and shall give it to the priest, according to the estimation and measure of the offence.

7 And he shall pray for him before the Lord: and he shall have forgiveness for every thing in doing of which he hath sinned.

8 And the Lord spoke to Moses, saying:

9 Command Aaron and his sons: This is the law of a holocaust. It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar.

10 The priest shall be vested with the tunick and the linen breeches; and he shall take up the ashes of that which the devouring fire hath burnt: and putting them beside the altar,

11 Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place.

12 And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning: and laying on the holocaust, shall burn thereupon the fat of the peace offerings.

13 This is the perpetual fire which shall never go out on the altar.

14 This is the law of the sacrifice and libations,

which the children of Aaron shall offer before the Lord, and before the altar.

15 The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn on the altar for a memorial of most sweet odour to the Lord.

16 And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

17 And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass.

18 The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord: Every one that toucheth them shall be sanctified.

19 And the Lord spoke to Moses, saying:

20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their anointing. They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning, and half of it in the evening.

21 It shall be tempered with oil, and shall be fried in a fryingpan.

22 And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord: and it shall be wholly burnt on the altar.

23 For every sacrifice of the priest shall be consumed with fire: neither shall any man eat thereof.

24 And the Lord spoke to Moses, saying:

25 Say to Aaron and his sons: This is the law of the victim for sin. In the place where the holocaust is offered, it shall be immolated before

the Lord. It is holy of holies.

26 The priest that offereth it, shall eat it in a holy place, in the court of the tabernacle.

27 Whatsoever shall touch the flesh thereof, shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place.

28 And the earthen vessel, wherein it was sodden, shall be broken: but if the vessel be of brass, it shall be scoured, and washed with water.

29 Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies.

30 For the victim that is slain for sin, the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

Chapter 7

This also is the law of the sacrifice for a trespass: it is most holy.

2 Therefore where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

3 They shall offer thereof the rump and the fat that covereth the entrails:

4 The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys.

5 And the priest shall burn them upon the altar: it is the burnt sacrifice of the Lord for a trespass.

6 Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy.

7 As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices. It shall belong to the priest

that offereth it.

8 The priest that offereth the victim of holocaust, shall have the skin thereof.

9 And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the fryingpan, shall be the priest's that offereth it.

10 Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

11 This is the law of the sacrifice of peace offerings that is offered to the Lord.

12 If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil.

13 Moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings:

14 Of which one shall be offered to the Lord for firstfruits, and shall be the priest's that shall pour out the blood of the victim.

15 And the flesh of it shall be eaten the same day: neither shall any of it remain until the morning.

16 If any man by vow, or of his own accord offer a sacrifice, it shall in like manner be eaten the same day. And if any of it remain until the morrow, it is lawful to eat it.

17 But whatsoever shall be found on the third day shall be consumed with fire.

18 If any man eat of the flesh of the victim of peace offerings on the third day, the oblation shall be of no effect: neither shall it profit the offerer. Yea rather, whatsoever soul shall defile itself with such meat, shall be guilty of transgression.

19 The flesh that hath touched any unclean thing, shall not be eaten: but shall be burnt with

fire. He that is clean shall eat of it.

20 If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people.

21 And he that hath touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh: shall be cut off from his people.

22 And the Lord spoke to Moses, saying:

23 Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

24 The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

25 If any man eat the fat that should be offered for the burnt sacrifice of the Lord, he shall perish out of his people.

26 Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27 Every one that eateth blood, shall perish from among the people.

28 And the Lord spoke to Moses, saying:

29 Speak to the children of Israel, saying: He that offereth a victim of peace offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof.

30 He shall hold in his hands the fat of the victim, and the breast. And when he hath offered and consecrated both to the Lord, he shall deliver them to the priest,

31 Who shall burn the fat upon the altar. But the breast shall be Aaron's and his sons'.

32 The right shoulder also of the victim, of peace offerings shall fall to the priest for first-fruits.

33 He among the sons of Aaron, that offereth the blood, and the fat: he shall have the right shoulder also for his portion.

34 For the breast that is elevated and the shoulder that is separated I have taken of the children of Israel, from off their victims of peace offerings: and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

35 This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,

36 And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

37 This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace offerings:

38 Which the Lord appointed to Moses in mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.

Chapter 8

And the Lord spoke to Moses, saying:

2 Take Aaron with his sons, their vestments, and the oil of unction: a calf for sin, two rams, a basket with unleavened bread.

3 And thou shalt gather together all the congregation to the door of the tabernacle.

4 And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle:

5 He said: This is the word that the Lord hath commanded to be done.

6 And immediately, he offered Aaron and his sons. And when he had washed them,

7 He vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunic: and over it he

put the ephod.

8 And binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth.

9 He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold, consecrated with sanctification, as the Lord had commanded him.

10 He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

11 And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof: and the laver with the foot thereof, he sanctified with the oil.

12 And he poured it upon Aaron's head: and he anointed and consecrated him.

13 And after he had offered his sons, he vested them with linen tunicks, and girded them with girdles: and put mitres on them as the Lord had commanded.

14 He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof,

15 He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof.

16 But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar.

17 And the calf with the skin, and the flesh and the dung, he burnt without the camp, as the Lord had commanded.

18 He offered also a ram for holocaust. And when Aaron and his sons had put their hands upon its head:

19 He immolated it, and poured the blood thereof round about the altar.

20 And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire.

21 Having first washed the entrails, and the feet, and the whole ram together he burnt upon the altar: because it was a holocaust of most sweet odour to the Lord, as he had commanded him.

22 He offered also the second ram, in the consecration of priests: and Aaron, and his sons put their hands upon the head thereof.

23 And when Moses had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.

24 He offered also the sons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the altar round about.

25 But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated.

26 And taking out of the basket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil and a wafer, he put them upon the fat, and the right shoulder:

27 Delivering all to Aaron, and to his sons. Who having lifted them up before the Lord,

28 He took them again from their hands, and burnt them upon the altar of holocaust: because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord.

29 And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord had commanded him.

30 And taking the ointment, and the blood

that was upon the altar, he sprinkled Aaron, and his vestments, and his sons, and their vestments with it.

31 And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: Aaron and his sons shall eat them.

32 And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.

33 And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished:

34 As at this present it hath been done, that the rite of the sacrifice might be accomplished.

35 Day and night shall you remain in the tabernacle observing the watches of the Lord, lest you die. For so it hath been commanded me.

36 And Aaron and his sons did all things which the Lord spoke by the hand of Moses.

Chapter 9

And when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel, and said to Aaron:

2 Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

3 And to the children of Israel thou shalt say: Take ye a he goat for sin, and a calf, and a lamb, both of a year old, and without blemish for a holocaust.

4 Also a bullock and a ram for peace offerings. And immolate them before the Lord, offering for

the sacrifice of every one of them flour tempered with oil: for to day the Lord will appear to you.

5 They brought therefore all things that Moses had commanded before the door of the tabernacle: where when all the multitude stood,

6 Moses said: This is the word, which the Lord hath commanded. Do it, and his glory will appear to you.

7 And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin. Offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.

8 And forthwith Aaron, approaching to the altar, immolated the calf for his sin.

9 And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

10 And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses.

11 But the flesh and skins thereof he burnt with fire without the camp.

12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar.

13 And the victim being cut into pieces, they brought to him the head and all the members: all which he burnt with fire upon the altar.

14 Having first washed the entrails and the feet with water.

15 Then offering for the sin of the people, he slew the he goat: and expiating the altar,

16 He offered the holocaust.

17 Adding in the sacrifice the libations, which are offered withal, and burning them upon the altar, besides the ceremonies of the morning holocaust.

18 He immolated also the bullock and the ram, and peace offerings of the people: and his sons brought him the blood, which he poured upon the altar round about.

19 The fat also of the bullock, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver,

20 They put upon the breasts. And after the fat was burnt upon the altar,

21 Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded.

22 And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace offerings being finished, he came down.

23 And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude.

24 And, behold, a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces.

Chapter 10

And Nadab and Abiu, the sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them.

2 And fire coming out from the Lord destroyed them: and they died before the Lord.

3 And Moses said to Aaron: This is what the Lord hath spoken. I will be sanctified in them that approach to me: and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace.

4 And Moses called Misael and Elisaphan, the

sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.

5 And they went forthwith and took them as they lay, vested with linen tunicks, and cast them forth, as had been commanded them.

6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled.

7 But you shall not go out of the door of the tabernacle: otherwise you shall perish, for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

8 The Lord also said to Aaron:

9 You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die. Because it is an everlasting precept; through your generations:

10 And that you may have knowledge to discern between holy and unholy, between unclean and clean:

11 And may teach the children of Israel all my ordinances which the Lord hath spoken to them by the hand of Moses.

12 And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.

13 And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me.

14 The breast also that is offered, and the shoulder that is separated, you shall eat in a

most clean place, thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace offerings of the children of Israel.

15 Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar: and they belong to thee and to thy sons by a perpetual law, as the Lord hath commanded.

16 While these things were a doing, when Moses sought for the buck goat, that had been offered for sin, he found it burnt. And being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:

17 Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord.

18 Especially, whereas none of the blood thereof hath been carried within the holy places: and you ought to have eaten it in the sanctuary, as was commanded me?

19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what thou seest has happened. How could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?

20 Which when Moses had heard he was satisfied.

Chapter 11

And the Lord spoke to Moses and Aaron, saying:

2 Say to the children of Israel: These are the animals which you are to eat of all the living things of the earth.

3 Whatsoever hath the hoof divided, and cheweth the cud among the beasts, you shall eat.

4 But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others: that you shall not eat, but shall reckon it among the unclean.

5 The chero grillus which cheweth the cud, but divideth not the hoof, is unclean.

6 The hare also: for that too cheweth the cud, but divideth not the hoof.

7 And the swine, which, though it divideth the hoof, cheweth not the cud.

8 The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.

9 These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat.

10 But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination to you,

11 And detestable. Their flesh you shall not eat: and their carcasses you shall avoid.

12 All that have not fins and scales, in the waters, shall be unclean.

13 Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey.

14 And the kite, and the vulture, according to their kind.

15 And all that is of the raven kind, according to their likeness.

16 The ostrich, and the owl, and the larus, and the hawk according to its kind.

17 The screech owl, and the cormorant, and the ibis.

18 And the swan, and the bittern, and the porphyron.

19 The heron, and the charadroin according to its kind, the houp also, and the bat.

20 Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

21 But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hop-peth upon the earth,

22 That you shall eat: as the bruchus in its kind, the attacus, and ophimachus, and the locust, every, one according to their kind.

23 But of flying things whatsoever hath four feet only, shall be an abomination to you.

24 And whosoever shall touch the carcasses of them, shall be defiled: and shall be unclean until the evening:

25 And if it be necessary that he carry any of these things when they are dead: he shall wash his clothes, and shall be unclean until the sun set.

26 Every beast that hath a hoof, but divideth it not, nor cheweth the cud shall be unclean: and he that toucheth it, shall be defiled.

27 That which walketh upon hands of all animals which go on all four, shall be unclean: he that shall touch their carcasses shall be defiled until evening.

28 And he that shall carry such carcasses, shall wash his clothes, and shall be unclean until evening: because all these things are unclean to you.

29 These also shall be reckoned among unclean things, of all that move upon the earth. The weasel, and the mouse, and the crocodile, every one according to their kind:

30 The shrew, and the chameleon, and the stellio, and the lizard, and the mole.

31 All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

32 And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or haircloths: or any thing in which work is done.

They shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

33 But an earthen vessel, into which any of these shall fall, shall be defiled: and therefore is to be broken.

34 Any meat which you eat, if water from such a vessel be poured upon it, shall be unclean; and every liquor that is drunk out of any such vessel, shall be unclean.

35 And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean. Whether it be oven, or pots with feet, they shall be destroyed, and shall be unclean.

36 But fountains and cisterns, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled.

37 If it fall upon seed corn, it shall not defile it.

38 But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.

39 If any beast die, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until the evening.

40 And he that eateth or carrieth any thing thereof, shall wash his clothes, and shall be unclean until the evening.

41 All that creepeth upon the earth shall be abominable: neither shall it be taken for meat.

42 Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

43 Do not defile your souls, nor touch aught thereof, lest you be unclean,

44 For I am the Lord your God. Be holy because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth.

45 For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

46 You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth:

47 That you may know the differences of the clean, and unclean, and know what you ought to eat, and what to refuse.

Chapter 12

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: If a woman having received seed shall bear a man child, she shall be unclean seven days, according to the days of separation of her flowers.

3 And on the eighth day the infant shall be circumcised:

4 But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing: neither shall she enter into the sanctuary, until the days of her purification, be fulfilled.

5 But if she shall bear a maid child, she shall be unclean two weeks, according to the custom of her monthly courses. And she shall remain in the blood of her purification sixty-six days.

6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin: and shall deliver them to the priest.

7 Who shall offer them before the Lord, and shall pray for her: and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man child or a maid child.

8 And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two tur-

tles, or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

Chapter 13

And the Lord spoke to Moses and Aaron, saying:

2 The man in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that is the stroke of the leprosy, shall be brought to Aaron the priest, or any or of his sons.

3 And if he see the leprosy in his skin, and the hair turned white and the place where the leprosy appears lower than the skin and the rest of the flesh: it is the stroke of the leprosy, and upon his judgment he shall be separated.

4 But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days.

5 And the seventh day he shall look on him: and if the leprosy be grown no farther, and hath not spread itself in the skin, he shall shut him up again other seven days.

6 And on the seventh day, he shall look on him. If the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is but a scab: and the man shall wash his clothes, and shall be clean.

7 But, if the leprosy grow again, after he was seen by the priest and restored to cleanness, he shall be brought to him:

8 And shall be condemned of uncleanness.

9 If the stroke of the leprosy be in a man, he shall be brought to the priest:

10 And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living

flesh itself shall appear:

11 It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean: and shall not shut him up, because he is evidently unclean.

12 But if the leprosy spring out running about in the skin, and cover all the skin from the head to the feet, whatsoever falleth under the sight of the eyes:

13 The priest shall view him, and shall judge that the leprosy which he has is very clean: because it is all turned into whiteness, and therefore the man shall be clean.

14 But when the live flesh shall appear in him:

15 Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean. For live flesh, if it be spotted with leprosy, is unclean.

16 And if again it be turned into whiteness, and cover all the man:

17 The priest shall view him, and shall judge him to be clean.

18 When also there has been an ulcer in the flesh and the skin, and it has been healed:

19 And in the place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest.

20 And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white: he shall declare him unclean, for the plague of leprosy is broken out in the ulcer.

21 But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it: he shall shut him up seven days.

22 And if it spread, he shall judge him to have the leprosy:

23 But if it stay in its place, it is but the scar of an ulcer: and the man shall be clean.

24 The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar:

25 The priest shall view it, and if he see it turned white, and the place thereof is lower than the other skin: he shall declare him unclean, because the evil of leprosy is broken out in the scar.

26 But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the appearance of the leprosy be somewhat obscure: he shall shut him up seven days,

27 And on the seventh day he shall view him. If the leprosy be grown farther in the skin, he shall declare him unclean.

28 But if the whiteness stay in its place, and be not very clear, it is the sore of a burning: and therefore he shall be cleansed, because it is only the scar of a burning.

29 If the leprosy break out in the head or the beard of a man or woman, the priest shall see them,

30 And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them unclean, because it is the leprosy of the head and the beard;

31 But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black: he shall shut him up seven days,

32 And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:

33 The man shall be shaven all but the place of the spot: and he shall be shut up other seven days.

34 If on the seventh day the evil seem to have stayed in its place, and not lower than the other flesh, he shall cleanse him: and his clothes being washed he shall be clean.

35 But if after his cleansing the spot spread again in the skin:

36 He shall seek no more whether the hair be turned yellow, because he is evidently unclean.

37 But if the spot be stayed, and the hair be black, let him know that the man is healed: and let him confidently pronounce him clean.

38 If a whiteness appear in the skin of a man or a woman,

39 The priest shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the leprosy, but a white blemish, and that the man is clean.

40 The man whose hair falleth off from his head, he is bald and clean:

41 And if the hair fall from his forehead, he is bald before and clean.

42 But if in the bald head or in the bald forehead there be risen a white or reddish colour:

43 And the priest perceive this, he shall condemn him undoubtedly of leprosy which is risen in the bald part.

44 Now whosoever shall be defiled with the leprosy, and is separated by the judgment of the priest:

45 Shall have his clothes hanging loose, his head bare, his mouth covered with a cloth: and he shall cry out that he is defiled and unclean.

46 All the time that he is a leper and unclean he shall dwell alone without the camp.

47 A woollen or linen garment that shall have the leprosy

48 In the warp, and the woof: or skin, or whatsoever is made of a skin:

49 If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shewn to the priest.

50 And he shall look upon it and shall shut it up seven days.

51 And on the seventh day when he looketh on it again, if he find that it is grown, it is a fixed leprosy. He shall judge the garment unclean, and every thing wherein it shall be found.

52 And therefore it shall be burnt with fire.

53 But if he see that it is not grown,

54 He shall give orders, and they shall wash that part wherein the leprosy is: and he shall shut it up other seven days.

55 And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean: and shall burn it with fire, for the leprosy has taken hold of the outside of the garment, or through the whole.

56 But if the place of the leprosy be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound.

57 And if after this there appear in those places that before were without spot, a flying and wandering leprosy: it must be burnt with fire.

58 If it cease, he shall wash with water the parts that are pure, the second time: and they shall be clean.

59 This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins: how it ought to be cleaned, or pronounced unclean.

Chapter 14

And the Lord spoke to Moses, saying:

2 This is the rite of a leper, when he is to be cleansed. He shall be brought to the priest:

3 Who going out of the camp, when he shall find that the leprosy is cleansed,

4 Shall command him that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar wood, and scarlet, and

hyssop.

5 And he shall command one of the sparrows to be immolated in an earthen vessel over living waters.

6 But the other that is alive, he shall dip, with the cedar wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated:

7 Wherewith he shall sprinkle him that is to be cleansed seven times, that he may be rightly purified. And he shall let go the living sparrow, that it may fly into the field.

8 And when the man hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water: and being purified he shall enter into the camp, yet so that he tarry without his own tent seven days.

9 And on the seventh day he shall shave the hair of his head, and his beard and his eyebrows, and the hair of all his body. And having washed again his clothes, and his body,

10 On the eighth day, he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart.

11 And when the priest that purifieth the man, hath presented him, and all these things before the Lord, at the door of the tabernacle of the testimony:

12 He shall take a lamb, and offer it for a trespass offering with the sextary of oil. And having offered all before the Lord,

13 He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust, that is, in the holy place. For as that which is for sin, so also the victim for a trespass offering pertaineth to the priest: it is holy of holies.

14 And the priest taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right ear of him that is

cleansed, and upon the thumb of his right hand and the great toe of his right foot.

15 And he shall pour of the sextary of oil into his own left hand,

16 And shall dip his right finger in it, and sprinkle it before the Lord seven times.

17 And the rest of the oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot, and upon the blood that was shed for trespass:

18 And upon his head.

19 And he shall pray for him before the Lord, and shall offer the sacrifice for sin. Then shall he immolate the holocaust.

20 And put it on the altar with the libations thereof: and the man shall be rightly cleansed.

21 But if he be poor, and his hand cannot find the things aforesaid: he shall take a lamb for an offering for trespass, that the priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and a sextary of oil:

22 And two turtles or two young pigeons, of which one may be for sin, and the other for a holocaust.

23 And he shall offer them on the eighth day of his purification to the priest, at the door of the tabernacle of the testimony before the Lord.

24 And the priest receiving the lamb for trespass, and the sextary of oil, shall elevate them together.

25 And the lamb being immolated, he shall put of the blood thereof upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot.

26 But he shall pour part of the oil into his own left hand,

27 And dipping the finger of his right hand in it, he shall sprinkle it seven times before the

Lord.

28 And he shall touch the tip of the right ear of him that is cleansed, and the thumb of his right hand and the great toe of his right foot, in the place of the blood that was shed for trespass.

29 And the other part of the oil that is in his left hand, he shall pour upon the head of the purified person, that he may appease the Lord for him.

30 And he shall offer a turtle, or young pigeon:

31 One for trespass, and the other for a holocaust, with their libations.

32 This is the sacrifice of a leper, that is not able to have all things that appertain to his cleansing.

33 And the Lord spoke to Moses and Aaron, saying:

34 When you shall come into the land of Chanaan, which I will give you for a possession, if there be the plague or leprosy in a house:

35 He whose house it is, shall go and tell the priest, saying: It seemeth to me, that there is the plague of leprosy in my house,

36 And he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, let all things become unclean that are in the house. And afterwards he shall go in to view the leprosy of the house.

37 And if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all he rest:

38 He shall go out of the door of the house, and forthwith shut it up seven days,

39 And returning on the seventh day, he shall look upon it. If he find that the leprosy is spread,

40 He shall command, that the stones wherein the leprosy is, be taken out, and cast without the city into an unclean place:

41 And that the house be scraped on the inside round about, and the dust of the scrapings be scattered without the city into an unclean place:

42 And that other stones be laid in the place of them that were taken away, and the house be plastered with other mortar.

43 But if after the stones be taken out, and the dust scraped off, and it be plastered with other earth.

44 The priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house is unclean.

45 And they shall destroy it forthwith, and shall cast the stones and timber thereof, and all the dust without the town into an unclean place.

46 He that entereth into the house when it is shut, shall be unclean until evening,

47 And he that sleepeth in it, and eateth any thing, shall wash his clothes.

48 But if the priest going in perceive that the leprosy is not spread in the house, after it was plastered again, he shall purify it, it being cured.

49 And for the purification thereof he shall take two sparrows, and cedar wood, and scarlet, and hyssop.

50 And having immolated one sparrow in an earthen vessel, over living waters,

51 He shall take the cedar wood, and the hyssop, and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water: and he shall sprinkle the house seven times.

52 And shall purify it as well with the blood of the sparrow, as with the living water, and with the living sparrow, and with the cedar wood, and the hyssop, and the scarlet.

53 And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house: and it shall be rightly cleansed.

54 This is the law of every kind of leprosy and stroke.

55 Of the leprosy of garments and houses,

56 Of a scar and of blisters breaking out of a shining spot, and when the colours are diversely changed:

57 That it may be known when a thing is clean or unclean.

Chapter 15

And the Lord spoke to Moses and Aaron, saying:

2 Speak to the children of Israel, and say to them: The man that hath an issue of seed, shall be unclean.

3 And then shall he be judged subject to this evil, when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.

4 Every bed on which he sleepeth, shall be unclean, and every place on which he sitteth.

5 If any man touch his bed, he shall wash his clothes and being washed with water, he shall be unclean until the evening.

6 If a man sit where that man hath sitten, he also shall wash his clothes: and being washed with water, shall be unclean until the evening.

7 He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be unclean until the evening.

8 If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

9 The saddle on which he hath sitten shall be unclean.

10 And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things,

shall wash his clothes: and being washed with water, he shall be unclean until the evening.

11 Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes: and being washed with water, shall be unclean until the evening.

12 If he touch a vessel of earth, it shall be broken: but if a vessel of wood, it shall be washed with water.

13 If he who suffereth this disease be healed, he shall number seven days after his cleansing: and having washed his clothes, and all his body in living water, he shall be clean.

14 And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest.

15 Who shall offer one for sin, and the other for a holocaust: and he shall pray for him before the Lord, that he may be cleansed of the issue of his seed.

16 The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

17 The garment or skin that he weareth, he shall wash with water: and it shall be unclean until the evening.

18 The woman, with whom he copulateth, shall be washed with water: and shall be unclean until the evening.

19 The woman, who at the return of the month, hath her issue of blood, shall be separated seven days.

20 Every one that toucheth her, shall be unclean until the evening.

21 And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled.

22 He that toucheth her bed shall wash his clothes: and being himself washed with water,

shall be unclean until the evening.

23 Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

24 If a man copulateth with her in the time of her flowers, he shall be unclean seven days: and every bed on which he shall sleep, shall be defiled.

25 The woman that hath still issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

26 Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

27 Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.

28 If the blood stop and cease to run, she shall count seven days of her purification:

29 And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony:

30 And he shall offer one for sin, and the other for a holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.

31 You shall teach therefore the children of Israel to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them.

32 This is the law of him that hath the issue of seed, and that is defiled by copulation.

33 And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.

Chapter 16

And the Lord spoke to Moses, after the death of the two sons of Aaron when they were slain upon their offering strange fire:

2 And he commanded him, saying: Speak to Aaron thy brother, that he enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the ark is covered, lest he die, (for I will appear in a cloud over the oracle),

3 Unless he first do these things. He shall offer a calf for sin, and a ram for a holocaust.

4 He shall be vested with a linen tunick: he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle, and he shall put a linen mitre upon his head. For these are holy vestments: all which he shall put on, after he is washed.

5 And he shall receive from the whole multitude of the children of Israel two buck goats for sin, and one ram for a holocaust.

6 And when he hath offered the cattle and prayed for himself and for his own house:

7 He shall make the two buck goats to stand before the Lord in the door of the tabernacle of the testimony.

8 And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary goat:

9 That whose lot fell to be offered to the Lord, he shall offer for sin.

10 But that whose lot was to be the emissary goat, he shall present before the Lord, that he may pour prayers upon him, and let him go into the wilderness.

11 After these things are duly celebrated, he shall offer the calf: and praying for himself and for his own house, he shall immolate it.

12 And taking the censer, which he hath filled

with the burning coals of the altar, and taking up with his hands the compounded perfume for incense, he shall go in within the veil into the holy place:

13 That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the testimony, and he may not die.

14 He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east.

15 And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle:

16 And may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation.

17 Let no man be in the tabernacle when the high priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out.

18 And when he is come out to the altar that is before the Lord, let him pray for himself: and taking the blood of the calf, and of the buck goat, let him pour it upon the horns thereof round about.

19 And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

20 After he hath cleaned the sanctuary, and the tabernacle, and the altar, then let him offer the living goat.

21 And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins. And

praying that they may light on its head, he shall turn him out by a man ready for it, into the desert.

22 And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert:

23 Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

24 He shall wash his flesh in the holy place, and shall put on his own garments. And after that he is come out and hath offered his own holocaust, and that of the people, he shall pray both for himself, and for the people.

25 And the fat that is offered for sins, he shall burn on the altar.

26 But he that hath let go the emissary goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

27 But the calf and the buck goat, that were sacrificed for sin, and whose blood was carried into the sanctuary, to accomplish the atonement, they shall carry forth without the camp, and shall burn with fire: their skins and their flesh, and their dung.

28 And whosoever burneth them shall wash his clothes, and flesh with water: and so shall enter into the camp.

29 And this shall be to you an everlasting ordinance. The seventh month, the tenth day of the month, you shall afflict your souls, and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

30 Upon this day shall be the expiation for you, and the cleansing from all your sins. You shall be cleansed before the Lord.

31 For it is a sabbath of rest: and you shall afflict your souls by a perpetual religion.

32 And the priest that is anointed, and whose

hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement. And he shall be vested with the linen robe and the holy vestments.

33 And he shall expiate the sanctuary and the tabernacle of the testimony and the altar: the priest also and all the people.

34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once a year. He did therefore as the Lord had commanded Moses.

Chapter 17

And the Lord spoke to Moses, saying:

2 Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word, which the Lord hath commanded, saying:

3 Any man whosoever of the house of Israel, if he kill an ox, or a sheep, or a goat in the camp, or without the camp,

4 And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood. As if he had shed blood, so shall he perish from the midst of his people.

5 Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony: and they may sacrifice them for peace offerings to the Lord.

6 And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony: and shall burn the fat for a sweet odour to the Lord.

7 And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

8 And thou shalt say to them: The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim,

9 And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people.

10 If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people.

11 Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul.

12 Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood.

13 Any man whosoever of the children of Israel, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth.

14 For the life of all flesh is in the blood. Therefore I said to the children of Israel: you shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.

15 The soul that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.

16 But if he do not wash his clothes, and his body, he shall bear his iniquity.

Chapter 18

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: I am the Lord your God.

3 You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you. Nor shall you walk in their ordinances.

4 You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

5 Keep my laws and my judgments: which if a man do, he shall live in them, I am the Lord.

6 No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

8 Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

9 Thou shalt not uncover the nakedness of thy sister by father or by mother: whether born at home or abroad.

10 Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

11 Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father: and who is thy sister.

12 Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

13 Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

14 Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach

to his wife, who is joined to thee by affinity.

15 Thou shalt not uncover the nakedness of thy daughter in law: because she is thy son's wife, neither shalt thou discover her shame.

16 Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

17 Thou shalt not uncover the nakedness of thy wife and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

18 Thou shalt not take thy wife's sister for a harlot, to rival her: neither shalt thou discover her nakedness, while she is yet living.

19 Thou shalt not approach to a woman having her flowers: neither shalt thou uncover her nakedness.

20 Thou shalt not lie with thy neighbour's wife: nor be defiled with mingling of seed.

21 Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God. I am the Lord.

22 Thou shalt not lie with mankind as with womankind: because it is an abomination.

23 Thou shalt not copulate with any beast: neither shalt thou be defiled with it. A woman shall not lie down to a beast, nor copulate with it: because it is a heinous crime.

24 Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you,

25 And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

26 Keep ye my ordinances and my judgments: and do not any of these abominations. Neither any of your own nation, nor any stranger that sojourneth among you.

27 For all these detestable things the inhabitants of the land have done, that were before you, and have defiled it.

28 Beware then, lest in like manner, it vomit you also out, if you do the like things: as it vomited out the nation that was before you.

29 Every soul that shall commit any of these abominations, shall perish from the midst of his people.

30 Keep my commandments. Do not the things which they have done, that have been before you: and be not defiled therein. I am the Lord your God.

Chapter 19

The Lord spoke to Moses, saying:

2 Speak to all the congregation of the children of Israel. And thou shalt say to them: Be ye holy, because I the Lord your God am holy.

3 Let every one fear his father, and his mother. Keep my sabbaths. I am the Lord your God.

4 Turn ye not to idols: nor make to yourselves molten gods. I am the Lord your God.

5 If ye offer in sacrifice a peace offering to the Lord, that he may be favourable:

6 You shall eat it on the same day it was offered, and the next day. And whatsoever shall be left until the third day, you shall burn with fire.

7 If after two days any man eat thereof, he shall be profane and guilty of impiety:

8 And shall bear his iniquity, because he hath defiled the holy thing of the Lord. And that soul shall perish from among his people.

9 When thou reapest the corn of thy land, thou shalt not cut down all that is on the face of the earth to the very ground: nor shalt thou gather the ears that remain.

10 Neither shalt thou gather the bunches and grapes that fall down in thy vineyard: but shalt leave them to the poor and the strangers to take. I am the Lord your God.

11 You shall not steal. You shall not lie: neither shall any man deceive his neighbour.

12 Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord.

13 Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning.

14 Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15 Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor: nor honour the countenance of the mighty. But judge thy neighbour according to justice.

16 Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.

17 Thou shalt not hate thy brother in thy heart: But reprove him openly, lest thou incur sin through him.

18 Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord.

19 Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts.

20 If a man carnally lie with a woman that is a bondservant and marriageable, and yet not redeemed with a price, nor made free: they both shall be scourged: and they shall not be put to death, because she was not a free woman.

21 And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony.

22 And the priest shall pray for him: and for his sin before the Lord: and he shall have mercy on him, and the sin shall be forgiven.

23 When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the firstfruits of them. The fruit that comes forth shall be unclean to you: neither shall you eat of them.

24 But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord.

25 And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the Lord your God.

26 You shall not eat with blood. You shall not divine nor observe dreams.

27 Nor shall you cut your hair roundwise: nor shave your beard.

28 You shall not make any cuttings in your flesh, for the dead: neither shall you make in yourselves any figures or marks. I am the Lord.

29 Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

30 Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.

31 Go not aside after wizards: neither ask any thing of soothsayers, to be defiled by them. I am the Lord your God.

32 Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God. I am the Lord.

33 If a stranger dwell in your land, and abide among you, do not upbraid him:

34 But let him be among you as one of the same country. And you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God.

35 Do not any unjust thing in judgment, in rule, in weight, or in measure.

36 Let the balance be just and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37 Keep all my precepts, and all my judgments: and do them. I am the Lord.

Chapter 20

And the Lord spoke to Moses, saying:

2 Thus shalt thou say to the children of Israel: If any man of the children Israel, or of the strangers that dwell in Israel, give of his seed to the idol Moloch, dying let him die. The people of the land shall stone him.

3 And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

4 And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

5 I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

6 The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them: I will set my face against that soul, and destroy it out of the midst of its people.

7 Sanctify yourselves, and be ye holy: because I am the Lord your God.

8 Keep my precepts, and do them. I am the Lord that sanctify you.

9 He that curseth his father, or mother, dying let him die. He hath cursed his father, and mother: let his blood be upon him.

10 If any man commit adultery with the wife of another, and defile his neighbour's wife: let them be put to death, both the adulterer and the adulteress.

11 If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

12 If any man lie with his daughter in law: let both die, because they have done a heinous crime. Their blood be upon them.

13 If any one lie with a man as with a woman, both have committed an abomination: let them be put to death. Their blood be upon them.

14 If any man after marrying the daughter, marry her mother, he hath done a heinous crime. He shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

15 He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

16 The woman that shall lie under any beast, shall be killed together with the same. Their blood be upon them.

17 If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime. They shall be slain, in the sight of their people, because they have discovered one another's nakedness. And they shall bear their iniquity.

18 If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood: both shall be destroyed out of the midst of their people.

19 Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy

father. He that doth this, hath uncovered the shame of his own flesh: both shall bear their iniquity.

20 If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin. They shall die without children.

21 He that marrieth his brother's wife, doth an unlawful thing: he hath uncovered his brother's nakedness. They shall be without children.

22 Keep my laws and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out.

23 Walk not after the laws of the nations, which I will cast out before you. For they have done all these things: and therefore I abhorred them.

24 But to you I say: Possess their land which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.

25 Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean. Defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shewn you to be unclean:

26 You shall be holy unto me, because I the Lord am holy: and I have separated you from other people, that you should be mine.

27 A man, or woman, in whom there is a pythonical or divining spirit, dying let them die. They shall stone them. Their blood be upon them.

Chapter 21

The Lord said also to Moses: Speak to the priests the sons of Aaron, and thou shalt say for them:

Let not a priest incur an uncleanness at the death of his citizens.

2 But only for his kin, such as are near in blood: that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also:

3 And for a maiden sister, who hath had no husband.

4 But not even for the prince of his people shall he do any thing that may make him unclean.

5 Neither shall they shave their head, nor their beard, nor make incisions in their flesh.

6 They shall be holy to their God, and shall not profane his name. For they offer the burnt offering of the Lord, and the bread of their God: and therefore they shall be holy.

7 They shall not take to wife a harlot or a vile prostitute, nor one that has been put away from her husband: because they are consecrated to their God,

8 And offer the loaves of proposition. Let them therefore be holy because I also am holy: the Lord, who sanctify them.

9 If the daughter of a priest be taken in whoredom and dishonour the name of her father, she shall be burnt with fire.

10 The high priest, that is to say, the priest who is the greatest among his brethren, upon whose head the oil of unction hath been poured; and whose hands have been consecrated for the priesthood; and who hath been vested with the holy vestments. He shall not uncover his head: he shall not rend his garments.

11 Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled.

12 Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord: because the oil of the holy unction of his God is upon him. I am the Lord.

13 He shall take a virgin unto his wife.

14 But a widow or one that is divorced, or defied, or a harlot, he shall not take: but a maid of his own people.

15 He shall not mingle the stock of his kindred with the common people of this nation: for I am the Lord who sanctify him.

16 And the Lord spoke to Moses, saying:

17 Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God.

18 Neither shall he approach to minister to him: If he be blind; if he be lame; if he have a little, or a great, or a crooked nose;

19 If his foot, or if his hand be broken;

20 If he be crookbacked; or blear eyed; or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture.

21 Whosoever of the seed of Aaron the priest hath a blemish: he shall not approach to offer sacrifices to the Lord, nor bread to his God.

22 He shall eat nevertheless of the loaves that are offered in the sanctuary.

23 Yet so that he enter not within the veil, nor approach to the altar: because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

24 Moses, therefore spoke to Aaron, and to his sons and to all Israel, all the things that had been commanded him.

Chapter 22

And the Lord spoke to Moses saying:

2 Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel: and defile not the name of the things sanctified to me, which they offer. I am the Lord.

3 Say to them and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

4 The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead: and he whose seed goeth from him as in generation:

5 And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling:

6 Shall be unclean until the evening, and shall not eat those things that are sanctified. But when he hath washed his flesh with water,

7 And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.

8 That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

9 Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

10 No stranger shall eat of the sanctified things: a sojourner of the priests, or a hired servant, shall not eat of them.

11 But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

12 If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified nor of the firstfruits.

13 But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was

wont to do when she was a maid. No stranger hath leave to eat of them.

14 He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

15 And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord:

16 Lest perhaps they bear the iniquity of their trespass, when they shall have eaten the sanctified things. I am the Lord who sanctify them.

17 And the Lord spoke to Moses, saying:

18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord,

19 To be offered by you: it shall be a male without blemish of the beeves, or of the sheep, or of the goats.

20 If it have a blemish you shall not offer it: neither shall it be acceptable.

21 The man that offereth a victim of peace offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable. There shall be no blemish in it.

22 If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

23 An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a vow may not be paid with them.

24 you shall not offer to the Lord any beast that hath the testicles bruised, or crushed, or cut

and taken away: neither shall you do any such things in your land.

25 you shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled. You shall not receive them.

26 And the Lord spoke to Moses, saying:

27 When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord.

28 Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.

29 If you immolate a victim for thanksgiving to the Lord, that he may be favourable,

30 You shall eat it the same day. There shall not any of it remain until the morning of the next day. I am the Lord.

31 Keep my commandments, and do them. I am the Lord.

32 Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you:

33 And who brought you out of the land of Egypt, that I might be your God. I am the Lord.

Chapter 23

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy.

3 Six days shall ye do work: the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations.

4 These also are the holy days of the Lord, which you must celebrate in their seasons.

5 The first month, the fourteenth day of the month at evening, is the phase of the Lord.

6 And the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread.

7 The first day shall be most solemn unto you, and holy: you shall do no servile work therein.

8 But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein.

9 And the Lord spoke to Moses, saying:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the firstfruits of your harvest to the priest.

11 Who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it.

12 And on the same day that the sheaf is consecrated, a lamb without blemish of the first year shall be killed for a holocaust of the Lord.

13 And the libations shall be offered with it: two tenths of flour tempered with oil, for a burnt offering of the Lord, and a most sweet odour. Libations also of wine, the fourth part of a hin.

14 You shall not eat either bread, or parched corn, or frumenty or the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout your generations, and all your dwellings.

15 You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of firstfruits, seven full weeks.

16 Even unto the morrow after the seventh week be expired, that is to say, fifty days: and so you shall offer a new sacrifice to the Lord.

17 Out of all your dwellings, two loaves of the

firstfruits, of two tenths of flour leavened, which you shall bake for the firstfruits of the Lord.

18 And you shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and they shall be for a holocaust with their two rams: and they shall be for a holocaust with their libations for a most sweet odour to the Lord.

19 You shall offer also a buck goat for sin, and two lambs of the first year for sacrifices of peace offerings.

20 And when the priest hath lifted them up with the loaves of the firstfruits before the Lord, they shall fall to his use.

21 And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations.

22 And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain. But you shall leave them for the poor and for the strangers. I am the Lord your God.

23 And the Lord spoke to Moses, saying:

24 Say to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets, and it shall be called holy.

25 You shall do no servile work therein, and you shall offer a holocaust to the Lord.

26 And the Lord spoke to Moses, saying:

27 Upon the tenth day of this seventh month shall be the day of atonement. It shall be most solemn, and shall be called holy: and you shall await your souls on that day, and shall offer a holocaust to the Lord.

28 You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you.

29 Every soul that is not afflicted on this day, shall perish from among his people.

30 And every soul that shall do any work, the same will I destroy from among his people.

31 You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings.

32 It is a sabbath of rest, and you shall afflict your souls beginning on the ninth day of the month. From evening until evening you shall celebrate your sabbaths.

33 And the Lord spoke to Moses, saying:

34 Say to the children of Israel: From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles, seven days to the Lord.

35 The first day shall be called most solemn and most holy: you shall do no servile work therein. And seven days you shall offer holocausts to the Lord.

36 The eighth day also shall be most solemn and most holy: and you shall offer holocausts to the Lord. For it is the day of assembly and congregation. You shall do no servile work therein.

37 These are the feasts of the Lord which you shall call most solemn and most holy, and shall offer on them oblations to the Lord: holocausts and libations according to the rite of every day.

38 Besides the sabbaths of the Lord, and your gifts, and those things that you offer by vow, or which you shall give to the Lord voluntarily.

39 So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days. On the first day and the eighth shall be a sabbath: that is a day of rest.

40 And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook: And you shall rejoice before

the Lord your God.

41 And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast.

42 And you shall dwell in bowers seven days. Every one that is of the race of Israel, shall dwell in tabernacles:

43 That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses spoke concerning the feasts of the Lord to the children of Israel.

Chapter 24

And the Lord spoke to Moses, saying:

2 Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually,

3 Without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service and rite in your generations.

4 They shall be set upon the most pure candlestick before the Lord continually.

5 Thou shalt take also fine flour, and shalt bake twelve loaves thereof, two tenths shall be in every loaf.

6 And thou shalt set them six and six, one against another, upon the most clean table before the Lord.

7 And thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord.

8 Every sabbath they shall be changed before the Lord: being received of the children of Israel

by an everlasting covenant.

9 And they shall be Aaron's and his sons', that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord by a perpetual right.

10 And behold there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel: and fell at words in the camp with a man of Israel.

11 And when he had blasphemed the name, and had cursed it, he was brought to Moses. (Now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan.)

12 And they put him into prison, till they might know what the Lord would command.

13 And the Lord spoke to Moses,

14 Saying: Bring forth the blasphemer without the camp: and let them that heard him, put their hands upon his head: and let all the people stone him.

15 And thou shalt speak to the children of Israel: The man that curseth his God, shall bear his sin:

16 And he that blasphemeth the name of the Lord, dying let him die. All the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die.

17 He that striketh and killeth a man: dying let him die.

18 He that killeth a beast, shall make it good that is to say, shall give beast for beast.

19 He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him:

20 Breach for breach, eye for ere, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer.

21 He that striketh a beast, shall render another. He that striketh a man shall be punished.

22 Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the Lord your God.

23 And Moses spoke to the children of Israel. And they brought forth him that had blasphemed, without the camp: and they stoned him. And the children of Israel did as the Lord had commanded Moses.

Chapter 25

And the Lord spoke to Moses in mount Sinai, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the sabbath of the Lord.

3 Six years thou shalt sow thy field and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof.

4 But in the seventh year there shall be a sabbath to the land, of the resting of the Lord. Thou shalt not sow thy field, nor prune thy vineyard.

5 What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes or the firstfruits as a vintage. For it is a year of rest to the land.

6 But they shall be unto you for meat, to thee and to thy manservant, to thy maidservant and thy hireling, and to the strangers that sojourn with thee.

7 All things that grow shall be meat to thy beasts and to thy cattle.

8 Thou shalt also number to thee seven weeks of years: that is to say, seven times seven, which together make forty-nine years.

9 And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land.

10 And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family:

11 Because it is the jubilee and the fiftieth year. You shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the firstfruits of the vines,

12 Because of the sanctification of the jubilee. But as they grow you shall presently eat them.

13 In the year of the jubilee all shall return to their possessions.

14 When thou shalt sell any thing to thy neighbour, or shalt buy of him: grieve not thy brother. But thou shalt buy of him according to the number of years from the jubilee.

15 And he shall sell to thee according to the computation of the fruits.

16 The more years remain after the jubilee, the more shall the price increase: and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits.

17 Do not afflict your countrymen: but let every one fear his God. Because I am the Lord your God.

18 Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear.

19 And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invasion.

20 But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits?

21 I will give you my blessing the sixth year: and it shall yield the fruits of three years.

22 And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old store.

23 The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me.

24 For which cause all the country of your possession shall be under the condition of redemption.

25 If thy brother being impoverished sell his little possession, and his kinsman will: he may redeem what he had sold.

26 But if he have no kinsman, and he himself can find the price to redeem it:

27 The value of the fruits shall be counted from that time when he sold it. And the overplus he shall restore to the buyer, and so shall receive his possession again.

28 But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

29 He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired.

30 If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

31 But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields. If it be not redeemed before, in the jubilee it shall return to the owner.

32 The houses of Levites, which are in cities, may always be redeemed.

33 If they be not redeemed, in the jubilee they shall all return to the owners: because the houses of the cities of the Levites are for their possessions among the children of Israel.

34 But let not their suburbs be sold, because it is a perpetual possession.

35 If thy brother be impoverished, and weak

of hand, and thou receive him as a stranger and sojourner, and he live with thee:

36 Take not usury of him nor more than thou gavest. Fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury: nor exact of him any increase of fruits.

38 I am the Lord your God, who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

39 If thy brother constrained by poverty, sell himself to thee: thou shalt not oppress him with the service of bondservants.

40 But he shall be as a hireling, and a sojourner: he shall work with thee until the year of the jubilee.

41 And afterwards he shall go out with his children: and shall return to his kindred and to the possession of his fathers.

42 For they are my servants, and I brought them out of the land of Egypt: let them not be sold as bondmen.

43 Afflict him not by might: but fear thy God.

44 Let your bondmen, and your bondwomen, be of the nations that are round about you:

45 And of the strangers that sojourn among you, or that were born of them in your land. These you shall have for servants:

46 And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren the children of Israel by might.

47 If the hand of a stranger or a sojourner grow strong among you, and thy brother being impoverished sell himself to him, or to any of his race:

48 After the sale he may be redeemed. He that will of his brethren shall redeem him:

49 Either his uncle, or his uncle's son, or his

kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself:

50 Counting only the years from the time of his selling unto the year of the jubilee: and counting the money that he was sold for, according to the number of the years and the reckoning of a hired servant.

51 If there be many years that remain until the jubilee, according to them shall he also repay the price.

52 If few, he shall make the reckoning with him according to the number of the years: and shall repay to the buyer of what remaineth of the years.

53 His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

54 And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought forth out of the land of Egypt.

Chapter 26

I am the Lord your God. You shall not make to yourselves any idol or graven thing: neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it. For I am the Lord your God.

2 Keep my sabbaths, and reverence my sanctuary. I am the Lord.

3 If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons.

4 And the ground shall bring forth its increase: and the trees shall be filled with fruit.

5 The threshing of your harvest shall reach unto the vintage, and the vintage shall reach

unto the sowing time: and you shall eat your bread to the full, and dwell in your land without fear.

6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

7 You shall pursue your enemies: and they shall fall before you.

8 Five of yours shall pursue a hundred others: and a hundred of you ten thousand. Your enemies shall fall before you by the sword.

9 I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you.

10 You shall eat the oldest of the old store: and, new coming on, you shall cast away the old.

11 I will set my tabernacle in the midst of you: and my soul shall not cast you off.

12 I will walk among you, and will be your God: and you shall be my people.

13 I am the Lord your God: who have brought you out of the land of the Egyptians, that you should not serve them: and who have broken the chains of your necks, that you might go upright.

14 But if you will not hear me, nor do all my commandments:

15 If you despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant:

16 I also will do these things to you. I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

17 I will set my face against you, and you shall fall down before your enemies: and shall be made subject to them that hate you. You shall flee when no man pursueth you.

18 But if you will not yet for all this obey me: I will chastise you seven times more for your sins.

19 And I will break the pride of your stubbornness: and I will make to you the heaven above as iron, and the earth as brass.

20 Your labour shall be spent in vain: the ground shall not bring forth her increase: nor the trees yield their fruit.

21 If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins.

22 And I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number: and that your highways may be desolate.

23 And if even so you will not amend, but will walk contrary to me:

24 I also will walk contrary to you, and will strike you seven times for your sins.

25 And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies,

26 After I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled,

27 But if you will not for all this hearken to me, but will walk against me

28 I will also go against you with opposite fury: and I will chastise you with seven plagues for your sins,

29 So that you shall eat the flesh of your sons and of your daughters.

30 I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you.

31 Insomuch that I will bring your cities to be a wilderness: and I will make your sanctuaries

desolate: and will receive no more your sweet odours.

32 And I will destroy your land: and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

33 And I will scatter you among the Gentiles: and I will draw out the sword after you. And your land shall be desert, and your cities destroyed.

34 Then shall the land enjoy her sabbaths all the days of her desolation. When you shall be

35 In the enemy's land, she shall keep a sabbath, and rest in the sabbaths of her desolation: because she did not rest in your sabbaths, when you dwelt therein.

36 And as to them that shall remain of you I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them: and they shall flee as it were from the sword. They shall fall, when no man pursueth them.

37 And they shall every one fall upon their brethren as fleeing from wars: none of you shall dare to resist your enemies.

38 You shall perish among the Gentiles: and an enemy's land shall consume you.

39 And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies: and they shall be afflicted for the sins of their fathers, and their own.

40 Until they confess their iniquities, and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me.

41 Therefore I also will walk against them, and bring them into their enemies' land until their uncircumcised mind be ashamed. Then shall they pray for their sins.

42 And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I

will remember also the land:

43 Which when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws.

44 And yet for all that when they were in the land of their enemies, I did not cast them off altogether. Neither did I so despise them that they should be quite consumed: and I should make void my covenant with them. For I am the Lord their God.

45 And I will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. I am the Lord. These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel, in mount Sinai, by the hand of Moses.

Chapter 27

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation.

3 If it be a man from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:

4 If a woman, thirty.

5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

6 From one month until the fifth year, for a male shall be given five sicles: for a female three.

7 A man that is sixty years old or upward, shall give fifteen sicles: a woman ten.

8 If he be poor, and not able to pay the estimation, he shall stand before the priest: and as much as he shall value him at, and see him able

to pay, so much shall he give.

9 But a beast that may be sacrificed to the Lord, if any one shall vow, shall be holy,

10 And cannot be changed: that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be consecrated to the Lord.

11 An unclean beast, which cannot be sacrificed to the Lord, if any man shall vow, shall be brought before the priest:

12 Who judging whether it be good or bad, shall set the price.

13 Which, if he that offereth it will give, he shall add above the estimation the fifth part.

14 If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad: and it shall be sold according to the price, which he shall appoint.

15 But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above: and shall have the house.

16 And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sown with thirty bushels of barley, let it be sold for fifty sicles of silver.

17 If he vow his field immediately from the year of jubilee that is beginning: as much as it may be worth, at so much it shall be rated.

18 But if some time after, the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated.

19 And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it.

20 And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more.

21 For when the day of jubilee cometh, it shall be sanctified to the Lord, and as a possession consecrated, pertaineth to the right of the priest.

22 If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord:

23 The priest shall reckon the price according to the number of years, unto the jubilee. And he that had vowed, shall give that to the Lord.

24 But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

25 All estimation shall be made according to the sicle of the sanctuary. A sicle hath twenty obols.

26 The firstborn, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's.

27 And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another for how much soever it was estimated by thee.

28 Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold: neither may it be redeemed. Whatsoever is once consecrated shall be holy of holies to the Lord.

29 And any consecration that is offered by man, shall not be redeemed, but dying shall die.

30 All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him.

31 And if any man will redeem his tithes, he shall add the fifth part of them.

32 Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord.

33 It shall not be chosen neither good nor bad, neither shall it be changed for another. If any

man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed.

34 These are the precepts which the Lord commanded Moses for the children of Israel in mount Sinai.

Book of Numbers

Chapter 1

And the Lord spoke to Moses in the desert of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

2 Take the sum of all the congregation of the children of Israel by their families, and houses, and the names of every one, as many as are of the male sex,

3 From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

4 And there shall be with you the princes of the tribes, and of the houses in their kindreds,

5 Whose names are these: Of Ruben, Elisur the son of Sedeur.

6 Of Simeon, Salamiel the son of Surisaddai.

7 Of Juda, Nahasson the son of Aminadab.

8 Of Issachar, Nathanael the son of Suar.

9 Of Zabulon, Eliab the son of Helon.

10 And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud: of Manasses, Gamaliel the son of Phadassur.

11 Of Benjamin, Abidan the son of Gedeon.

12 Of Dan, Ahiezer the son of Ammisaddai.

13 Of Aser, Phegiel the son of Ochran.

14 Of Gad, Eliasaph the son of Duel.

15 Of Nephtali, Ahira the son of Enan.

16 These are the most noble princes of the multitude by their tribes and kindreds, and the chiefs of the army of Israel:

17 Whom Moses and Aaron took with all the multitude of the common people:

18 And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one from twenty years old and upward,

19 As the Lord had commanded Moses. And they were numbered in the desert of Sinai.

20 Of Ruben the eldest son of Israel, by their generations and families and houses and names of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

21 Were forty-six thousand five hundred.

22 Of the sons of Simeon by their generations and families, and houses of their kindreds, were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

23 Fifty-nine thousand three hundred.

24 Of the sons of Gad, by their generations and families and houses of their kindreds were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

25 Forty-five thousand six hundred and fifty.

26 Of the sons of Juda, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,

27 Were reckoned up seventy-four thousand six hundred.

28 Of the sons of Issachar, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,

29 Were reckoned up fifty-four thousand four hundred.

30 Of the sons of Zabulon, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

31 Fifty-seven thousand four hundred.

32 Of the sons of Joseph, namely, of the sons of Ephraim, by the generations and families and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,

33 Forty thousand five hundred.

34 Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,

35 Thirty-two thousand two hundred.

36 Of the sons of Benjamin, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

37 Thirty-five thousand four hundred.

38 Of the sons of Dan, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

39 Sixty-two thousand seven hundred.

40 Of the sons of Aser, by their generations and families and houses of their kindreds, were

reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

41 Forty-one thousand and five hundred.

42 Of the sons of Nephtali, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, were able to go forth to war,

43 Fifty-three thousand four hundred.

44 These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds.

45 And the whole number of the children of Israel by their houses and families, from twenty years old and upward, that were able to go to war,

46 Were six hundred and three thousand five hundred and fifty men.

47 But the Levites in the tribes of their families were not numbered with them.

48 And the Lord spoke to Moses, saying:

49 Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel:

50 But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.

51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it, shall be slain.

52 And the children of Israel shall camp every man by his troops and bands and army.

53 But the Levites shall pitch their tents round about the tabernacle, lest there come indignation upon the multitude of the children of

Israel, and they shall keep watch, and guard the tabernacle of the testimony.

54 And the children of Israel did according to all things which the Lord had commanded Moses.

Chapter 2

And the Lord spoke to Moses and Aaron, saying:

2 All the children of Israel shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the tabernacle of the covenant.

3 On the east Juda shall pitch his tents by the bands of his army: and the prince of his sons; shall be Nahasson the son of Aminadab.

4 And the whole sum of the fighting men of his stock, were seventy-four thousand six hundred.

5 Next unto him they of the tribe of Issachar encamped, whose prince was Nathanael, the son of Suar.

6 And the whole number of his fighting men were fifty-four thousand four hundred.

7 In the tribe of Zabulon the prince was Eliab the son of Helon.

8 And all the army of fighting men of his stock, were fifty-seven thousand four hundred.

9 All that were numbered in the camp of Juda, were a hundred and eighty-six thousand four hundred: and they by their troops shall march first.

10 In the camp of the sons of Ruben, on the south side, the prince shall be Elisur the son of Seduc:

11 And the whole army of his fighting men, that were numbered, were forty-six thousand five hundred.

12 Beside him camped they of the tribe of Simeon: whose prince was Salamiel the son of

Surisaddai.

13 And the whole army of his fighting men, that were numbered, were fifty-nine thousand three hundred.

14 In the tribe of Gad the prince was Eliasaph the son of Duel.

15 And the whole army of his fighting men that were numbered, were forty-five thousand six hundred and fifty.

16 All that were reckoned up in the camp of Ruben, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

17 And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their places, and ranks.

18 On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama the son of Ammiud.

19 The whole army of his fighting men, that were numbered, were forty thousand five hundred.

20 And with them the tribe of the sons of Manasses, whose prince was Gamaliel the son of Phadassur.

21 And the whole army of his fighting men, that were numbered, were thirty-two thousand two hundred.

22 In the tribe of the sons of Benjamin the prince was Abidan the son of Gedeon.

23 And the whole army of fighting men, that were reckoned up, were thirty-five thousand four hundred.

24 All that were numbered in the camp of Ephraim, were a hundred and eight-thousand one hundred by their troops: they shall march in the third place.

25 On the north side camped the sons of Dan: whose prince was Ahiezar the son of Ammisad-dai.

26 The whole army of his fighting men, that were numbered, were sixty-two thousand seven hundred.

27 Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel the son of Ochran.

28 The whole army of his fighting men, that were numbered, were forty-one thousand five hundred.

29 Of the tribe of the sons of Nephtali the prince was Ahira the son of Enan.

30 The whole army of his fighting men, were fifty-three thousand four hundred.

31 All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.

32 This is the number of the children of Israel, of their army divided according to the houses of their kindreds and their troops, six hundred and three thousand five hundred and fifty.

33 And the Levites were not numbered among the children of Israel: for so the Lord had commanded Moses.

34 And the children of Israel did according to all things that the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

Chapter 3

These are the generations of Aaron and Moses in the day that the Lord spoke to Moses in mount Sinai.

2 And these the names of the sons of Aaron: his firstborn Nadab, then Abiu, and Eleazar, and Ithamar.

3 These the names of the sons of Aaron the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

4 Now Nadab and Abiu died, without children, when they offered strange fire before the Lord, in the desert of Sinai: and Eleazar and Ithamar performed the priestly office in the presence of Aaron their father.

5 And the Lord spoke to Moses, saying:

6 Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister to him, and let them watch,

7 And observe whatsoever appertaineth to the service of the multitude before the tabernacle of the testimony,

8 And let them keep the vessels of the tabernacle, serving in the ministry thereof.

9 And thou shalt give the Levites for a gift,

10 To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death.

11 And the Lord spoke to Moses, saying:

12 I have taken the Levites from the children of Israel, for every firstborn that openeth the womb among the children of Israel, and the Levites shall be mine.

13 For every firstborn is mine: since I struck the firstborn in the land of Egypt: I have sanctified to myself whatsoever is firstborn in Israel both of man and beast, they are mine: I am the Lord.

14 And the Lord spoke to Moses in the desert of Sinai, saying:

15 Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

16 Moses numbered them as the Lord had commanded.

17 And there were found sons of Levi by their names, Gerson and Caath Merari.

18 The sons of Gerson: Lebni and Semei.

19 The sons of Caath: Amram, and Jesaar, Hebron and Oziel:

20 The sons of Merari, Moholi and Musi.

21 Of Gerson were two families, the Lebnites, and the Semeites:

22 Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred.

23 These shall pitch behind the tabernacle on the west,

24 Under their prince Eliasaph the son of Lael.

25 And their charge shall be in the tabernacle of the covenant:

26 The tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

27 Of the kindred of Caath come the families of the Amramites and Jesaarites and Hebronites and Ozielites. These are the families of the Caathites reckoned up by their names:

28 All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

29 And shall camp on the south side.

30 And their prince shall be Elisaphan the son of Oziel:

31 And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

32 And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

33 And of Merari are the families of the Moholites, and Musites, reckoned up by their names:

34 All of the male kind from one month and upward, six thousand two hundred.

35 Their prince Suriel the son of Abihaiel: their shall camp on the north side.

36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service:

37 And the pillars of the court round about with their sockets, and the pins with their cords.

38 Before the tabernacle of the covenant, that is to say on the east side shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

39 All the Levites, that I Moses and Aaron numbered according to the precept of the Lord, by their families, of the male kind from one month and upward, were twenty-two thousand.

40 And the Lord said to Moses: Number the firstborn of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

41 And thou shalt take the Levites to me for all the firstborn of the children of Israel, I am the Lord: and their cattle for all the firstborn of the cattle of the children of Israel:

42 Moses reckoned up, as the Lord had commanded, the firstborn of the children of Israel:

43 And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.

44 And the Lord spoke to Moses, saying:

45 Take the Levites for the firstborn of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

46 But for the price of the two hundred and seventy-three, of the firstborn of the children of Israel, that exceed the number of the Levites,

47 Thou shalt take five sicles for every bead, according to the weight of the sanctuary. A sicle hath twenty obols.

48 And thou shalt give the money to Aaron and his sons, the price of them that are above.

49 Moses therefore took the money of them that were above, and whom they had redeemed from the Levites,

50 For the firstborn of the children of Israel, one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary,

51 And gave it to Aaron and his sons according to the word that the Lord had commanded him.

Chapter 4

And the Lord spoke to Moses, and Aaron, saying:

2 Take the sum of the sons of Caath from the midst of the Levites, by their houses and families.

3 From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.

4 This is the service of the sons of Caath:

5 When the camp is; to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it,

6 And shall cover it again with a cover of violet

skins, and shall spread over it a cloth all of violet, and shall put in the bars.

7 They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it:

8 And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

9 They shall take also a cloth of violet wherewith they shall cover the candlestick with the lamps and tongs thereof and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:

10 And over all they shall put a cover of violet skins and put in the bars.

11 And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

12 All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13 They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

14 And shall put it with all the vessels that they use in the ministry thereof, that is to say, firepans, fleshhooks and forks, pothooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

15 And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant:

16 And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

17 And the Lord spoke to Moses and Aaron, saying:

18 Destroy not the people of Caath from the midst of the Levites:

19 But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry.

20 Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

21 And the Lord spoke to Moses, saying:

22 Take the sum of the sons of Gerson also by their houses and families and kindreds.

23 From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant.

24 This is the office of the family of the Gersonites:

25 To carry the curtains of the tabernacle and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

26 The curtains of the court, and the veil in the entry that is before tabernacle. All things that pertain to the altar, the cords and the vessels of the ministry,

27 The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned.

28 This is the service of the family of the Gersonites in the tabernacle of the covenant, and they shall be under the hand of Ithamar the son of Aaron the priest.

29 Thou shalt reckon up the sons of Merari also by the families and houses of their fathers,

30 From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

31 These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and their sockets,

32 The pillars also of the court round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

33 This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar the son of Aaron the priest.

34 So Moses and Aaron and the princes of the synagogue reckoned up the sons of Caath, by their kindreds and the houses of their fathers,

35 From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

36 And they were found two thousand seven hundred and fifty.

37 This is the number of the people of Caath that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

38 The sons of Gerson also were numbered by the kindreds and houses of their fathers,

39 From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:

40 And they were found two thousand six hundred and thirty.

41 This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

42 The sons of Merari also were numbered by the kindreds and houses of their fathers,

43 From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

44 And they were found three thousand two hundred.

45 This is the number of the sons of Merari, whom Moses and Aaron reckoned up according to the commandment of the Lord by the hand of Moses.

46 All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

47 From thirty years old and upward, until fifty years old, that go into the ministry of the tabernacle, and to carry the burdens,

48 Were in all eight thousand five hundred and eighty.

49 Moses reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.

Chapter 5

And the Lord spoke to Moses, saying:

2 Command the children of Israel, that they cast out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead:

3 Whether it be man or woman, cast ye them out of the camp, lest they defile it when I shall dwell with you,

4 And the children of Israel did so, and they cast them forth without the camp, as the Lord

had spoken to Moses.

5 And the Lord spoke to Moses, saying:

6 Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,

7 They shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.

8 But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

9 All the firstfruits also, which the children of Israel offer, belong to the priest:

10 And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

11 And the Lord spoke to Moses, saying:

12 Speak to the children of Israel, and thou shalt say to them: The man whose wife shall have gone astray, and contemning her husband,

13 Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery:

14 If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

15 He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

16 The priest therefore shall offer it, and set it before the Lord.

17 And he shall take holy water in an earthen vessel, and he shall cast a little earth of the pave-

ment of the tabernacle into it.

18 And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

19 And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20 But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man:

21 These curses shall light upon thee: The Lord make thee a curse, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

22 Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer, Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

24 And he shall give them her to drink. And when she hath drunk them up,

25 The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first,

26 To take a handful of the sacrifice of that which is offered, and burn it upon the altar: and so give the most bitter waters to the woman to drink.

27 And when she hath drunk them, if she be defiled, and having despised her husband be guilty of adultery, the malediction shall go through her, and her belly swelling, her thigh

shall rot: and the woman shall be a curse, and an example to all the people.

28 But if she be not defiled, she shall not be hurt, and shall bear children.

29 This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

30 And the husband stirred up by the spirit of jealousy bring her before the Lord, and the priest do to her according to all things that are here written:

31 The husband shall be blameless, and she shall bear her iniquity.

Chapter 6

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord:

3 They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried.

4 All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

5 All the time of his separation no razor shall pass over his head, until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow.

6 All the time of his consecration he shall not go in to any dead,

7 Neither shall he make himself unclean, even for his father, or for his mother, or for his brother, or for his sister, when they die, because

the consecration of his God is upon his head.

8 All the days of his separation he shall be holy to the Lord.

9 But if any man die suddenly before him: the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again on the seventh day.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest in the entry of the covenant of the testimony.

11 And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day:

12 And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.

13 This is the law of consecration. When the days which he had determined by vow shall be expired, he shall bring him to the door of the tabernacle of the covenant,

14 And shall offer his oblation to the Lord: one he lamb of a year old without blemish for a holocaust, and one ewe lamb of a year old without blemish for a sin offering, and one ram without blemish for a victim of peace offering,

15 A basket also of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

16 And the priest shall present them before the Lord, and shall offer both the sin offering and the holocaust.

17 But the ram he shall immolate for a sacrifice of peace offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

18 Then shall the hair of the consecration of the Nazarite, be shaved off before the door of the tabernacle of the covenant: and he shall take his

hair, and lay it upon the fire, which is under the sacrifice of the peace offerings.

19 And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven.

20 And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine.

21 This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.

22 And the Lord spoke to Moses, saying:

23 Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:

24 The Lord bless thee, and keep thee.

25 The Lord shew his face to thee, and have mercy on thee.

26 The Lord turn his countenance to thee, and give thee peace.

27 And they shall invoke my name upon the children of Israel, and I will bless them.

Chapter 7

And it came to pass in the day that Moses had finished the tabernacle, and set it up, and had anointed and sanctified it with all its vessels, the altar likewise and all the vessels thereof,

2 The princes of Israel and the heads of the families, in every tribe, who were the rulers of

them who had been numbered, offered

3 Their gifts before the Lord, six wagons covered, and twelve oxen. Two princes offered one wagon, and each one an ox, and they offered them before the tabernacle.

4 And the Lord said to Moses:

5 Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 Moses therefore receiving the wagons and the oxen, delivered them to the Levites.

7 Two wagons and four oxen he gave to the sons of Gerson, according to their necessity.

8 The other four wagons, and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar the son of Aaron the priest.

9 But to the sons of Caath he gave no wagons or oxen: because they serve in the sanctuary and carry their burdens upon their own shoulders.

10 And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.

11 And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar.

12 The first day Nahasson the son of Aminadab of the tribe of Juda offered his offering:

13 And his offering was a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

14 A little mortar of ten sicles of gold full of incense:

15 An ox of the herd, and a ram, and lamb of a year old for a holocaust:

16 And a buck goat for sin:

17 And for the sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of a year old. This was the offering of Nahasson the son of Aminadab.

18 The second day Nathanael the son of Suar, prince of the tribe of Issachar, made his offering,

19 A silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

20 A little mortar of gold weighing ten sicles full of incense:

21 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

22 And a buck goat for sin:

23 And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Nathanael the son of Suar.

24 The third day the prince of the sons of Zabulon, Eliab the son of Helon,

25 Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

26 A little mortar of gold weighing ten sicles full of incense:

27 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

28 And a buck goat for sin:

29 And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This is the oblation of Eliab the son of Helon.

30 The fourth day the prince of the sons of Ruben, Elisur the son of Sedeur,

31 Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

32 A little mortar of gold weighing ten sicles full of incense:

33 An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

34 And a buck goat for sin:

35 And for victims of peace offerings two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisur the son of Sedeur.

36 The fifth day the prince of the sons of Simeon, Salamiel the son of Surisaddai,

37 Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles after the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

38 A little mortar of gold weighing ten sicles full of incense:

39 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

40 And a buck goat for sin:

41 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Salamiel the son of Surisaddai.

42 The sixth day the prince of the sons of Gad, Eliasaph the son of Duel,

43 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

44 A little mortar of gold weighing ten sicles full of incense:

45 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

46 And a buck goat for sin:

47 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Eliasaph the son of Duel.

48 The seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud,

49 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

50 A little mortar of gold weighing ten sicles full of incense:

51 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

52 And a buck goat for sin:

53 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisama the son of Ammiud.

54 The eighth day the prince of the sons of Manasses, Gamaliel the son of Phadassur,

55 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

56 A little mortar of gold weighing ten sicles full of incense:

57 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

58 And a buck goat for sin:

59 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Gamaliel the son of Phadassur.

60 The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon,

61 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

62 A little mortar of gold weighing ten sicles full of incense:

63 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

64 And a buck goat for sin:

65 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Abidan the son of Gedeon.

66 The tenth day the princes of the sons of Dan, Ahiezer the son of Ammisaddai,

67 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

68 A little mortar of gold weighing ten sicles full of incense:

69 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

70 And a buck goat for sin:

71 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahiezer the son of Ammisaddai.

72 The eleventh day the prince of the sons of Aser, Phegiel the son of Ochran,

73 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

74 A little mortar of gold weighing ten sicles full of incense:

75 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

76 And a buck goat for sin:

77 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Phegiel the son of Ochran.

78 The twelfth day the prince of the sons of Nephtali, Ahira the son of Enan,

79 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles,

according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

80 A little mortar of gold weighing ten sicles full of incense:

81 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

82 And a buck goat for sin:

83 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahira the son of Enan.

84 These were the offerings made by the princes of Israel in the dedication of the altar, in the day wherein it was consecrated. Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold:

85 Each dish weighing a hundred and thirty sicles of silver, and each bowl seventy sicles: that is, putting all the vessels of silver together, two thousand four hundred sicles, by the weight of the sanctuary.

86 Twelve little mortars of gold full of incense, weighing ten sicles apiece, by the weight of the sanctuary: that is, in all a hundred and twenty sicles of gold.

87 Twelve oxen out of the herd for a holocaust, twelve rams, twelve lambs of a year old, and their libations: twelve buck goats for sin.

88 And for sacrifices of peace offerings, oxen twenty-four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

89 And when Moses entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that is over the ark between the two cherubims, and from this place he spoke to him.

Chapter 8

And the Lord spoke to Moses, saying:

2 Speak to Aaron, and thou shalt say to him: When thou shalt place the seven lamps, let the candlestick be set up on the south side. Give orders therefore that the lamps look over against the north, towards the table of the loaves of proposition, over against that part shall they give light, towards which the candlestick looketh.

3 And Aaron did so, and he put the lamps upon the candlestick, as the Lord had commanded Moses.

4 Now this was the work of the candlestick, it was of beaten gold, both the shaft in the middle, and all that came out of both sides of the branches: according to the pattern which the Lord had shewn to Moses, so he made the candlestick.

5 And the Lord spoke to Moses, saying:

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them,

7 According to this rite: Let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh. And when they shall have washed their garments, and are cleansed,

8 They shall take an ox of the herd, and for the offering thereof fine flour tempered with oil: and thou shalt take another ox of the herd for a sin offering:

9 And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel:

10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them:

11 And Aaron shall offer the Levites, as a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry.

12 The Levites also shall put their hands upon

the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust to the Lord, to pray for them.

13 And thou shalt set the Levites in the sight of Aaron and of his, and shalt consecrate them being offered to the Lord,

14 And shalt separate them from the midst of the children of Israel, to be mine.

15 And afterwards they shall enter into the tabernacle of the covenant, to serve me. And thus shalt thou purify and consecrate them for an oblation of the Lord: for as a gift they were given me by the children of Israel.

16 I have taken them instead of the firstborn that open every womb in Israel,

17 For all the firstborn of the children of Israel, both of men and of beasts, are mine. From the day that I slew every firstborn in the land of Egypt, have I sanctified them to myself:

18 And I have taken the Levites for all the firstborn of the children of Israel:

19 And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

20 And Moses and Aaron and all the multitude of the children of Israel did with the Levites all that the Lord had commanded Moses

21 And they were purified, and washed their garments. And Aaron lifted them up in the sight of the Lord, and prayed for them,

22 That being purified they might go into the tabernacle of the covenant to do their services before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.

23 And the Lord spoke to Moses, saying:

24 This is the law of the Levites: From twenty-five years old and upwards, they shall go in to minister in the tabernacle of the covenant.

25 And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

26 And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the Levites touching their charge.

Chapter 9

The Lord spoke to Moses in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

2 Let the children of Israel make the phase in its due time,

3 The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.

4 And Moses commanded the children of Israel that they should make the phase.

5 And they made it in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.

6 But behold some who were unclean by occasion of the soul of a man, who could not make the phase on that day, coming to Moses and Aaron,

7 Said to them: We are unclean by occasion of the soul of a man. Why are we kept back that we may not offer in its season the offering to the Lord among the children of Israel?

8 And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you.

9 And the Lord spoke to Moses, saying:

10 Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the phase to the Lord.

11 In the second month, on the fourteenth day of the month in the evening, they shall eat it with unleavened bread and wild lettuce:

12 They shall not leave any thing thereof until morning, nor break a bone thereof, they shall observe all the ceremonies of the phase.

13 But if any man is clean, and was not on a journey, and did not make the phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

14 The sojourner also and the stranger if they be among you, shall make the phase to the Lord according to the ceremonies and justifications thereof. The same ordinances shall be with you both for the stranger, and for him that was born in the land.

15 Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire until the morning.

16 So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

17 And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

18 At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place:

19 And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,

20 For as many days soever as the cloud stayed

over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.

22 But if it remained over the tabernacle for two days or a month or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.

Chapter 10

And the Lord spoke to Moses, saying:

2 Make thee two trumpets of beaten silver, wherewith thou mayest call together the multitude when the camp is to be removed.

3 And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant.

4 If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

5 But if the sound of the trumpets be longer, and with interruptions, they that are on the east side, shall first go forward.

6 And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

7 But when the people is to be gathered to-

gether, the sound of the trumpets shall be plain, and they shall not make a broken sound.

8 And the sons of Aaron the priest shall sound the trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

11 The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

12 And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13 And the first went forward according to the commandment of the Lord by the hand of Moses.

14 The sons of Juda by their troops: whose prince was Nahasson the son of Aminadab.

15 In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab the son of Helon.

17 And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18 And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur the son of Seduc.

19 And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

20 And in the tribe of Gad, the prince was Eliasaph the son of Duel.

21 Then the Caathites also marched carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.

22 The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

24 And in the tribe of Benjamin, the prince was Abidan the son of Gedeon.

25 The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran.

27 And in the tribe of the sons of Nephtali, the prince was Ahira the son of Enan.

28 This was the order of the camps, and marches of the children of Israel by their troops, when they set forward.

29 And Moses said to Hobab the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30 But he answered him: I will not go with thee, but I will return to my country, wherein I was born.

31 And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.

32 And if thou comest with us, we will give thee what is the best of the riches which the Lord shall deliver to us.

33 So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them, for three days providing a place for the camp.

34 The cloud also of the Lord was over them by day when they marched.

35 And when the ark was lifted up, Moses said: Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

36 And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

Chapter 11

In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp.

2 And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them.

4 For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: Who shall give us flesh to eat?

5 We remember the fish that we ate in Egypt free cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

6 Our soul is dry, our eyes behold nothing else but manna.

7 Now the manna was like coriander seed, of the colour of bdellium.

8 And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the

taste of bread tempered with oil.

9 And when the dew fell in the night upon the camp, the manna also fell with it.

10 Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

11 And he said to the Lord: Why hast thou afflicted thy servant? Wherefore do I not find favour before thee? And why hast thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

13 Whence should I have flesh to give to so great a multitude? They weep against me, saying: Give us flesh that we may eat.

14 I am not able alone to bear all this people, because it is too heavy for me.

15 But if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thy eyes, that I be not afflicted with so great evils.

16 And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee,

17 That I may come down and speak with thee: and I will take of thy spirit, and will give to them, that they may bear with thee the burden of the people, and thou mayest not be burthened alone.

18 And thou shalt say to the people: Be ye sanctified: to morrow you shall eat flesh: for I have heard you say: Who will give us flesh to

eat? It was well with us in Egypt. That the Lord may give you flesh, and you may eat:

19 Not for one day, nor two, nor five, nor ten, no nor for twenty.

20 But even for a month of days, till it come out at your nostrils, and become loathsome to you, because you have cast off the Lord, who is in the midst of you, and have wept before him, saying: Why came we out of Egypt?

21 And Moses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month?

22 Shall then a multitude of sheep and oxen be killed, that it may suffice for their food? or shall the fishes of the sea be gathered together to fill them?

23 And the Lord answered him: Is the hand of the Lord unable? Thou shalt presently see whether my word shall come to pass or no.

24 Moses therefore came, and told the people the words of the Lord, and assembled seventy men of the ancients of Israel, and made them to stand about the tabernacle.

25 And the Lord came down in a cloud, and spoke to him, taking away of the spirit that was in Moses, and giving to the seventy men. And when the spirit had rested on them they prophesied, nor did they cease afterwards.

26 Now there remained in the camp two of the men, of whom one was called Eldad, and the other Medad, upon whom the spirit rested; for they also had been enrolled, but were not gone forth to the tabernacle.

27 And when they prophesied in the camp, there ran a young man, and told Moses, saying: Eldad and Medad prophesy in the camp.

28 Forthwith Josue the son of Nun, the minister of Moses, and chosen out of many, said: My lord Moses forbid them.

29 But he said: Why hast thou emulation for me? O that all the people might prophesy, and that the Lord would give them his spirit!

30 And Moses returned, with the ancients of Israel, into the camp.

31 And a wind going out from the Lord, taking quails up beyond the sea brought them, and cast them into the camp for the space of one day's journey, on every side of the camp round about, and they flew in the air two cubits high above the ground.

32 The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that did least, ten cores: and they dried them round about the camp.

33 As yet the flesh was between their teeth, neither had that kind of meat failed: when behold the wrath of the Lord being provoked against the people, struck them with an exceeding great plague.

34 And that place was called, The graves of lust: for there they buried the people that had lusted. And departing from the graves of lust, they came unto Haseroth, and abode there.

Chapter 12

And Mary and Aaron spoke against Moses, because of his wife the Ethiopian,

2 And they said: Hath the Lord spoken by Moses only? Hath he not also spoken to us in like manner? And when the Lord heard this,

3 (For Moses was a man exceeding meek above all men that dwelt upon earth)

4 Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

5 The Lord came down in a pillar of the cloud,

and stood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,

6 He said to them: Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.

7 But it is not so with my servant Moses who is most faithful in all my house:

8 For I speak to him mouth to mouth: and plainly, and not by riddles and figures doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses?

9 And being angry with them he went away:

10 The cloud also that was over the tabernacle departed: and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,

11 He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed:

12 Let her not be as one dead, and as an abortive that is cast forth from the mother's womb. Lo, now one half of her flesh is consumed with the leprosy.

13 And Moses cried to the Lord, saying O God, I beseech thee heal her.

14 And the Lord answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp, and afterwards she shall be called again.

15 Mary therefore was put out of the camp seven days: and the people moved not from that place until Mary was called again.

Chapter 13

And the people marched from Haseroth, and pitched their tents in the desert of Pharan.

2 And there the Lord spoke to Moses, saying.

3 Send men to view the land of Chanaan, which I will give to the children of Israel, one of every tribe, of the rulers.

4 Moses did what the Lord had commanded, sending from the desert of Pharan, principal men, whose names are these:

5 Of the tribe of Ruben, Sammua the son of Zechur.

6 Of the tribe of Simeon, Saphat the son of Huri.

7 Of the tribe of Juda, Caleb the son of Jephone.

8 Of the tribe of Issachar, Igal the son of Joseph.

9 Of the tribe of Ephraim, Osee the son of Nun.

10 Of the tribe of Benjamin, Phalti the son of Raphu.

11 Of the tribe of Zabulon, Geddiel the son of Sodi.

12 Of the tribe of Joseph, of the sceptre of Manasses, Gaddi the son of Susi.

13 Of the tribe of Dan, Ammiel the son of Gemalli.

14 Of the tribe of Aser, Sthur the son of Michael.

15 Of the tribe of Nephtali, Nahabi the son of Vapsi.

16 Of the tribe of Gad, Guel the son of Machi.

17 These are the names of the men, whom Moses sent to view the land: and he called Osee the son of Nun, Josue.

18 And Moses sent them to view the land of Chanaan, and said to them: Go you up by the

south side. And when you shall come to the mountains,

19 View the land, of what sort it is, and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many:

20 The land itself, whether it be good or bad: what manner of cities, walled or without walls:

21 The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the firstripe grapes are fit to be eaten.

22 And when they were gone up, they viewed the land from the desert of Sin, unto Rohob as you enter into Emath.

23 And they went up at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt.

24 And forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place:

25 Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.

26 And they that went to spy out the land returned after forty days, having gone round all the country,

27 And came to Moses and Aaron and to all the assembly of the children of Israel to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land:

28 And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey as may be known by these fruits:

29 But it hath very strong inhabitants, and

the cities are great and walled. We saw there the race of Enac.

30 Amalec dwelleth in the south, the Hethite and the Jebusite and the Amorrhite in the mountains: but the Chanaanite abideth by the sea and near the streams of the Jordan.

31 In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it.

32 But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

33 And they spoke ill of the land, which they had viewed, before the children of Israel, saying: The land which we have viewed, devoureth its inhabitants: the people, that we beheld are of a tall stature.

34 There we saw certain monsters of the sons of Enac, of the giant kind: in comparison of whom, we seemed like locusts.

Chapter 14

Therefore the whole multitude crying wept that night.

2 And all the children of Israel murmured against Moses and Aaron, saying:

3 Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another: Let us appoint a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

6 But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land which we have gone round is very good:

8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14 And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

15 May hear that thou hast killed so great a multitude as it were one man and may say:

16 He could not bring the people into the land for which he had sworn, therefore did he kill them in the wilderness.

17 Let then the strength of the Lord be magnified, as thou hast sworn, saying:

18 The Lord is patient and full of mercy, by taking away iniquity and wickedness, and leaving no man clear, who visitest the sins of the fathers upon the children unto the third and fourth generation.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said: I have forgiven according to thy word.

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 Shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me behold it.

24 My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round: and his seed shall possess it.

25 For the Amalecite and the Chanaanite dwell in the valleys. To morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

29 In the wilderness shall your carcasses lie. All you that were numbered from twenty years

old and upward, and have murmured against me,

30 Shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.

31 But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land which you have despised.

32 Your carcasses shall lie in the wilderness.

33 Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

34 According to the number of the forty days, wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your iniquities, and shall know my revenge:

35 For as I have spoken, so will I do to all this wicked multitude, that hath risen up together against me: in this wilderness shall it faint away and die.

36 Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was nought,

37 Died and were struck in the sight of the Lord.

38 But Josue the son of Nun, and Caleb had gone to view the land.

39 And Moses spoke all these words to all the children of Israel, and the people mourned exceedingly.

40 And behold rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken: for we have sinned.

41 And Moses said to them: Why transgress

you the word of the Lord, which shall not succeed prosperously with you?

42 Go not up, for the Lord is not with you: lest you fall before your enemies.

43 The Amalecite and the Chanaanite are before you, and by their sword you shall fall, because you would not consent to the Lord, neither will the Lord be with you.

44 But they being blinded went up to the top of the mountain. But the ark of the testament of the Lord and Moses departed not from the camp.

45 And the Amalecite came down, and the Chanaanite that dwelt in the mountain: and smiting and slaying them pursued them as far as Horma.

Chapter 15

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel and thou shalt say to them: When you shall be come unto the land of your habitation, which I will give you,

3 And shall make an offering to the Lord, for a holocaust, or a victim, paying your vows, or voluntarily offering gifts, or in your solemnities burning a sweet savour unto the Lord, of oxen or of sheep:

4 Whosoever immolateth the victim, shall offer a sacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

5 And he shall give the same measure of wine to pour out in libations for the holocaust or for the victim. For every lamb,

6 And for every ram there shall be a sacrifice of flour of two tenths, which shall be tempered with the third part of a hin of oil:

7 And he shall offer the third part the same

measure of wine for the libation, for a sweet savour to the Lord.

8 But when thou offerest a holocaust or sacrifice of oxen, to fulfil thy vow or for victims of peace offerings,

9 Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

10 And wine for libations of the same measure, for an offering of most sweet savour to the Lord.

11 Thus shalt thou do

12 For every ox and ram and lamb and kid.

13 Both they that are born in the land, and the strangers

14 Shall offer sacrifices after the same rite.

15 There shall be all one law and judgment both for you and for them who are strangers in the land.

16 And the Lord spoke to Moses, saying:

17 Speak to the children of Israel, and thou shalt say to them:

18 When you are come into the land which I will give you,

19 And shall eat of the bread of that country, you shall separate firstfruits to the Lord,

20 Of the things you eat. As you separate firstfruits of your barnfloors:

21 So also shall you give firstfruits of your dough to the Lord.

22 And if through ignorance you omit any of these things, which the Lord hath spoken to Moses,

23 And by him hath commanded you from the day that he began to command and thenceforward,

24 And the multitude have forgotten to do it: they shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck goat for sin:

25 And the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned ignorantly, offering notwithstanding a burnt offering to the Lord for themselves and for their sin and their Ignorance:

26 And it shall be forgiven all the people of the children of Israel: and the strangers that sojourn among them: because it is the fault of all the people through ignorance.

27 But if one soul shall sin ignorantly, he shall offer a she goat of a year old for his sin.

28 And the priest shall pray for him, because he sinned ignorantly before the Lord: and he shall obtain his pardon, and it shall be forgiven him.

29 The same law shall be for all that sin by ignorance, whether they be natives or strangers.

30 But the soul that committeth any thing through pride, whether he be born in the land or a stranger (because he hath been rebellious against the Lord) shall be cut off from among his people:

31 For he hath contemned the word of the Lord, and made void his precept: therefore shall he be destroyed, and shall bear his iniquity.

32 And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath day,

33 That they brought him to Moses and Aaron and the whole multitude.

34 And they put him into prison, not knowing what they should do with him.

35 And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp.

36 And when they had brought him out, they stoned him, and he died as the Lord had commanded.

37 The Lord also said to Moses:

38 Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue:

39 That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things,

40 But rather being mindful of the precepts of the Lord, may do them and be holy to their God.

41 I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

Chapter 16

And behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, and Hon the son of Pheleth of the children of Ruben,

2 Rose up against Moses, and with them two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name.

3 And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: Why lift you up yourselves above the people of the Lord?

4 When Moses heard this, he fell flat on his face:

5 And speaking to Core and all the multitude, he said: In the morning the Lord will make known who belong to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him.

6 Do this therefore: Take every man of you your censers, thou Core, and all thy company.

7 And putting fire in them to morrow, put incense upon it before the Lord: and whomsoever he shall choose, the same shall be holy: you take too much upon you, ye sons of Levi.

8 And he said again to Core: Hear ye sons of Levi.

9 Is it a small thing unto you, that the God of Israel hath spared you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him?

10 Did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge to yourselves the priesthood also,

11 And that all thy company should stand against the Lord? for what is Aaron that you murmur against him?

12 Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not come.

13 Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desert, except thou rule also like a lord over us?

14 Thou hast brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.

15 Moses therefore being very angry, said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

16 And he said to Core: Do thou and thy congregation stand apart before the Lord to morrow, and Aaron apart.

17 Take every one of you censers, and put in-

cense upon them, offering to the Lord two hundred and fifty censers: let Aaron also hold his censer.

18 When they had done this, Moses and Aaron standing,

19 And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

20 And the Lord speaking to Moses and Aaron, said:

21 Separate yourselves from among this congregation, that I may presently destroy them.

22 They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all?

23 And the Lord said to Moses:

24 Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25 And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

26 He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming out stood in the entry of their pavilions with their wives and children, and all the people.

28 And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head:

29 If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me.

30 But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go

down alive into hell, you shall know that they have blasphemed the Lord.

31 And immediately as he had made an end of speaking, the earth broke asunder under their feet:

32 And opening her mouth, devoured them with their tents and all their substance.

33 And they went down alive into hell, the ground closing upon them, and they perished from among the people.

34 But all Israel, that was standing round about, fled at the cry of them that were perishing: saying: Lest perhaps the earth swallow us up also.

35 And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense.

36 And the Lord spoke to Moses, saying:

37 Command Eleazar the son of Aaron the priest to take up the censers that lie in the burning, and to scatter the fire of one side and the other: because they are sanctified

38 In the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial.

39 Then Eleazar the priest took the brazen censers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the altar:

40 That the children of Israel might have for the time to come wherewith they should be admonished, that no stranger or any one that is not of the seed of Aaron should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his congregation, according as the Lord spoke to Moses.

41 The following day all the multitude of the

children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord.

42 And when there arose a sedition, and the tumult increased,

43 Moses and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

44 And the Lord said to Moses:

45 Get you out from the midst of this multitude, this moment will I destroy them. And as they were lying on the ground,

46 Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

47 When Aaron had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the incense:

48 And standing between the dead and the living, he prayed for the people, and the plague ceased.

49 And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

50 And Aaron returned to Moses to the door of the tabernacle of the covenant after the destruction was over.

Chapter 17

And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3 And the name of Aaron shall be for the tribe of Levi, and one rod shall contain all their families:

4 And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.

5 Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you.

6 And Moses spoke to the children of Israel: and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of Aaron.

7 And when Moses had Laid them up before the Lord in the tabernacle of the testimony:

8 He returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling it hid bloomed blossoms, which spreading the leaves, were formed into almonds.

9 Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw, and every one received their rods.

10 And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die.

11 And Moses did as the Lord had commanded.

12 And the children of Israel said to Moses: Behold we are consumed, we all perish.

13 Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

Chapter 18

And the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood.

2 And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready in hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony.

3 And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die, and you also perish with them.

4 But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

5 Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

6 I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministries of the tabernacle.

7 But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.

8 And the Lord said to Aaron: Behold I have given thee the charge of my firstfruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances.

9 These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is

rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee and thy sons.

10 Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing to thee.

11 But the firstfruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.

12 All the best of the oil, and of the wine, and of the corn, whatsoever firstfruits they offer to the Lord, I have given them to thee.

13 All the firstripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.

14 Every thing that the children of Israel shall give by vow, shall be thine.

15 Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the firstborn of man thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed,

16 And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols.

17 But the firstling of a cow, and of a sheep and of a goat thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.

18 But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder shall be thine.

19 All the firstfruits of the sanctuary which the children of Israel offer to the Lord, I have

given to thee and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt for ever before the Lord, to thee and to thy sons.

20 And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

21 And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant:

22 That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin,

23 But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing,

24 But be content with the oblation or tithes, which I have separated for their uses and necessities.

25 And the Lord spoke to Moses, saying:

26 Command the Levites, and declare unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer the firstfruits of them to the Lord, that is to say, the tenth part of the tenth:

27 That it may be reckoned to you as an oblation of firstfruits, as well of the barnfloors as of the winepresses:

28 And of all the things of which you receive tithes, offer the firstfruits to the Lord, and give them to Aaron the priest.

29 All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

30 And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it

shall be reckoned to you as if you had given the firstfruits of the barnfloor and the winepress:

31 And you shall eat them in all your places, both you and your families: because it is your reward for the ministry, wherewith you serve in the tabernacle of the testimony.

32 And you shall not sin in this point, by reserving the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

Chapter 19

And the Lord spoke to Moses and Aaron, saying:

2 This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

3 And you shall deliver her to Eleazar the priest, who shall bring her forth without the camp, and shall immolate her in the sight of all:

4 And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times,

5 And shall burn her in the sight of all delivering up to the fire her skin, and her flesh, and her blood, and her dung.

6 The priest shall also take cedar wood, and hyssop, and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

7 And then after washing his garments, and body, he shall enter into the camp, and shall be unclean until the evening.

8 He also that hath burned her, shall wash his garments, and his body, and shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and shall pour them forth with-

out the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion: because the cow was burnt for sin.

10 And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers that dwell among them, shall observe this for a holy thing by a perpetual ordinance.

11 He that toucheth the corpse of a man, and is therefore unclean seven days,

12 Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

13 Every one that toucheth the corpse of a man, and is not sprinkled with this mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

14 This is the law of a man that dieth in a tent: All that go into his tent and all the vessels that are there, shall be unclean seven days.

15 The vessel that hath no cover, nor binding over it, shall be unclean.

16 If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

17 And they shall take of the ashes of the burning and of the sin offering, and shall pour living waters upon them into a vessel.

18 And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing:

19 And in this manner he that is clean shall

purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.

20 If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.

21 This precept shall be an ordinance for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be unclean until the evening.

22 Whatsoever a person toucheth who is unclean, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.

Chapter 20

And the children of Israel, and all the multitude came into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

2 And the people wanting water, came together against Moses and Aaron:

3 And making a sedition, they said: Would God we had perished among our brethren before the Lord.

4 Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?

5 Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6 And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell

flat upon the ground, and cried to the Lord, and said. O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them.

7 And the Lord spoke to Moses, saying:

8 Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

9 Moses therefore took the rod, which was before the Lord, as he had commanded him,

10 And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

11 And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank,

12 And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land, which I will give them.

13 This is the Water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

14 In the mean time Moses sent messengers from Cades to the king of Edom, to say: Thus saith thy brother Israel: Thou knowest all the labour that hath come upon us:

15 In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us and our fathers.

16 And how we cried to the Lord, and he heard us, and sent an angel, who hath brought us out

of Egypt. Lo, we are now in the city of Cades, which is in the uttermost of thy borders,

17 And we beseech thee that we may have leave to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aside to the right hand, nor to the left, till we are past thy borders.

18 And Edom answered them: Thou shalt not pass by me: if thou dost I will come out armed against thee.

19 And the children of Israel said: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is just: there shall be no difficulty in the price, only let us pass speedily.

20 But he answered: Thou shalt not pass. And immediately he came forth to meet them with an infinite multitude, and a strong hand,

21 Neither would he condescend to their desire to grant them passage through his borders. Wherefore Israel turned another way from him.

22 And when they had removed the camp from Cades, they came to mount Hor, which is in the borders of the land of Edom:

23 Where the Lord spoke to Moses:

24 Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction.

25 Take Aaron and his son with him, and bring them up into mount Hor:

26 And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son: Aaron shall be gathered to his people, and die there.

27 Moses did as the Lord had commanded: and they went up into mount Hor before all the multitude.

28 And when he had stripped Aaron of his vestments, he vested Eleazar his son with them.

29 And Aaron being dead in the top of the mountain, he came down with Eleazar.

30 And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

Chapter 21

And when king Arad the Chanaanite, who dwelt towards the south, had heard this, to wit, that Israel was come by the way of the spies, he fought against them, and overcoming them carried off their spoils.

2 But Israel binding himself by vow to the Lord, said: If thou wilt deliver thus people into my hand, I will utterly destroy their cities.

3 And the Lord heard the prayers of Israel, and delivered up the Chanaanite, and they cut them off and destroyed their cities: and they called the name of that place Horma, that is to say, Anathema.

4 And they marched from mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom. And the people began to be weary of their journey and labour:

5 And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food.

6 Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them.

7 Upon which they came to Moses, and said; We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for

the people.

8 And the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

9 Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

10 And the children of Israel setting forwards camped in Oboth.

11 And departing thence they pitched their tents in Jeabarim, in the wilderness, that faceth Moab toward the east.

12 And removing from thence, they came to the torrent Zared:

13 Which they left and encamped over against Arnon, which is in the desert and standeth out on the borders of the Amorrite. For Arnon is the border of Moab, dividing the Moabites and the Amorrites.

14 Wherefore it is said in the book of the wars of the Lord: As he did in the Red Sea, so will he do in the streams of Arnon.

15 The rocks of the torrents were bowed down that they might rest in Ar, and lie down in the borders of the Moabites.

16 When they went from that place, the well appeared whereof the Lord said to Moses: Gather the people together, and I will give them water.

17 Then Israel sung this song: Let the well spring up. They sung thereto:

18 The well, which the princes dug, and the chiefs of the people prepared by the direction of the lawgiver, and with their staves. And they marched from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looked towards the desert.

21 And Israel sent messengers to Sehon king of the Amorrites, saying:

22 I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink waters of the wells, we will go the king's highway, till we be past thy borders.

23 And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desert, and came to Jasa and fought against them.

24 And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites, were kept with a strong garrison.

25 So Israel took all his cities, and dwelt in the cities of the Amorrite, to wit, in Hesebon, and in the villages thereof.

26 Hesebon was the city of Sehon the king of the Amorrites, who fought against the king of Moab: and took all the land, that had been of his dominion, as far as the Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and set up:

28 A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar of the Moabites, and the inhabitants of the high places of the Arnon.

29 Woe to thee Moab: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon the king of the Amorrites.

30 Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

31 So Israel dwelt in the land of the Amorrite.

32 And Moses sent some to take a view of

Jazer: and they took the villages of it, and conquered the inhabitants.

33 And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai.

34 And the Lord said to Moses: Fear him not, for I have delivered him and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabitant of Hesebon.

35 So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

Chapter 22

And they went forward and encamped in the plains of Moab, over against where Jericho is situate beyond the Jordan.

2 And Balac the son of Sephor, seeing all that Israel had done to the Amorrhite,

3 And that the Moabites were in great fear of him, and were not able to sustain his assault,

4 He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

5 He sent therefore messengers to Balaam the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over against me.

6 Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.

7 And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And where they were come to Balaam, and had told him all the words of Balac:

8 He answered: Tarry here this night and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

9 What mean these men that are with thee?

10 He answered: Balac the son of Sephor king of the Moabites hath sent to me,

11 Saying: Behold a people that is come out of Egypt, hath covered the face of the land: come and curse them, if by any means I may fight with them and drive them away.

12 And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

13 And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

14 The princes returning, said to Balac: Balaam would not come with us.

15 Then he sent many more and more noble than he had sent before:

16 Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor, Delay not to come to me:

17 For I am ready to honour thee, and will give thee whatsoever thou wilt: come and curse this people.

18 Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

19 I pray you to stay here this night also, that I may know what the Lord will answer me once more.

20 God therefore came to Balaam in the night, and said to him: If these men be come to call

thee, arise and go with them: yet so, that thou do what I shall command thee.

21 Balaam arose in the morning, and saddling his ass went with them.

22 And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

23 The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

24 The angel stood in a narrow place between two walls, wherewith the vineyards were enclosed.

25 And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again:

26 And nevertheless the angel going on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him.

27 And when the ass saw the angel standing, she fell under the feet of the rider: who being angry beat her sides more vehemently with a staff.

28 And the Lord opened the mouth of the ass, and she said: What have I done to thee? Why strikest thou me, lo, now this third time?

29 Balaam answered: Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee.

30 The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me if I ever did the like thing to thee. But he said: Never.

31 Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword, and he worshipped him falling flat on the ground.

32 And the angel said to him: Why beatest

thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me:

33 And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived.

34 Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return.

35 The angel said: Go with these men, and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

36 And when Balac heard it he came forth to meet him in a town of the Moabites, that is situate in the uttermost borders of Arnon.

37 And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately to me? was it because I am not able to reward thy coming?

38 He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

39 So they went on together, and came into a city, that was in the uttermost borders of his kingdom.

40 And when Balac had killed oxen and sheep, he sent presents to Balaam, and to the princes that were with him.

41 And when morning was come, he brought him to the high places of Baal, and he beheld the uttermost part of the people.

Chapter 23

And Balaam said to Balac: Build me here seven altars, and prepare as many calves, and the same number of rams.

2 And when he had done according to the word of Balaam, they laid together a calf and

a ram upon every altar.

3 And Balaam said to Balac: Stand a while by thy burnt offering, until I go, to see if perhaps the Lord will meet me, and whatsoever he shall command, I will speak to thee.

4 And when he was gone with speed, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid on everyone a calf and a ram.

5 And the Lord put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

6 Returning he found Balac standing by his burnt offering, with all the princes of the Moabites:

7 And taking up his parable, he said: Balac king of the Moabites hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob: make haste and detest Israel.

8 How shall I curse him, whom God hath not cursed? By what means should I detest him, whom the Lord detesteth not?

9 I shall see him from the tops of the rocks, and shall consider him from the hills. This people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and know the number of the stock of Israel? Let my soul die the death of the just, and my last end be like to them.

11 And Balac said to Balaam: What is this that thou dost? I sent for thee to curse my enemies: and thou contrariwise blessest them.

12 He answered him: Can I speak any thing else but what the Lord commandeth?

13 Balac therefore said: Come with me to another place from whence thou mayest see part of Israel, and canst not see them all: curse them from thence.

14 And when he had brought him to a high place, upon the top of mount Phasga, Balaam built seven altars, and laying on every one a calf and a ram,

15 He said to Balac: Stand here by thy burnt offering while I go to meet him.

16 And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him.

17 Returning he found him standing by his burnt sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

18 But he taking up his parable, said: Stand, O Balac, and give ear: hear, thou son of Sephor:

19 God is not a man, that he should lie, nor is the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

20 I was brought to bless, the blessing I am not able to hinder.

21 There is no idol in Jacob, neither is there an image god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

22 God hath brought him out of Egypt, whose strength is like to the rhinoceros.

23 There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel what God hath wrought.

24 Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

25 And Balac said to Balaam: Neither curse, nor bless him.

26 And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

27 And Balac said to him: Come and I will bring thee to another place; if peradventure it please God that thou mayest curse them from thence.

28 And when he had brought him upon the top of mount Phogor, which looketh towards the wilderness,

29 Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams.

30 Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

Chapter 24

And when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination: but setting his face towards the desert,

2 And lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God rushing upon him,

3 He took up his parable and said: Balaam the son of Beor hath said: The man hath said, whose eye is stopped up:

4 The bearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened:

5 How beautiful are thy tabernacles O Jacob, and thy tents, O Israel!

6 As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the waterside.

7 Water shall flow out of his bucket, and his seed shall be in many waters. For Agag his king shall be removed, and his kingdom shall be taken away.

8 God hath brought him out of Egypt, whose strength is like to the rhinoceros. They shall de-

vour the nations that are his enemies, and break their bones, and pierce them with arrows.

9 Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed: he that curseth thee shall be reckoned accursed.

10 And Balac being angry against Balaam, clapped his hands together and said: I called thee to curse my enemies, and thou on the contrary hast blessed them three times.

11 Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.

12 Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

13 If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good or evil: but whatsoever the Lord shall say, that I will speak?

14 But yet going to my people, I will give thee counsel, what this people shall do to thy people in the latter days.

15 Therefore taking up his parable, again he said: Balaam the son of Beor hath said: The man whose eye is stopped up, hath said:

16 The hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, who falling hath his eyes opened:

17 I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth

18 And he shall possess Idumea: the inheritance of Seir shall come to their enemies, but Israel shall do manfully.

19 Out of Jacob shall he come that shall rule, and shall destroy the remains of the city.

20 And when he saw Amalec, he took up his parable, and said: Amalec the beginning of nations, whose latter ends shall be destroyed.

21 He saw also the Cinite: and took up his parable, and said: Thy habitation indeed is strong: but though thou build thy nest in a rock,

22 And thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee captive.

23 And taking up his parable, again he said: Alas, who shall live when God shall do these things?

24 They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish.

25 And Balaam rose, and returned to his place: Balac also returned the way that he came.

Chapter 25

And Israel at that time abode in Settim, and the people committed fornication with the daughters of Moab,

2 Who called them to their sacrifices. And they ate of them, and adored their gods.

3 And Israel was initiated to Beelphegor: upon which the Lord being angry,

4 Said to Moses: Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel.

5 And Moses said to the judges of Israel: Let every man kill his neighbours, that have been initiated to Beelphegor.

6 And behold one of the children of Israel went in before his brethren to a harlot of Madian, in the sight of Moses and of all the children of Israel, who were weeping before the door of the

tabernacle.

7 And when Phinees the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst of the multitude, and taking a dagger,

8 Went in after the Israelite into the brothel house, and thrust both of them through together, to wit, the man and the woman in the genital parts. And the scourge ceased from the children of Israel.

9 And there were slain four and twenty thousand men.

10 And the Lord said to Moses:

11 Phinees the son of Eleazar the son of Aaron the priest, hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal.

12 Therefore say to him: behold I give him the peace of my covenant,

13 And the covenant of the priesthood for ever shall be both to him and his seed, because he hath been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

14 And the name of the Israelite, that was slain with the woman of Madian, was Zambri the son of Salu, a prince of the kindred and tribe of Simeon.

15 And the Madianite woman, that was slain with him, was called Cozbi the daughter of Sur, a most noble prince among the Madianites.

16 And the Lord spoke to Moses, saying:

17 Let the Madianites find you their enemies, and slay you them:

18 Because they also have acted like enemies against you, and have guilefully deceived you by the idol Phogor, and Cozbi their sister, a daughter of a prince of Madian, who was slain in the day of the plague for the sacrilege of Phogor.

Chapter 26

After the blood of the guilty was shed, the Lord said to Moses and to Eleazar the son of Aaron, the priest:

2 Number the whole sum of the children of Israel from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.

3 Moses therefore and Eleazar the priest, being in the plains of Moab upon the Jordan over against Jericho, spoke to them that were

4 From twenty years old and upward, as the Lord had commanded: and this is the number of them:

5 Ruben the firstborn of Israel. His sons were Henoch, of whom is the family of the Henochites: and Phallu, of whom is the family of the Phal-luites:

6 And Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites.

7 These are the families of the stock of Ruben: whose number was found to be forty-three thousand seven hundred and thirty.

8 The son of Phallu was Eliab.

9 His sons, were Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

10 And the earth opening her mouth swallowed up Core, many others dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

11 That when Core perished, his sons did not perish.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites:

Jachim, of him is the family of the Jachimites:

13 Zare, of him is the family of the Zarites: Saul, of him is the family of the Saulites.

14 These are the families of the stock of Simeon, of which the whole number was twenty-two thousand two hundred.

15 The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 These are the families of Gad, of which the whole number was forty thousand five hundred.

19 The sons of Juda, Her and Onan, who both died in the land of Chanaan.

20 And the sons of Juda by their kindreds were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zarites.

21 Moreover the sons of Phares were: Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

22 These are the families of Juda, of which the whole number was seventy-six thousand five hundred.

23 The sons of Issachar, by their kindreds: Thola of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites:

24 Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.

25 These are the kindreds of Issachar, whose number was sixty-four thousand three hundred.

26 The sons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27 These are the kindreds of Zabulon, whose number was sixty thousand five hundred.

28 The sons of Joseph by their kindred, Manasses and Ephraim.

29 Of Manasses was born Machir, of whom is the family of the Machirites. Machir begot Galaad, of whom is the family of the Galaadites.

30 Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

31 And Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites:

32 And Semida, of whom is the family of the Semidaïtes: and Hopher, of whom is the family of the Hopherites.

33 And Hopher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Thersa.

34 These are the families of Manasses, and the number of them fifty-two thousand seven hundred.

35 And the sons of Ephraim by their kindreds were these: Suthala, of whom is the family of the Suthalaïtes: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36 Now the son of Suthala was Heran, of whom is the family of the Heranites.

37 These are the kindreds of the sons of Ephraim: whose number was thirty-two thousand five hundred.

38 These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaïtes: Asbel, of whom is the family of the Asbelites: Ahi-ram, of whom is the family of the Ahi-ramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of

the Huphamites.

40 The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

41 These are the sons of Benjamin by their kindreds, whose number was forty-five thousand six hundred.

42 The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: These are the kindreds of Dan by their families.

43 All were Suhamites, whose number was sixty-four thousand four hundred.

44 The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaïtes: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieïtes.

45 The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46 And the name of the daughter of Aser, was Sara.

47 These are the kindreds of the sons of Aser, and their number fifty-three thousand four hundred.

48 The sons of Nephtali by their kindreds: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites:

49 Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

50 These are the kindreds of the sons of Nephtali by their families: whose number was forty-five thousand four hundred.

51 This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand seven hundred and thirty.

52 And the Lord spoke to Moses, saying:

53 To these shall the land be divided for their possessions according to the number of names.

54 To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

55 Yet so that by lot the land be divided to the tribe and families.

56 Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

57 This also is the number of the sons of Levi by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Core. Now Caath begot Amram:

59 Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bore to her husband Amram sons, Aaron and Moses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:

61 Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

62 And all that were numbered, were twenty-three thousand males from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63 This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab upon the Jordan, over against Jericho.

64 Among whom there was not one of them that were numbered before by Moses and Aaron in the desert of Sinai.

65 For the Lord had foretold that they should die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

Chapter 27

Then came the daughters of Salphaad, the son of Hephher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are Maala, and Noa, and Hegla, and Melcha, and Thersa.

2 And they stood before Moses and Eleazar the priest, and all the princes of the people at the door of the tabernacle of the covenant, and said:

3 Our father died in the desert, and was not in the sedition, that was raised against the Lord under Core, but he died in his own sin: and he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

4 And Moses referred their cause to the judgment of the Lord.

5 And the Lord said to him:

6 The daughters of Salphaad demand a just thing: Give them a possession among their father's kindred, and let them succeed him in his inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

9 If he have no daughter, his brethren shall succeed him.

10 And if he have no brethren, you shall give the inheritance to his father's brethren.

11 But if he have no uncles by the father, the inheritance shall be given to them that are the next akin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

12 The Lord also said to Moses: Go up into this mountain Abarim, and view from thence the

land which I will give to the children of Israel.

13 And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

14 Because you offended me in the desert of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction in Cades of the desert of Sin.

15 And Moses answered him:

16 May the Lord the God of the spirits of all flesh provide a man, that may be over this multitude:

17 And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd.

18 And the Lord said to him: take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 And he shall stand before Eleazar the priest and all the multitude:

20 And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

21 If any thing be to be done, Eleazar the priest shall consult the Lord for him. He and all the children of Israel with him, and the rest of the multitude shall go out and go in at his word.

22 Moses did as the Lord had commanded. And, when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people,

23 And laying his hands on his head, he repeated all things that the Lord had commanded.

Chapter 28

The Lord also said to Moses:

2 Command the children of Israel, and thou shalt say to them: Offer ye my oblation and my bread, and burnt sacrifice of most sweet odour, in their due seasons.

3 These are the sacrifices which you shall offer: Two lambs of a year old without blemish every day for the perpetual holocaust:

4 One you shall offer in the mornings, and the other in the evening:

5 And the tenth part of an ephi of flour, which shall be tempered with the, purest oil, of the measure of the fourth part of a hin.

6 It is the continual holocaust which you offered in mount Sinai for a most sweet odour of a sacrifice by fire to the Lord.

7 And for a libation you shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the Lord.

8 And you shall offer the other lamb in like manner in the evening according to all the rites of the morning sacrifice, and of the libations thereof, an oblation of most sweet odour to the Lord.

9 And on the sabbath day you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in sacrifice, and the libations,

10 Which regularly are poured out every sabbath for the perpetual holocaust.

11 And on the first day of the month you shall offer a holocaust to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish,

12 And three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil for every ram:

13 And the tenth of a tenth of flour tempered

with oil in sacrifice for every lamb. It is a holocaust of most sweet odour and an offering by fire to the Lord.

14 And these shall be the libations of wine that are to be poured out for every victim: Half a hin for every calf, a third for a ram, and a fourth for a lamb. This shall be the holocaust for every month, as they succeed one another in the course of the year.

15 A buck goat also shall be offered to the Lord for a sin offering over and above the perpetual holocaust with its libations.

16 And in the first month, on the four tenth day of the month, shall be the phase of the Lord,

17 And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

18 And the first day of them shall be venerable and holy: you shall not do any servile work therein.

19 And you shall offer a burnt sacrifice a holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old, without blemish:

20 And for the sacrifice of every one three tenths of flour which shall be tempered with oil to every calf, and two tenths to every ram,

21 And the tenth of a tenth, to every lamb, that is to say, to all the seven lambs:

22 And one buck goat for sin, to make atonement for you,

23 Besides the morning holocaust which you shall always offer.

24 So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the Lord, which shall rise from the holocaust, and from the libations of each.

25 The seventh day also shall be most solemn and holy unto you, you shall do no servile work therein.

26 The day also of firstfruits, when after the weeks are accomplished, you shall offer new

fruits to the Lord, shall be venerable and holy: you shall do no servile work therein.

27 And you shall offer a holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish:

28 And in the sacrifices of them three tenths of flour tempered with oil to every calf, two to every ram,

29 The tenth of a tenth to every lamb, which in all are seven lambs: a buck goat also,

30 Which is slain for expiation: besides the perpetual holocaust and the libations thereof.

31 You shall offer them all without blemish with their libations.

Chapter 29

The first day also of the seventh month shall be venerable and holy unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets.

2 And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram and seven lambs of a year old, without blemish.

3 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

4 One tenth to a lamb, which in all are seven lambs:

5 And a buck goat for sin, which is offered for the expiation of the people,

6 Besides the holocaust of the first day of the month with the sacrifices thereof, and the perpetual holocaust with the accustomed libations. With the same ceremonies you shall offer a burnt sacrifice for a most sweet odour to the Lord.

7 The tenth day also of this seventh month

shall be holy and venerable unto you, and you shall afflict your souls; you shall do no servile work therein.

8 And you shall offer a holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

9 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

10 The tenth of a tenth to every lamb, which are in all seven lambs:

11 And a buck goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust with their sacrifice and libations.

12 And on the fifteenth day of the seventh month, which shall be unto you holy and venerable, you shall do no servile work, but shall celebrate a solemnity to the Lord seven days.

13 And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, and fourteen lambs of a year old, without blemish:

14 And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,

15 And the tenth of a tenth to every lamb, being in all fourteen lambs:

16 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

17 On the second day you shall offer twelve calves of the herd, two rams and fourteen lambs of a year old, without blemish:

18 And the sacrifices and the libations for every one, for the calves and for the rams and for the lambs you shall duly celebrate:

19 And a buck goat for a sin offering besides

the perpetual holocaust, and the sacrifice and the libation thereof.

20 The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish:

21 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall offer according to the rite:

22 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

23 The fourth day you shall offer ten calves, two rams, and fourteen lambs of a year old, without blemish:

24 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate in right manner:

25 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

26 The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish:

27 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

28 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29 The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish:

30 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

31 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

32 The seventh day you shall offer seven calves and two rams, and fourteen lambs of a year old,

without blemish:

33 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

34 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

35 On the eighth day, which is most solemn, you shall do no servile work:

36 But you shall offer a holocaust for a most sweet odour to the Lord, one calf, one ram, and seven lambs of a year old, without blemish:

37 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:

38 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

39 These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace offerings.

Chapter 30

And Moses told the children of Israel all that the Lord had commanded him:

2 And he said to the princes of the tribes of the children of Israel: This is the word that the Lord hath commanded:

3 If any man make a vow to the Lord, or bind himself by an oath: he shall not make his word void but shall fulfil all that he promised.

4 If a woman vow any thing, and bind herself by an oath, being in her father's house, and but yet a girl in age: if her father knew the vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow:

5 Whatsoever she promised and swore, she shall fulfil in deed.

6 But if her father, immediately as soon as he heard it, gainsaid it, both her vows and her oaths shall be void, neither shall she be bound to what she promised, because her father hath gainsaid it.

7 If she have a husband, and shall vow any thing, and the word once going out of her mouth shall bind her soul by an oath,

8 The day that her husband shall hear it, and not gainsay it, she shall be bound to the vow, and shall give whatsoever she promised.

9 But if as soon as he heareth he gainsay it, and make her promises and the words wherewith she had bound her soul of no effect: the Lord will forgive her.

10 The widow, and she that is divorced, shall fulfil whatsoever they vow.

11 If the wife in the house of her husband, hath bound herself by vow and by oath,

12 If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.

13 But if forthwith he gainsay it, she shall not be bound by the promise: because her husband gainsaid it, and the Lord will be merciful to her.

14 If she vow and bind herself by oath, to afflict her soul by fasting, or abstinence from other things, it shall depend on the will of her husband, whether she shall do it, or not do it.

15 But if the husband hearing it hold his peace, and defer the declaring his mind till another day: whatsoever she had vowed and promised, she shall fulfil: because immediately as he heard it, he held his peace.

16 But if he gainsay it after that he knew it, he shall bear her iniquity.

17 These are the laws which the Lord appointed to Moses between the husband and the

wife, between the father and the daughter that is as yet but a girl in age, or that abideth in her father's house.

Chapter 31

And the Lord spoke to Moses, saying:

2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

3 And Moses forthwith said: Arm of you men to fight, who may take the revenge of the Lord on the Madianites.

4 Let a thousand men be chosen out of every tribe of Israel to be sent to the war.

5 And they gave a thousand of every tribe, that is to say, twelve thousand men well appointed for battle.

6 And Moses sent them with Phinees the son of Eleazar the priest, and he delivered to him the holy vessels, and the trumpets to sound.

7 And when they had fought against the Madianites and had overcome them, they slew all the men.

8 And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also the son of Beor they killed with the sword.

9 And they took their women, and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

10 And all their cities, and their villages, and castles, they burned.

11 And they carried away the booty, and all that they had taken both of men and of beasts.

12 And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use they carried to the camp on the plains of

Moab, beside the Jordan over against Jericho.

13 And Moses and Eleazar the priest and all the princes of the synagogue went forth to meet them without the camp.

14 And Moses being angry with the chief officers of the army, the tribunes, and the centurions that were come from the battle,

15 Said: Why have you saved the women?

16 Are not these they, that deceived the children of Israel by the counsel of Balaam, and made you transgress against the Lord by the sin of Phogor, for which also the people was punished?

17 Therefore kill all that are of the male sex, even of the children: and put to death the women, that have carnally known men.

18 But the girls, and all the women that are virgins save for yourselves:

19 And stay without the camp seven days. He that hath killed a man, or touched one that is killed, shall be purified the third day and the seventh day.

20 And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

21 Eleazar also the priest spoke to the men of the army, that had fought, in this manner: This is the ordinance of the law, which the Lord hath commanded Moses:

22 Gold, and silver, and brass, and iron, and lead, and tin,

23 And all that may pass through the fire, shall be purified by fire, but whatsoever cannot abide the fire, shall be sanctified with the water of expiation:

24 And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

25 And the Lord said to Moses:

26 Take the sum of the things that were taken both of man and beast, thou and Eleazar the priest and the princes of the multitude:

27 And thou shalt divide the spoil equally, between them that fought and went out to the war, and between the rest of the multitude.

28 And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred as well of persons as of oxen and asses and sheep.

29 And thou shalt give it to Eleazar the priest, because they are the firstfruits of the Lord.

30 Out of the moiety also of the children of Israel thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites that watch in the charge of the tabernacle of the Lord.

31 And Moses and Eleazar did as the Lord had commanded.

32 And the spoil which the army had taken, was six hundred seventy-five thousand sheep,

33 Seventy-two thousand oxen,

34 Sixty-one thousand asses:

35 And thirty-two thousand persons of the female sex, that had not known men.

36 And one half was given to them that had been in the battle, to wit, three hundred thirty-seven thousand five hundred sheep:

37 Out of which, for the portion of the Lord, were reckoned six hundred seventy five sheep.

38 And out of the thirty-six thousand oxen, seventy-two oxen:

39 Out of the thirty thousand five hundred asses, sixty-one asses:

40 Out of the sixteen thousand persons, there fell to the portion of the Lord, thirty-two souls.

41 And Moses delivered the number of the firstfruits of the Lord to Eleazar the priest, as had been commanded him,

42 Out of the half of the children of Israel, which he had separated for them that had been in the battle.

43 But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty-seven thousand five hundred sheep,

44 And out of the thirty-six thousand oxen,

45 And out of the thirty thousand five hundred asses,

46 And out of the sixteen thousand persons,

47 Moses took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord had commanded.

48 And when the commanders of the army, and the tribunes and centurions were come to Moses, they said:

49 We thy servants have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting.

50 Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us.

51 And Moses and Eleazar the priest received all the gold in divers kinds,

52 In weight sixteen thousand seven hundred and fifty sicles, from the tribunes and from the centurions.

53 For that which every one had taken in the booty was his own.

54 And that which was received they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

Chapter 32

And the sons of Ruben and Gad had many flocks of cattle, and their substance in beasts was infi-

nite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,

2 They came to Moses and Eleazar the priest, and the princes of the multitude, and said:

3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,

4 The land, which the Lord hath conquered in the sight of the children of Israel, is a very fertile soil for the feeding of beasts: and we thy servants have very much cattle:

5 And we pray thee, if we have found favour in thy sight, that thou give it to us thy servants in possession, and make us not pass over the Jordan.

6 And Moses answered them: What, shall your brethren go to fight, and will you sit here?

7 Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them?

8 Was it not thus your fathers did, when I sent from Cadesbarne to view the land?

9 And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel, that they should not enter into the coasts, which the Lord gave them.

10 And he swore in his anger, saying:

11 If these men, that came up out of Egypt, from twenty years old and upward, shall see the land, which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,

12 Except Caleb the son of Jephone the Cenezite, and Josue the son of Nun: these have fulfilled my will.

13 And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in his sight, was consumed.

14 And behold, said he, you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.

15 For if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the destruction of all.

16 But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children:

17 And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.

18 We will not return into our houses until the children of Israel possess their inheritance:

19 Neither will we seek any thing beyond the Jordan, because we have already our possession on the east side thereof,

20 And Moses said to them: If you do what you promise, go on well appointed for war before the Lord:

21 And let every fighting man pass over the Jordan, until the Lord overthrow his enemies:

22 And all the land be brought under him, then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.

23 But if you do not what you say, no man can doubt but you sin against God: and know ye, that your sin shall overtake you.

24 Build therefore cities for your children, and folds and stalls for your sheep and beasts, and accomplish what you have promised.

25 And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.

26 We will leave our children, and our wives and sheep and cattle, in the cities of Galaad:

27 And we thy servants all well appointed will march on to the war, as thou, my lord, speakest.

28 Moses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

29 If the children of Gad, and the children of Ruben pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you: give them Galaad in possession.

30 But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.

31 And the children of Gad, and the children of Ruben answered: As the Lord hath spoken to his servants, so will we do:

32 We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

33 Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrites, and the kingdom of Og king of Basan, and their land and the cities thereof round about.

34 And the sons of Gad built Dibon, and Ataroth, and Aroer,

35 And Etroth, and Sophan, and Jazer, and Jegbaa,

36 And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

37 But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

38 And Nabo, and Baalmeon (their names being changed) and Sabama: giving names to the cities which they had built.

39 Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorrites, the inhabitants thereof.

40 And Moses gave the land of Galaad to Machir the son of Manasses, and he dwelt in it.

41 And Jair the son of Manasses went, and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

42 Nobe also went, and took Canath with the villages thereof: and he called it by his own name, Nobe.

Chapter 33

These are the mansions of the children of Israel, who went out of Egypt by their troops under the conduct of Moses and Aaron,

2 Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

3 Now the children of Israel departed from Ramesses the first month, on the fifteenth day of the first month, the day after the phase, with a mighty hand, in the sight of all the Egyptians,

4 Who were burying their firstborn, whom the Lord had slain (upon their gods also he had executed vengeance,)

5 And they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness.

7 Departing from thence they came over against Phihahiroth, which looketh towards Beelsephon, and they camped before Magdalum.

8 And departing from Phihahiroth, they passed through the midst of the sea into the wilderness: and having marched three days through the desert of Etham, they camped in Mara.

9 And departing from Mara, they came into Elim, where there were twelve fountains of waters, and seventy palm trees: and there they

camped.

10 But departing from thence also, they pitched their tents by the Red Sea. And departing from the Red Sea,

11 They camped in the desert of Sin.

12 And they removed from thence, and came to Daphca.

13 And departing from Daphca, they camped in Alus.

14 And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

15 And departing from Raphidim, they camped in the desert of Sinai.

16 But departing also from the desert of Sinai, they came to the graves of lust.

17 And departing from the graves of lust, they camped in Haseroth.

18 And from Haseroth they came to Rethma.

19 And departing from Rethma, they camped in Remmomphares.

20 And they departed from thence and came to Lebna.

21 Removing from Lebna they camped in Ressa.

22 And departing from Ressa, they came to Ceelatha.

23 And they removed from thence and camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came to Arada,

25 From thence they went and camped in Maceloth.

26 And departing from Maceloth, they came to Thahath.

27 Removing from Thahath they camped in Thare.

28 And they departed from thence, and pitched their tents in Methca.

29 And removing from Methca, they camped in Hesmona.

30 And departing from Hesmona, they came to Moseroth.

31 And removing from Moseroth, they camped in Benejaacan.

32 And departing from Benejaacan, they came to mount Gadgad.

33 From thence they went and camped in Jetebatha.

34 And from Jetebatha they came to Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

36 They removed from thence and came into the desert of Sin, which is Cades.

37 And departing from Cades, they camped in mount Hor, in the uttermost borders of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the Lord: and there he died in the fortieth year of the coming forth of the children of Israel out of Egypt, the fifth month, the first day of the month,

39 When he was a hundred and twenty-three years old.

40 And king Arad the Chanaanite, who dwelt towards the south, heard that the children of Israel were come to the land of Chanaan.

41 And they departed from mount Hor, and camped in Salmona.

42 From whence they removed and came to Phunon.

43 And departing from Phunon, they camped in Oboth.

44 And from Oboth they came to Ijeabarim, which is in the borders of the Moabites.

45 And departing from Ijeabarim they pitched their tents in Dibongab.

46 From thence they went and camped in Helmondeblathaim.

47 And departing from Helmondeblathaim, they came to the mountains of Abarim over against Nabo.

48 And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over against Jericho.

49 And there they camped from Bethsimoth even to Ablesatim in the plains of the Moabites,

50 Where the Lord said to Moses:

51 Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan,

52 Destroy all the inhabitants of that land: Beat down their pillars, and break in pieces their statues, and waste all their high places,

53 Cleansing the land, and dwelling in it. For I have given it you for a possession.

54 And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families.

55 But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in your eyes, and spears in your sides, and they shall be your adversaries in the land of your habitation.

56 And whatsoever I had thought to do to them, I will do to you.

Chapter 34

And the Lord spoke to Moses, saying:

2 Command the children of Israel, and thou shalt say to them: When you are entered into the land of Chanaan, and it shall be fallen into your possession by lot, it shall be bounded by these limits:

3 The south side shall begin from the wilderness of Sin, which is by Edom: and shall have the most salt sea for its furthest limits eastward:

4 Which limits shall go round on the south side by the ascent of the Scorpion and so into Senna, and reach toward the south as far as Cadesbarne, from whence the frontiers shall go out to the town called Adar, and shall reach as far as Asemona.

5 And the limits shall fetch a compass from Asemona to the torrent of Egypt, and shall end in the shore of the great sea.

6 And the west side shall begin from the great sea, and the same shall be the end thereof.

7 But toward the north side the borders shall begin from the great sea, reaching to the most high mountain,

8 From which they shall come to Emath, as far as the borders of Sedada:

9 And the limits shall go as far as Zephrona, and the village of Enan. These shall be the borders on the north side.

10 From thence they shall mark out the grounds towards the east side from the village of Enan unto Sephama.

11 And from Sephama the bounds shall go down to Rebla over against the fountain of Daphnis: from thence they shall come eastward to the sea of Cenereth,

12 And shall reach as far as the Jordan, and at the last shall be closed in by the most salt sea. This shall be your land with its borders round about.

13 And Moses commanded the children of Israel, saying: This shall be the land which you shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of

Gad according to the number of their kindreds, and half of the tribe of Manasses,

15 That is, two tribes and a half, have received their portion beyond the Jordan over against Jericho at the east side.

16 And the Lord said to Moses:

17 These are the names of the men, that shall divide the land unto you: Eleazar the priest, and Josue the son of Nun,

18 And one prince of every tribe,

19 Whose names are these: Of the tribe of Juda, Caleb the son of Jephone.

20 Of the tribe of Simeon, Samuel the son of Ammiud.

21 Of the tribe of Benjamin, Elidad the son of Chaselon.

22 Of the tribe of the children of Dan, Bocci the son of Jogli.

23 Of the children of Joseph of the tribe of Manasses, Hanniel the son of Ephod.

24 Of the tribe of Ephraim, Camuel the son of Sephtan.

25 Of the tribe of Zabulon, Elisaphan the son of Pharnach.

26 Of the tribe of Issachar, Phaltiel the prince, the son of Ozan.

27 Of the tribe of Aser, Ahiud the son of Salomi.

28 Of the tribe of Nephtali: Phedael the son of Ammiud.

29 These are they Whom the Lord hath commanded to divide the land of Chanaan to the children of Israel.

Chapter 35

And the Lord spoke these things also to Moses in the plains of Moab by the Jordan, over against Jericho:

2 Command the children of Israel that they give to the Levites out of their possessions,

3 Cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for them cattle and beasts:

4 Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side:

5 Toward the east shall be two thousand cubits: and toward the south in like manner shall be two thousand cubits: toward the sea also, which looketh to the west, shall be the same extent: and the north side shall be bounded with the like limits. And the cities shall be in the midst, and the suburbs without.

6 And among the cities, which you shall give to the Levites, six shall be separated for refuge to fugitives, that he who hath shed blood may flee to them: and besides these there shall be other forty-two cities,

7 That is, in all forty-eight with their suburbs.

8 And of these cities which shall be given out of the possessions of the children of Israel, from them that have more, more shall be taken: and from them that have less, fewer. Each shall give towns to the Levites according to the extent of their inheritance.

9 The Lord said to Moses:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have passed over the Jordan into the land of Chanaan,

11 Determine what cities shall be for the refuge of fugitives, who have shed blood against their will.

12 And when the fugitive shall be in them, the kinsman of him that is slain may not have power to kill him, until he stand before the multitude, and his cause be judged.

13 And of those cities, that are separated for the refuge of fugitives,

14 Three shall be beyond the Jordan, and three in the land of Chanaan,

15 As well for the children of Israel as for strangers and sojourners, that he may flee to them, who hath shed blood against his will.

16 If any man strike with iron, and he die that was struck: he shall be guilty of murder, and he himself shall die.

17 If he throw a stone, and he that is struck die: he shall be punished in the same manner.

18 If he that is struck with wood die: he shall be revenged by the blood of him that struck him.

19 The kinsman of him that was slain, shall kill the murderer: as soon as he apprehendeth him, he shall kill him.

20 If through hatred any one push a man, or fling any thing at him with ill design:

21 Or being his enemy, strike him with his hand, and he die: the striker shall be guilty of murder: the kinsman of him that was slain as soon as he findeth him, shall kill him.

22 But if by chance medley, and without hatred,

23 And enmity, he do any of these things,

24 And this be proved in the hearing of the people, and the cause be debated between him that struck, and the next of kin:

25 The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled, and he shall abide there until the death of the high priest, that is anointed with the holy oil.

26 If the murderer be found without the limits of the cities that are appointed for the banished,

27 And be struck by him that is the avenger of blood: he shall not be guilty that killed him.

28 For the fugitive ought to have stayed in the city until the death of the high priest: and after he is dead, then shall the manslayer return to his own country.

29 These things shall be perpetual, and for an ordinance in all your dwellings.

30 The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man.

31 You shall not take money of him that is guilty of blood, but he shall die forthwith.

32 The banished and fugitives before the death of the high priest may by no means return into their own cities.

33 Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.

34 And thus shall your possession be cleansed, myself abiding with you. For I am the Lord that dwell among the children of Israel.

Chapter 36

And the princes of the families of Galaad, the son of Machir, the son of Manasses, of the stock of the children of Joseph, came and spoke to Moses before the princes of Israel, and said:

2 The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad our brother the possession due to their father:

3 Now if men of another tribe take them to wives, their possession will follow them, and being transferred to another tribe, will be a diminishing of our inheritance.

4 And so it shall come to pass, that when the jubilee, the is, the fiftieth year of remission, is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

5 Moses answered the children of Israel, and

said by the command of the Lord: The tribe of the children of Joseph hath spoken rightly.

6 And this is the law promulgated by the Lord touching the daughters of Salphaad: Let them marry to whom they will, only so that it be to men of their own tribe.

7 Lest the possession of the children of Israel be mingled from tribe to tribe. For all men shall marry wives of their own tribe and kindred:

8 And all women shall take husbands of the same tribe: that the inheritance may remain in the families.

9 And that the tribes be not mingled one with another, but remain so

10 As they were separated by the Lord. And the daughters of Salphaad did as was commanded:

11 And Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father

12 Of the family of Manasses, who was the son of Joseph: and the possession that had been allotted to them, remained in the tribe and family of their father.

13 These are the commandments and judgment, which the Lord commanded by the hand of Moses to the children of Israel, in the plains of Moab upon the Jordan over against Jericho.

Book of Deuteronomy

Chapter 1

These are the words, which Moses spoke to all Israel beyond the Jordan, in the plain wilderness, over against the Red Sea, between Pharan and Thophel and Laban and Haseroth, where there is very much gold.

2 Eleven days' journey from Horeb by the way of mount Seir to Cadesbarne.

3 In the fortieth year, the eleventh month, the first day of the month, Moses spoke to the children of Israel all that the Lord had commanded him to say to them:

4 After that he had slain Sehon king of the Amorrites, who dwelt in Hesebon: and Og king of Basan who abode in Astaroth, and in Edrai,

5 Beyond the Jordan in the land of Moab. And Moses began to expound the law, and to say:

6 The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain:

7 Turn you, and come to the mountain of the Amorrites, and to the other places that are next to it, the plains and the hills and the vales towards the south, and by the sea shore, the land of the Chanaanites, and of Libanus, as far as the great river Euphrates.

8 Behold, said he, I have delivered it to you: go in and possess it, concerning which the Lord swore to your fathers Abraham, Isaac, and Jacob, that he would give it to them, and to their

seed after them.

9 And I said to you at that time:

10 I alone am not able to bear you: for the Lord your God hath multiplied you, and you are this day as the stars of heaven, for multitude.

11 (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)

12 I alone am not able to bear your business, and the charge of you and your differences.

13 Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers.

14 Then you answered me: The thing is good which thou meanest to do.

15 And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

16 And I commanded them, saying: Hear them, and judge that which is just: whether he be one of your country, or a stranger.

17 There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it.

18 And I commanded you all things that you were to do.

19 And departing from Horeb, we passed

through the terrible and vast wilderness, which you saw, by the way of the mountain of the Amorrite, as the Lord our God had commanded us. And when we were come into Cadesbarne,

20 I said to you: You are come to the mountain of the Amorrite, which the Lord our God will give to us.

21 See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.

22 And you came all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

23 And because the saying pleased me, I sent of you twelve men, one of every tribe:

24 Who, when they had set forward and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land,

25 Taking of the fruits thereof, to shew its fertility, they brought them to us, and said: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous to the word of the Lord our God,

27 You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrite, and destroy us.

28 Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.

29 And I said to you: Fear not, neither be ye afraid of them:

30 The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight

of all.

31 And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place.

32 And yet for all this you did not believe the Lord your God,

33 Who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night shewing you the way by fire, and in the day by the pillar of a cloud.

34 And when the Lord had heard the voice of your words, he was angry and swore, and said:

35 Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers:

36 Except Caleb the son of Jephone: for he shall see it, and to him I will give the land that he hath trodden upon, and to his children, because he hath followed the Lord.

37 Neither is his indignation against the people to be wondered at, since the Lord was angry with me also on your account, and said: Neither shalt thou go in thither.

38 But Josue the son of Nun, thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to Israel.

39 Your children, of whom you said that they should be led away captives, and your sons who know not this day the difference of good and evil, they shall go in: and to them I will give the land, and they shall possess it.

40 But return you and go into the wilderness by the way of the Red Sea.

41 And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

42 The Lord said to me: Say to them: Go not up, and fight not, for I am not with you: lest you

fall before your enemies.

43 I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride, you went up into the mountain.

44 And the Amorrite that dwelt in the mountains coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma.

45 And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.

46 So you abode in Cadesbarne a long time.

Chapter 2

And departing from thence we came into the wilderness that leadeth to the Red Sea, as the Lord had spoken to me: and we compassed mount Seir a long time.

2 And the Lord said to me:

3 You have compassed this mountain long enough: go toward the north:

4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you.

5 Take ye then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to Esau, for a possession.

6 You shall buy meats of them for money and shall eat: you shall draw waters for money, and shall drink.

7 The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness, for forty years, and thou hast wanted nothing.

8 And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desert of Moab.

9 And the Lord said to me: Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

10 The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

11 They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.

12 The Horrites also formerly dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.

13 Then rising up to pass the torrent Zared, we came to it.

14 And the time that we journeyed from Cadesbarne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn:

15 For his hand was against them, that they should perish from the midst of the camp.

16 And after all the fighting men were dead,

17 The Lord spoke to me, saying:

18 Thou shalt pass this day the borders of Moab, the city named Ar:

19 And when thou comest nigh the frontiers of the children of Ammon, take heed thou fight not against them, nor once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot for a possession.

20 It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims,

21 A people great and many, and of tall stature, like the Enacims whom the Lord destroyed before their face: and he made them to dwell in their stead,

22 As he had done in favour of the children of Esau, that dwell in Seir, destroying the Horrites, and delivering their land to them, which they possess to this day.

23 The Hevites also, that dwelt in Haserim as far as Gaza, were expelled by the Cappadocians: who came out of Cappadocia, and destroyed them and dwelt in their stead.

24 Arise ye, and pass the torrent Arnon: Behold I have delivered into thy hand Sehon king of Hesebon the Amorrite, and begin thou to possess his land and make war against him.

25 This day will I begin to send the dread and fear of thee upon the nations that dwell under the whole heaven: that when they hear thy name they may fear and tremble, and be in pain like women in travail.

26 So I sent messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying:

27 We will pass through thy land, we will go along by the highway: we will not turn aside neither to the right hand nor to the left.

28 Sell us meat for money, that we may eat: give us water for money and so we will drink. We only ask that thou wilt let us pass through,

29 As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and pass to the land which the Lord our God will give us.

30 And Sehon the king of Hesebon would not let us pass: because the Lord thy God had hardened his spirit, and fixed his heart, that he might

be delivered into thy hands, as now thou seest.

31 And the Lord said to me: Behold I have begun to deliver unto thee Sehon and his land, begin to possess it.

32 And Sehon came out to meet us with all his people to fight at Jasa.

33 And the Lord our God delivered him to us: and we slew him with his sons and all his people.

34 And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them:

35 Except the cattle which came to the share of them that took them: and the spoils of the cities, which we took:

36 From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad. There was not a village or city, that escaped our hands: the Lord our God delivered all unto us:

37 Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbade us.

Chapter 3

Then we turned and went by the way of Basan: and Og the king of Basan came out to meet us with his people to fight in Edrai.

2 And the Lord said to me: Fear him not: because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrites, that dwelt in Hesebon.

3 So the Lord our God delivered into our hands, Og also, the king of Basan, and all his people: and we utterly destroyed them,

4 Wasting all his cities at one time, there was

not a town that escaped us: sixty cities, all the country of Argob the kingdom of Og in Basan.

5 All the cities were fenced with very high walls, and with gates and bars, besides innumerable towns that had no walls.

6 And we utterly destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, men and women and children:

7 But the cattle and the spoils of the cities we took for our prey.

8 And we took at that time the land out of the hand of the two kings of the Amorrites, that were beyond the Jordan: from the torrent Arnon unto the mount Hermon,

9 Which the Sidonians call Sarion, and the Amorrites Sanir:

10 All the cities that are situate in the plain, and all the land of Galaad and Basan as far as Selcha and Edrai, cities of the kingdom of Og in Basan.

11 For only Og king of Basan remained of the race of the giants. His bed of iron is shewn, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.

12 And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of mount Galaad: and I gave the cities thereof to Ruben and Gad.

13 And I delivered the other part of Galaad, and all Basan the kingdom of Og to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.

14 Jair the son of Manasses possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.

15 To Machir also I gave Galaad.

16 And to the tribes of Ruben and Gad I gave

of the land of Galaad as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:

17 And the plain of the wilderness, and the Jordan, and the borders of Cenereth unto the sea of the desert, which is the most salt sea, to the foot of mount Phasga eastward.

18 And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go ye well appointed before your brethren the children of Israel, all the strong men of you.

19 Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you.

20 Until the Lord give rest to your brethren, as he hath given to you: and they also possess the land, which he will give them beyond the Jordan: then shall every man return to his possession, which I have given you.

21 I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms to which thou shalt pass.

22 Fear them not: for the Lord your God will fight for you.

23 And I besought the Lord at that time, saying:

24 Lord God, thou hast begun to shew unto thy servant thy greatness, and most mighty hand, for there is no other God either in heaven or earth, that is able to do thy works, or to be compared to thy strength.

25 I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

26 And the Lord was angry with me on your account and heard me not, but said to me: It is

enough: speak no more to me of this matter.

27 Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, for thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

29 And we abode in the valley over against the temple of Phogor.

Chapter 4

And now, O Israel, hear the commandments and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you.

2 You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you.

3 Your eyes have seen all that the Lord hath done against Beelphegor, how he hath destroyed all his worshippers from among you.

4 But you that adhere to the Lord your God, are all alive until this present day.

5 You know that I have taught you statutes and justices, as the Lord my God hath commanded me: so shall you do them in the land which you shall possess:

6 And you shall observe, and fulfil them in practice. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

7 Neither is there any other nation so great, that hath gods so nigh them, as our God is

present to all our petitions.

8 For what other nation is there so renowned that hath ceremonies, and just judgments, and all the law, which I will set forth this day before our eyes?

9 Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

10 From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

11 And you came to the foot of the mount, which burned even unto heaven: and there was darkness, and a cloud and obscurity in it.

12 And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

13 And he shewed you his covenant, which he commanded you to do, and the ten words that he wrote in two tables of stone.

14 And he commanded me at that time that I should teach you the ceremonies and judgments which you shall do in the land, that you shall possess.

15 Keep therefore your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire:

16 Lest perhaps being deceived you might make you a graven similitude, or image of male or female,

17 The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven,

18 Or of creeping things, that move on the earth, or of fishes, that abide in the waters under

the earth:

19 Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven.

20 But the Lord hath taken you and brought you out of the iron furnaces of Egypt, to make you his people of inheritance, as it is this present day.

21 And the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land, which he will give you.

22 Behold I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.

23 Beware lest thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyself a graven likeness of those things which the Lord hath forbid to be made:

24 Because the Lord thy God is a consuming fire, a jealous God.

25 If you shall beget sons and grandsons, and abide in the land, and being deceived, make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath:

26 I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,

27 And scatter you among all nations, and you shall remain a few among the nations, to which the Lord shall lead you.

28 And there you shall serve gods, that were framed with men's hands: wood and stone, that neither see, nor hear, nor eat, nor smell.

29 And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul.

30 After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God, and shalt hear his voice.

31 Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee, nor forget the covenant, by which he swore to thy fathers.

32 Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

33 That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

34 If God ever did so as to go, and take to himself a nation out of the midst of nations by temptations, signs, and wonders, by fight, and a strong hand, and stretched out arm, and horrible visions according to all the things that the Lord your God did for you in Egypt, before thy eyes.

35 That thou mightest know that the Lord he is God, and there is no other besides him.

36 From heaven he made thee to hear his voice, that he might teach thee. And upon earth he shewed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

37 Because he loved thy fathers, and chose their seed after them. And he brought thee out of Egypt, going before thee with his great power,

38 To destroy at thy coming very great nations, and stronger than thou art, and to bring thee in, and give thee their land for a possession, as thou seest at this present day.

39 Know therefore this day, and think in thy heart that the Lord he is God in heaven above,

and in the earth beneath, and there is no other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee.

41 Then Moses set aside three cities beyond the Jordan at the east side,

42 That any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities:

43 Bosor in the wilderness, which is situate in the plains of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of Manasses.

44 This is the law, that Moses set before the children of Israel,

45 And these are the testimonies and ceremonies and judgments, which he spoke to the children of Israel, when they came out of Egypt,

46 Beyond the Jordan in the valley over against the temple of Phogor, in the land of Sehon king of the Amorrites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt,

47 Possessed his land, and the land of Og king of Basan, of the two kings of the Amorrites, who were beyond the Jordan towards the rising of the sun:

48 From Aroer, which is situate upon the bank of the torrent Arnon, unto mount Sion, which is also called Hermon,

49 All the plain beyond the Jordan at the east side, unto the sea of the wilderness, and unto the foot of mount Phasga.

Chapter 5

And Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work.

2 The Lord our God made a covenant with us in Horeb.

3 He made not the covenant with our fathers, but with us, who are now present and living.

4 He spoke to us face to face in the mount out of the midst of fire.

5 I was the mediator and stood between the Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mountain, and he said:

6 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

7 Thou shalt not have strange gods in my sight.

8 Thou shalt not make to thy self a graven thing, nor the likeness of any things, that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth.

9 Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation, to them that hate me,

10 And shewing mercy unto many thousands, to them that love me, and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

12 Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee.

13 Six days shalt thou labour, and shalt do all thy works.

14 The seventh is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou nor thy son nor thy daughter, nor thy manservant nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy manservant and thy maidservant may rest, even as thyself.

15 Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand, and a stretched out arm. Therefore hath he commanded thee that thou shouldst observe the sabbath day.

16 Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 And thou shalt not steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Thou shalt not covet thy neighbour's wife: nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is his.

22 These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

23 But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said:

24 Behold the Lord our God hath shewn us his majesty and his greatness, we have heard his voice out of the midst of the fire, and have proved this day that God speaking with man, man hath

lived.

25 Why shall we die therefore, and why shall this exceeding great fire consume us: for if we hear the voice of the Lord our God any more, we shall die.

26 What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live?

27 Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

28 And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

29 Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

30 Go and say to them: Return into your tents.

31 But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land, which I will give them for a possession.

32 Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left.

33 But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession.

Chapter 6

These are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land into which you pass over to possess it:

2 That thou mayst fear the Lord thy God, and keep all his commandments and precepts, which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

3 Hear, O Israel, and observe to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the Lord the God of thy fathers hath promised thee a land flowing with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6 And these words which I command thee this day, shall be in thy heart:

7 And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

8 And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes.

9 And thou shalt write them in the entry, and on the doors of thy house.

10 And when the Lord thy God shall have brought thee into the land, for which he swore to thy fathers Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

11 Houses full of riches, which thou didst not set up, cisterns which thou didst not dig, vine-

yards and oliveyards, which thou didst not plant,

12 And thou shalt have eaten and be full:

13 Take heed diligently lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and shalt serve him only, and thou shalt swear by his name.

14 You shall not go after the strange gods of all the nations, that are round about you:

15 Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and take thee away from the face of the earth.

16 Thou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation.

17 Keep the precepts of the Lord thy God, and the testimonies and ceremonies which he hath commanded thee.

18 And do that which is pleasing and good in the sight of the Lord, that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the Lord swore to thy fathers,

19 That he would destroy all thy enemies before thee, as he hath spoken.

20 And when thy son shall ask thee to morrow, saying: What mean these testimonies, and ceremonies and judgments, which the Lord our God hath commanded us?

21 Thou shalt say to him: We were bondmen of Pharaoh in Egypt, and the Lord brought us out of Egypt with a strong hand.

22 And he wrought signs and wonders great and very grievous in Egypt against Pharaoh, and all his house, in our sight,

23 And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers.

24 And the Lord commanded that we should do all these ordinances, and should fear the Lord

our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

Chapter 7

When the Lord thy God shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many nations before thee, the Hethite, and the Gergezite, and the Amorrhite, and the Chanaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou:

2 And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. Thou shalt make no league with them, nor shew mercy to them:

3 Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

4 For she will turn away thy son from following me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.

5 But thus rather shall you deal with them: Destroy their altars, and break their statues, and cut down their groves, and burn their graven things.

6 Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples that are upon the earth.

7 Not because you surpass all nations in number, is the Lord joined unto you, and hath chosen you, for you are the fewest of any people:

8 But because the Lord hath loved you, and

hath kept his oath, which he swore to your fathers: and hath brought you out with a strong hand, and redeemed you from the house of bondage, out of the hand of Pharaos the king of Egypt.

9 And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations:

10 And repaying forthwith them that hate him, so as to destroy them, without further delay immediately rendering to them what they deserve.

11 Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do.

12 If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers:

13 And he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, and the flocks of thy sheep upon the land, for which he swore to thy fathers that he would give it thee.

14 Blessed shalt thou be among all people. No one shall be barren among you of either sex, neither of men nor cattle.

15 The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies.

16 Thou shalt consume all the people, which the Lord thy God will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their gods, lest they be thy ruin.

17 If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

18 Fear not, but remember what the Lord thy God did to Pharaoh and to all the Egyptians,

19 The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, with which the Lord thy God brought thee out: so will he do to all the people, whom thou fearest.

20 Moreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

22 He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether: lest perhaps the beasts of the earth should increase upon thee.

23 But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

24 And he shall deliver their kings into thy hands, and thou shalt destroy their names from under Heaven: no man shall be able to resist thee, until thou destroy them.

25 Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.

26 Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema.

Chapter 8

All the commandments, that I command thee this day, take great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the Lord swore to your fathers.

2 And thou shalt remember all the way through which the Lord thy God hath brought thee for forty years through the desert, to afflict thee and to prove thee, and that the things that were known in thy heart might be made known, whether thou wouldst keep his commandments or no.

3 He afflicted thee with want, and gave thee manna for thy food, which neither thou nor thy fathers knew: to shew that not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

4 Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year,

5 That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up.

6 That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him.

7 For the Lord thy God will bring thee into a good land, of brooks and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8 A land of wheat, and barley, and vineyards, wherein fig trees and pomegranates, and oliveyards grow: a land of oil and honey.

9 Where without any want thou shalt eat thy bread, and enjoy abundance of all things: where the stones are iron, and out of its hills are dug mines of brass:

10 That when thou hast eaten, and art full,

thou mayst bless the Lord thy God for the excellent land which he hath given thee.

11 Take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day:

12 Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

13 And shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things,

14 Thy heart be lifted up, and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15 And was thy leader in the great and terrible wilderness, wherein there was the serpent burning with his breath, and the scorpion and the dipsas, and no waters at all: who brought forth streams out of the hardest rock,

16 And fed thee in the wilderness with manna which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

17 Lest thou shouldst say in thy heart: My own might, and the strength of my own hand have achieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day sheweth.

19 But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee that thou shalt utterly perish.

20 As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God.

Chapter 9

Hear, O Israel: Thou shalt go over the Jordan this day; to possess nations very great, and stronger than thyself, cities great, and walled up to the sky,

2 A people great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no man is able to stand.

3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land, whereas these nations are destroyed for their wickedness.

5 For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, which he promised by oath to thy fathers Abraham, Isaac, and Jacob.

6 Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices, for thou art a very stiffnecked people.

7 Remember, and forget not how thou provokedst the Lord thy God to wrath in the wilderness. From the day that thou camest out of Egypt unto this place, thou hast always strove against the Lord.

8 For in Horeb, also thou didst provoke him, and he was angry, and would have destroyed thee,

9 When I went up into the mount to receive the tables of stone, the tables of the covenant

which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

10 And the Lord gave me two tables of stone written with the finger of God, and containing all the words that he spoke to you in the mount from the midst of the fire, when the people were assembled together.

11 And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant,

12 And said to me: Arise, and go down from hence quickly: for thy people, which thou hast brought out of Egypt, have quickly forsaken the way that thou hast shewn them, and have made to themselves a molten idol.

13 And again the Lord said to me: I see that this people is stiffnecked:

14 Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation, that is greater and stronger than this.

15 And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16 And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shewn you:

17 I cast the tables out of my hands, and broke them in your sight.

18 And I fell down before the Lord as before, forty days and nights neither eating bread, nor drinking water, for all your sins, which you had committed against the Lord, and had provoked him to wrath:

19 For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

20 And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

21 And your sin that you had committed, that is, the calf, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent, which cometh down from the mountain.

22 At the burning also, and at the place of temptation, and at the graves of lust you provoked the Lord:

23 And when he sent you from Cadesbarne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

24 But were always rebellious from the day that I began to know you.

25 And I lay prostrate before the Lord forty days and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

26 And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

27 Remember thy servants Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin:

28 Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land that he promised them, and he hated them: therefore he brought them out, that he might kill them in the wilderness,

29 Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched out arm.

Chapter 10

At that time the Lord said to me: Hew thee two tables of stone like the former, and come up to me into the mount: and thou shalt make an ark of wood,

2 And I will write on the tables the words that were in them, which thou brokest before, and thou shalt put them in the ark.

3 And I made an ark of setim wood. And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.

6 And the children of Israel removed their camp from Beroth, of the children of Jacan into Mosera, where Aaron died and was buried, and Eleazar his son succeeded him in the priestly office.

7 From thence they came to Gadgad, from which place they departed, and camped in Jethabatha, in a land of waters and torrents.

8 At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day.

9 Wherefore Levi hath no part nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him.

10 And I stood in the mount, as before, forty days and nights: and the Lord heard me this

time also, and would not destroy thee.

11 And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I swore to their fathers that I would give them.

12 And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God, with all thy heart, and with all thy soul:

13 And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are therein.

15 And yet the Lord hath been closely joined to thy fathers, and loved them and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

16 Circumcise therefore the foreskin of your heart, and stiffen your neck no more.

17 Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty and terrible, who accepteth no person nor taketh bribes.

18 He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

19 And do you therefore love strangers, because you also were strangers in the land of Egypt.

20 Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

22 In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath

multiplied thee as the stars of heaven.

Chapter 11

Therefore love the Lord thy God and observe his precepts and ceremonies, his judgments and commandments at all times.

2 Know this day the things that your children know not, who saw not the chastisements of the Lord your God, his great doings and strong hand, and stretched out arm,

3 The signs and works which he did in the midst of Egypt to king Pharaoh, and to all his land,

4 And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them, when they pursued you, and how the Lord destroyed them until this present day:

5 And what he hath done to you in the wilderness, til you came to this place:

6 And to Dathan and Abiron the sons of Eliab, who was the son of Ruben: whom the earth, opening her mouth swallowed up with their households and tents, and all their substance, which they had in the midst of Israel.

7 Your eyes have seen all the great works of the Lord, that he hath done,

8 That you may keep all his commandments, which I command you this day, and may go in, and possess the land, to which you are entering,

9 And may live in it a long time: which the Lord promised by oath to your fathers, and to their seed, a land which floweth with milk and honey.

10 For the land, which thou goest to possess, is not like the land of Egypt, from whence thou camest out, where, when the seed is sown, waters are brought in to water it after the manner of

gardens.

11 But it is a land of hills and plains, expecting rain from heaven.

12 And the Lord thy God doth always visit it, and his eyes are on it from the beginning of the year unto the end thereof.

13 If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul:

14 He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

15 And your hay out of the fields to feed your cattle, and that you may eat and be filled.

16 Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them:

17 And the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the Lord will give you.

18 Lay up these words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

19 Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

20 Thou shalt write them upon the posts and the doors of thy house:

21 That thy days may be multiplied, and the days of thy children in the land which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

22 For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

23 The Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you.

24 Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders.

25 None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you.

26 Behold I set forth in your sight this day a blessing and a curse:

27 A blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 A curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I shew you, and walk after strange gods which you know not.

29 And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon mount Garizim, the curse upon mount Hebal:

30 Which are beyond the Jordan, behind the way that goeth to the setting of the sun, in the land of the Chanaanite who dwelleth in the plain country over against Galgala, which is near the valley that reacheth and entereth far.

31 For you shall pass over the Jordan, to possess the land, which the Lord your God will give you, that you may have it and possess it.

32 See therefore that you fulfil the ceremonies and judgments, which I shall set this day before you.

Chapter 12

These are the precepts and judgments, that you must do in the land, which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

2 Destroy all the places in which the nations, that you shall possess, worshipped their gods upon high mountains, and hills, and under every shady tree:

3 Overthrow their altars, and break down their statues, burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

4 You shall not do so to the Lord your God:

5 But you shall come to the place, which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

6 And you shall offer in that place your holocausts and victims, the tithes and firstfruits of your hands and your vows and gifts, the first-born of your herds and your sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your houses wherein the Lord your God hath blessed you.

8 You shall not do there the things we do here this day, every man that which seemeth good to himself.

9 For until this present time you are not come to rest, and to the possession, which the Lord your God will give you.

10 You shall pass over the Jordan, and shall dwell in the land which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without any fear,

11 In the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things that I command

you, holocausts, and victims, and tithes, and the firstfruits of your hands: and whatsoever is the choicest in the gifts which you shall vow to the Lord.

12 There shall you feast before the Lord your God, you and your sons and your daughters, your menservants and maidservants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

13 Beware lest thou offer thy holocausts in every place that thou shalt see:

14 But in the place which the Lord shall choose in one of thy tribes shalt thou offer sacrifices, and shalt do all that I command thee.

15 But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it:

16 Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17 Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the first-born of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the firstfruits of thy hands:

18 But thou shalt eat them before the Lord thy God in the place which the Lord thy God shall choose, thou and thy son and thy daughter, and thy manservant, and maidservant, and the Levite that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt put thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

21 And if the place which the Lord thy God shall choose, that his name should be there, be

far off, thou shalt kill of thy herds and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

22 Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

23 Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 But thou shalt pour it upon the earth as water,

25 That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26 But the things which thou hast sanctified and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

27 And shalt offer thy oblations, the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

28 Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

29 When the Lord thy God shall have destroyed before thy face the nations, which thou shalt go in to possess, and when thou shalt possess them, and dwell in their land:

30 Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

32 What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.

Chapter 13

If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder,

2 And that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them:

3 Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers,

7 Of all the nations round about, that are near or afar off, from one end of the earth to the other,

8 Consent not to him, hear him not, neither let thy eye spare him to pity and conceal him,

9 But thou shalt presently put him to death. Let thy hand be first upon him, and afterwards

the hands of all the people.

10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:

11 That all Israel hearing may fear, and may do no more any thing like this.

12 If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say:

13 Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not:

14 Inquire carefully and diligently, the truth of the thing by looking well into it, and if thou find that which is said to be certain, and that this abomination hath been really committed,

15 Thou shalt forthwith kill the inhabitants of that city with the edge of the sword, and shalt destroy it and all things that are in it, even the cattle.

16 And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shall burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more.

17 And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers,

18 When thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayst do what is pleasing in the sight of the Lord thy God.

Chapter 14

Be ye children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead;

2 Because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth.

3 Eat not the things that are unclean.

4 These are the beasts that you shall eat, the ox, and the sheep, and the goat,

5 The hart and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

6 Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat.

7 But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the cherogril: because they chew the cud, but divide not the hoof, they shall be unclean to you.

8 The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean, their flesh you shall not eat, and their carcasses you shall not touch.

9 These shall you eat of all that abide in the waters: All that have fins and scales, you shall eat.

10 Such as are without fins and scales, you shall not eat, because they are unclean.

11 All birds that are clean you shall eat.

12 The unclean eat not: to wit, the eagle, and the grype, and the osprey,

13 The ringtail, and the vulture, and the kite according to their kind:

14 And all of the raven's kind:

15 And the ostrich, and the owl, and the larus, and the hawk according to its kind:

16 The heron, and the swan, and the stork,

17 And the cormorant, the porphirion, and the night crow,

18 The bittern, and the charadriion, every one in their kind: the houp also and the bat.

19 Every thing that creepeth, and hath little wings, shall be unclean, and shall not be eaten.

20 All that is clean, you shall eat.

21 But whatsoever is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates, to eat, or sell it to him: because thou art the holy people of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

22 Every year thou shalt set aside the tithes of all thy fruits that the earth bringeth forth,

23 And thou shalt eat before the Lord thy God in the place which he shall choose, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the firstborn of thy herds and thy sheep: that thou mayst learn to fear the Lord thy God at all times.

24 But when the way and the place which the Lord thy God shall choose, are far off, and he hath blessed thee, and thou canst not carry all these things thither,

25 Thou shalt sell them all, and turn them into money, and shalt carry it in thy hand, and shalt go to the place which the Lord shall choose:

26 And thou shalt buy with the same money whatsoever pleaseth thee, either of the herds or of sheep, wine also and strong drink, and all that thy soul desireth: and thou shalt eat before the Lord thy God, and shalt feast, thou and thy house:

27 And the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession.

28 The third year thou shalt separate another tithe of all things that grow to thee at that time, and shalt lay it up within thy gates.

29 And the Levite that hath no other part

nor possession with thee, and the stranger and the fatherless and the widow, that are within thy gates, shall come and shall eat and be filled: that the Lord thy God may bless thee in all the works of thy hands that thou shalt do.

Chapter 15

In the seventh year thou shalt make a remission,

2 Which shall be celebrated in this order. He to whom any thing is owing from his friend or neighbour or brother, cannot demand it again, because it is the year of remission of the Lord.

3 Of the foreigner or stranger thou mayst exact it: of thy countryman and neighbour thou shalt not have power to demand it again.

4 And there shall be no poor nor beggar among you: that the Lord thy God may bless thee in the land which he will give thee in possession.

5 Yet so if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bless thee, as he hath promised.

6 Thou shalt lend to many nations, and thou shalt borrow of no man. Thou shalt have dominion over very many nations, and no one shall have dominion over thee.

7 If one of thy brethren that dwell within thy gates of thy city in the land which the Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand,

8 But shalt open it to the poor man, thou shalt lend him, that which thou perceivest he hath need of.

9 Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, deny-

ing to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee.

10 But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand.

11 There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

12 When thy brother a Hebrew man, or Hebrew woman is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free:

13 And when thou sendest him out free, thou shalt not let him go away empty:

14 But shall give him for his way out of thy flocks, and out of thy barnfloor, and thy winepress, wherewith the Lord thy God shall bless thee.

15 Remember that thou also wast a bondservant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee this.

16 But if he say: I will not depart: because he loveth thee, and thy house, and findeth that he is well with thee:

17 Thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever: thou shalt do in like manner to thy womanservant also.

18 Turn not away thy eyes from them when thou makest them free: because he hath served thee six years according to the wages of a hireling: that the Lord thy God may bless thee in all the works that thou dost.

19 Of the firstlings, that come of thy herds and thy sheep, thou shalt sanctify to the Lord

thy God whatsoever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep.

20 In the sight of the Lord thy God shalt thou eat them every year, in the place that the Lord shall choose, thou and thy house.

21 But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God.

22 But thou shalt eat it within the gates of thy city: the clean and the unclean shall eat them alike, as the roe and as the hart.

23 Only thou shalt take heed not to eat their blood, but pour it out on the earth as water.

Chapter 16

Observe the month of new corn, which is the first of the spring, that thou mayst celebrate the phase to the Lord thy God: because in this month the Lord thy God brought thee out of Egypt by night.

2 And thou shalt sacrifice the phase to the Lord thy God, of sheep, and of oxen, in the place which the Lord thy God shall choose, that his name may dwell there.

3 Thou shalt not eat with it leavened bread: seven days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in fear: that thou mayst remember the day of thy coming out of Egypt, all the days of thy life.

4 No leaven shall be seen in all thy coasts for seven days, neither shall any of the flesh of that which was sacrificed the first day in the evening remain until morning.

5 Thou mayst not immolate the phase in any one of thy cities, which the Lord thy God will give thee:

6 But in the place which the Lord thy God shall choose, that his name may dwell there: thou shalt immolate the phase in the evening, at the going down of the sun, at which time thou camest out of Egypt.

7 And thou shalt dress, and eat it in the place which the Lord thy God shall choose, and in the morning rising up thou shalt go into thy dwellings.

8 Six days shalt thou eat unleavened bread: and on the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

9 Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn.

10 And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God.

11 And thou shalt feast before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger and the fatherless, and the widow, who abide with you: in the place which the Lord thy God shall choose, that his name may dwell there:

12 And thou shalt remember that thou wast a servant in Egypt: and thou shalt keep and do the things that are commanded.

13 Thou shalt celebrate the solemnity also of tabernacles seven days, when thou hast gathered in thy fruit of the barnfloor and of the winepress.

14 And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy manservant, and thy maidservant, the Levite also and the stranger, and the fatherless and the widow that are within thy gates.

15 Seven days shalt thou celebrate feasts to the Lord thy God in the place which the Lord shall choose: and the Lord thy God will bless

thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16 Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord:

17 But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.

18 Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

19 And not go aside to either part. Thou shalt not accept person nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

20 Thou shalt follow justly after that which is just: that thou mayst live and possess the land, which the Lord thy God shall give thee.

21 Thou shalt plant no grove, nor any tree near the altar of the Lord thy God:

22 Neither shalt thou make nor set up to thyself a statue: which things the Lord thy God hateth.

Chapter 17

Thou shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God.

2 When there shall be found among you within any of thy gates, which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant,

3 So as to go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded:

4 And this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and that the abomination is committed in Israel:

5 Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned.

6 By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him.

7 The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee.

8 If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose.

9 And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment.

10 And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee,

11 According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

12 But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel:

13 And all the people hearing it shall fear, that no one afterwards swell with pride.

14 When thou art come into the land, which the Lord thy God will give thee, and possessest it, and shalt say: I will set a king over me, as all nations have that are round about:

15 Thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

16 And when he is made king, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

17 He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

18 But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe,

19 And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law;

20 And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

Chapter 18

The priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations,

2 And they shall receive nothing else of the possession of their brethren: for the Lord himself

is their inheritance, as he hath said to them.

3 This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

4 The firstfruits also of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

5 For the Lord thy God hath chosen him of all thy tribes, to stand and to minister to the name of the Lord, him and his sons for ever.

6 If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose,

7 He shall minister in the name of the Lord his God, as all his brethren the Levites do, that shall stand at that time before the Lord.

8 He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.

9 When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

10 Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard,

11 Nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead.

12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

13 Thou shalt be perfect, and without spot before the Lord thy God.

14 These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but

thou art otherwise instructed by the Lord thy God.

15 The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unto me: him thou shalt hear:

16 As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die.

17 And the Lord said to me: They have spoken all things well.

18 I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak to them all that I shall command him.

19 And he that will not hear his words, which he shall speak in my name, I will be the revenger.

20 But the prophet, who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain.

21 And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken?

22 Thou shalt have this sign: Whatsoever that same prophet foretellet in the name of the Lord, and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.

Chapter 19

When the Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities and houses thereof:

2 Thou shalt separate to thee three cities in

the midst of the land, which the Lord will give thee in possession,

3 Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manslaughter, may have near at hand whither to escape.

4 This shall be the law of the slayer that fleeth, whose life is to be saved: He that killeth his neighbor ignorantly, and who is proved to have had no hatred against him yesterday and the day before:

5 But to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle struck his friend, and killed him: he shall flee to one of the cities aforesaid, and live:

6 Lest perhaps the next kinsman of him whose blood was shed, pushed on by his grief should pursue, and apprehend him, if the way be too long, and take away the life of him who is not guilty of death, because he is proved to have had no hatred before against him that was slain.

7 Therefore I command thee, that thou separate three cities at equal distance one from another.

8 And when the Lord thy God shall have enlarged thy borders, as he swore to the fathers, and shall give thee all the land that he promised them,

9 (Yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid:

10 That innocent blood may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of

blood.

11 But if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid,

12 The ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him whose blood was shed, and he shall die.

13 Thou shalt not pity him, and thou shalt take away the guilt of innocent blood out of Israel, that it may be well with thee.

14 Thou shalt not take nor remove thy neighbour's landmark, which thy predecessors have set in thy possession, which the Lord thy God will give thee in the land that thou shalt receive to possess.

15 One witness shall not rise up against any man, whatsoever the sin or wickedness be: but in the mouth of two or three witnesses every word shall stand.

16 If a lying witness stand against a man, accusing him of transgression,

17 Both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days.

18 And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother:

19 They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

20 That others hearing may fear, and may not dare to do such things.

21 Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Chapter 20

If thou go out to war against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them: because the Lord thy God is with thee, who brought thee out of the land of Egypt.

2 And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner:

3 Hear, O Israel, you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

4 Because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

5 And the captains shall proclaim through every band in the hearing of the army: What man is there, that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 What man is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? let him go, and return to his house, lest he die in the battle, and another man execute his office.

7 What man is there, that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

8 After these things are declared they shall add the rest, and shall speak to the people: What man is there that is fearful, and faint hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

9 And when the captains of the army shall hold their peace, and have made an end of speak-

ing, every man shall prepare their bands to fight.

10 If at any time thou come to fight against a city, thou shalt first offer it peace.

11 If they receive it, and open the gates to thee, all the people that are therein, shall be saved, and shall serve thee paying tribute.

12 But if they will not make peace, and shall begin war against thee, thou shalt besiege it.

13 And when the Lord thy God shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

14 Excepting women and children, cattle and other things, that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the Lord thy God shall give thee.

15 So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

16 But of those cities that shall be given thee, thou shalt suffer none at all to live:

17 But shalt kill them with the edge of the sword, to wit, the Hethite, and the Amorrite, and the Chanaanite, the Pherezite, and the Hevite, and the Jebusite, as the Lord thy God hath commanded thee:

18 Lest they teach you to do all the abominations which they have done to their gods: and you should sin against the Lord your God.

19 When thou hast besieged a city a long time, and hath compassed it with bulwarks, to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee.

20 But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city,

which fighteth against thee.

Chapter 21

When there shall be found in the land, which the Lord thy God will give thee, the corpse of a man slain, and it is not known who is guilty of the murder,

2 Thy ancients and judges shall go out, and shall measure from the place where the body lieth the distance of every city round about:

3 And the ancients of that city which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

4 And they shall bring her into a rough and stony valley, that never was ploughed, nor sown: and there they shall strike off the head of the heifer:

5 And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter should be decided, and whatsoever is clean or unclean should be judged.

6 And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

7 And shall say: Our hands did not shed this blood, nor did our eyes see it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge, in the midst of thy people Israel. And the guilt of blood shall be taken from them:

9 And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the Lord hath commanded thee.

10 If thou go out to fight against thy enemies, and the Lord thy God deliver them into

thy hand, and thou lead them away captives,

11 And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

13 And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

14 But if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money nor oppress her by might because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the firstborn,

16 And he meaneth to divide his substance among his sons: he may not make the son of the beloved the firstborn, and prefer him before the son of the hated.

17 But he shall acknowledge the son of the hated for the firstborn, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birthrights.

18 If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19 They shall take him and bring him to the ancients of the city, and to the gate of judgment,

20 And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

21 The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may

be afraid.

22 When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet:

23 His body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

Chapter 22

Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother.

2 And if thy brother be not nigh, or thou know him not: thou shalt bring them to thy house, and they shall be with thee until thy brother seek them, and receive them.

3 Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

4 If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

5 A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

6 If thou find as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: thou shalt not take her with her young:

7 But shalt let her go, keeping the young which thou hast caught: that it may be well with thee, and thou mayst live a long time.

8 When thou buildest a new house, thou shalt make a battlement to the roof round about: lest

blood be shed in thy house, and thou be guilty, if any one slip, and fall down headlong.

9 Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment that is woven of woollen and linen together.

12 Thou shalt make strings in the hem at the four corners of thy cloak, wherewith thou shalt be covered.

13 If a man marry a wife, and afterwards hate her,

14 And seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin:

15 Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

16 And the father shall say: I gave my daughter unto this man to wife: and because he hateth her,

17 He layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city:

18 And the ancients of that city shall take that man, and beat him,

19 Condemning him besides in a hundred sicles of silver, which he shall give to the damsel's father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life.

20 But if what he charged her with be true, and virginity be not found in the damsel:

21 They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel, to play the whore in her father's house: and thou shalt take away the evil out of the midst of thee.

22 If a man lie with another man's wife, they shall both die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

23 If a man have espoused a damsel that is a virgin, and some one find her in the city, and lie with her,

24 Thou shalt bring them both out to the gate of that city, and they shall be stoned: the damsel, because she cried not out, being in the city: the man, because he hath humbled his neighbour's wife. And thou shalt take away the evil from the midst of thee.

25 But if a man find a damsel that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die:

26 The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer:

27 She was alone in the field: she cried, and there was no man to help her.

28 If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment:

29 He that lay with her shall give to the father of the maid fifty sicles of silver, and shall have her to wife, because he hath humbled her: he may not put her away all the days of his life.

30 No man shall take his father's wife, nor remove his covering.

Chapter 23

An eunuch, whose testicles are broken or cut away, or yard cut off, shall not enter into the church of the Lord.

2 A mamzer, that is to say, one born of a prostitute, shall not enter into the church of the Lord, until the tenth generation.

3 The Ammonite and the Moabite, even after the tenth generation shall not enter into the church of the Lord for ever:

4 Because they would not meet you with bread and water in the way, when you came out of Egypt: and because they hired against thee Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee.

5 And the Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, because he loved thee.

6 Thou shalt not make peace with them, neither shalt thou seek their prosperity all the days of thy life for ever.

7 Thou shalt not abhor the Edomite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.

8 They that are born of them, in the third generation shall enter into the church of the Lord.

9 When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.

10 If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp,

11 And shall not return, before he be washed with water in the evening: and after sunset he shall return into the camp.

12 Thou shalt have a place without the camp, to which thou mayst go for the necessities of nature,

13 Carrying a paddle at thy girdle. And when

thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

14 That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanness appear therein, lest he go away from thee.

15 Thou shalt not deliver to his master the servant that is fled to thee.

16 He shall dwell with thee in the place that shall please him, and shall rest in one of thy cities: give him no trouble.

17 There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel.

18 Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of the Lord thy God, whatsoever it be that thou hast vowed: because both these are an abomination to the Lord thy God.

19 Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing:

20 But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.

21 When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.

22 If thou wilt not promise, that shalt be without sin.

23 But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and with thy own mouth.

24 Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but

must carry none out with thee:

25 If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not reap them with a sickle.

Chapter 24

If a man take a wife, and have her, and she find not favour in his eyes, for some uncleanness: he shall write a bill of divorce, and shall give it in her hand, and send her out of his house.

2 And when she is departed, and marrieth another husband,

3 And he also hateth her, and hath given her a bill of divorce, and hath sent her out of his house or is dead:

4 The former husband cannot take her again to wife: because she is defiled, and is become abominable before the Lord: lest thou cause thy land to sin, which the Lord thy God shall give thee to possess.

5 When a man hath lately taken a wife, he shall not go out to war, neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife.

6 Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.

7 If any man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee.

8 Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

9 Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

10 When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge:

11 But thou shalt stand without, and he shall bring out to thee what he hath.

12 But if he be poor, the pledge shall not lodge with thee that night,

13 But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and bless thee, and thou mayst have justice before the Lord thy God.

14 Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates:

15 But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin.

16 The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin,

17 Thou shalt not pervert the judgment of the stranger nor of the fatherless, neither shalt thou take away the widow's raiment for a pledge.

18 Remember that thou wast a slave in Egypt, and the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

19 When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless and the widow to take it away: that the Lord thy God may bless thee in all the works of thy hands.

20 If thou have gathered the fruit of thy olive trees, thou shalt not return to gather whatsoever

remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and the widow.

21 If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the fatherless, and the widow.

22 Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

Chapter 25

If there be a controversy between men, and they call upon the judges: they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness.

2 And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be:

3 Yet so, that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes.

4 Thou shalt not muzzle the ox that treadeth out thy corn on the floor.

5 When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother:

6 And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brother's wife, who by law belongeth to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother refuseth to raise

up his brother's name in Israel: and will not take me to wife.

8 And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not take her to wife:

9 The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man that will not build up his brother's house:

10 And his name shall be called in Israel, the house of the unshod.

11 If two men have words together, and one begin to fight against the other, and the other's wife willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets,

12 Thou shalt cut off her hand, neither shalt thou be moved with any pity in her regard.

13 Thou shalt not have divers weights in thy bag, a greater and a less:

14 Neither shall there be in thy house a greater bushel and a less.

15 Thou shalt have a just and a true weight, and thy bushel shall be equal and true: that thou mayest live a long time upon the land which the Lord thy God shall give thee.

16 For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.

17 Remember what Amalec did to thee in the way when thou camest out of Egypt:

18 How he met thee: and slew the hindmost of the army, who sat down, being weary, when thou wast spent with hunger and labour, and he feared not God.

19 Therefore when the Lord thy God shall give thee rest, and shall have subdued all the nations round about in the land which he hath promised thee: thou shalt blot out his name from under heaven. See thou forget it not.

Chapter 26

And when thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it:

2 Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invoked there:

3 And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land, for which he swore to our fathers, that he would give it us.

4 And the priest taking the basket at thy hand, shall set it before the altar of the Lord thy God:

5 And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father, who went down into Egypt, and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude.

6 And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens:

7 And we cried to the Lord God of our fathers: who heard us, and looked down upon our affliction, and labour, and distress:

8 And brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders:

9 And brought us into this place, and gave us this land flowing with milk and honey.

10 And therefore now I offer the firstfruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God.

11 And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou and the Levite, and the stranger that is with thee.

12 When thou hast made an end of tithing all thy fruits, in the third year of tithes thou shalt give it to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates, and be filled:

13 And thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as thou hast commanded me: I have not transgressed thy commandments nor forgotten thy precepts.

14 I have not eaten of them in my mourning, nor separated them for any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me.

15 Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey.

16 This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul.

17 Thou hast chosen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies, and precepts, and judgments, and obey his command.

18 And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments:

19 And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God, as he hath spoken.

Chapter 27

And Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

2 And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster,

3 That thou mayst write on them all the words of this law, when thou art passed over the Jordan: that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as he swore to thy fathers.

4 Therefore when you are passed over the Jordan, set up the stones which I command you this day, in mount Hebal, and thou shalt plaster them with plaster:

5 And thou shalt build there an altar to the Lord thy God, of stones which iron hath not touched,

6 And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God:

7 And shalt immolate peace victims, and eat there, and feast before the Lord thy God.

8 And thou shalt write upon the stones all the words of this law plainly and clearly.

9 And Moses and the priests of the race of Levi said to all Israel: Attend, and hear, O Israel: This day thou art made the people of the Lord thy God:

10 Thou shalt hear his voice, and do the commandments and justices which I command thee.

11 And Moses commanded the people in that day, saying:

12 These shall stand upon mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin.

13 And over against them shall stand on mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.

14 And the Levites shall pronounce, and say to all the men of Israel with a loud voice:

15 Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer and say: Amen.

16 Cursed be he that honoureth not his father and mother: and all the people shall say: Amen.

17 Cursed be he that removeth his neighbour's landmarks: and all the people shall say: Amen.

18 Cursed be he that maketh the blind to wander out of his way: and all the people shall say: Amen.

19 Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow: and all the people shall say: Amen.

20 Cursed be he that lieth with his father's wife, and uncovereth his bed: and all the people shall say: Amen.

21 Cursed be he that lieth with any beast: and all the people shall say: Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or of his mother: and all the people shall say: Amen.

23 Cursed be he that lieth with his mother-in-law: and all the people shall say: Amen.

24 Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

25 Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen.

26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

Chapter 28

Now if thou wilt hear the voice of all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

2 And all these blessings shall come upon thee and overtake thee: yet so if thou hear his precepts.

3 Blessed shalt thou be in the city, and blessed in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5 Blessed shall be thy barns and blessed thy stores.

6 Blessed shalt thou be coming in and going out.

7 The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

8 The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

9 The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that the name of the Lord is invoked upon thee, and they shall fear thee.

11 The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

12 The Lord will open his excellent treasure,

the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

13 And the Lord shall make thee the head and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them,

14 And turn not away from them neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

15 But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, cursed in the field.

17 Cursed shall be thy barn, and cursed thy stores.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

19 Cursed shalt thou be coming in, and cursed going out.

20 The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

21 May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

22 May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat, and with corrupted air and with blasting, and pursue thee till thou perish.

23 Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.

24 The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

25 The Lord make thee to fall down before thy enemies, one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth.

26 And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

27 The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

28 The Lord strike thee with madness and blindness and fury of mind.

29 And mayst thou grope at midday as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

30 Mayst thou take a wife, and another sleep with her. Mayst thou build a house, and not dwell therein. Mayest thou plant a vineyard and not gather the vintage thereof.

31 May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

32 May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

33 May a people which thou knowest not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times.

34 And be astonished at the terror of those things which thy eyes shall see:

35 May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of the head.

36 The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou shalt serve strange gods, wood and stone.

37 And thou shalt be lost, as a proverb and a byword to all people, among whom the Lord shall bring thee in.

38 Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

39 Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

40 Thou shalt have olive trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off and perish.

41 Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

42 The blast shall consume all the trees and the fruits of thy ground.

43 The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

44 He shall lend to thee, and thou shalt not lend to him. He shall be as the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardest not the voice of the Lord thy God, and didst not keep his commandments and ceremonies which he commanded thee.

46 And they shall be as signs and wonders on thee, and on thy seed for ever.

47 Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

48 Thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

49 The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flyeth swiftly, whose tongue thou canst not understand,

50 A most insolent nation, that will shew no regard to the ancients, nor have pity on the infant,

51 And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee.

52 And consume thee in all thy cities, and thy strong and high wall be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land which the Lord thy God will give thee:

53 And thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

54 The man that is nice among you, and very delicate, shall envy his own brother, and his wife, that lieth in his bosom,

55 So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

56 The tender and delicate woman, that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter,

57 And the filth of the afterbirths, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, wherewith thy enemy shall oppress thee within thy gates.

58 If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name: that is, The Lord thy God:

59 The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

60 And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

61 Moreover the Lord will bring upon thee all the diseases, and plagues, that are not written in the volume of this law till he consume thee:

62 And you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardest not the voice of the Lord thy God.

63 And as the Lord rejoiced upon you before doing good to you, and multiplying you: so he shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

64 The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of and thy fathers, wood and stone.

65 Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole

of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

66 And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

67 In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thy eyes.

68 The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bondmen and bondwomen, and no man shall buy you.

Chapter 29

These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab: beside that covenant which he made with them in Horeb.

2 And Moses called all Israel, and said to them: You have seen all the things that the Lord did before you in the land of Egypt to Pharaoh, and to all his servants, and to his whole land.

3 The great temptations, which thy eyes have seen, those mighty signs and wonders,

4 And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

5 He hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

6 You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

7 And you came to this place: and Sehon king

of Hesebon, and Og king of Basan, came out against us to fight. And we slew them.

8 And took their land, and delivered it for a possession to Ruben and Gad, and the half tribe of Manasses.

9 Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

10 You all stand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

11 Your children and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood, and them that bring water:

12 That thou mayst pass in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee.

13 That he may raise thee up a people to himself, and he may be thy God as he hath spoken to thee, and as he swore to thy fathers Abraham, Isaac, and Jacob.

14 Neither with you only do I make this covenant, and confirm these oaths,

15 But with all that are present and that are absent.

16 For you know how we dwelt in the land of Egypt, and how we have passed through the midst of nations, and passing through them,

17 You have seen their abominations and filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped.

18 Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve the gods of those nations: and there should be among you a root bringing forth gall and bitterness.

19 And when he shall hear the words of this oath, he should bless himself in his heart say-

ing: I shall have peace, and will walk on in the naughtiness of my heart: and the drunken may consume the thirsty,

20 And the Lord should not forgive him: but his wrath and jealousy against that man should be exceedingly enkindled at that time, and all the curses that are written in this volume should light upon him: and the Lord should blot out his name from under heaven,

21 And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant:

22 And the following generation shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land and the evils wherewith the Lord hath afflicted it,

23 Burning it with brimstone, and the heat of salt, so that it cannot be sown any more, nor any green thing grow therein, after the example of the destruction of Sodom and Gomorrha, Adama and Seboim, which the Lord destroyed in his wrath and indignation:

24 And all the nations shall say: Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

26 And they have served strange gods, and adored them, whom they knew not, and for whom they had not been assigned:

27 Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

28 And he hath cast them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

29 Secret things to the Lord our God: things that are manifest, to us and to our children for ever, that we may do all the words of this law.

Chapter 30

Now when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee, and thou shalt be touched with repentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee,

2 And shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

3 The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before.

4 If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from hence,

5 And will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers.

6 The Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayst love the Lord thy God with all thy heart and with all thy soul, that thou mayst live.

7 And he will turn all these curses upon thy enemies, and upon them that hate and persecute thee.

8 But thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commandments which I command thee this day:

9 And the Lord thy God will make thee abound in all the works of thy hands, in the fruit

of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

10 Yet so if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart, and with all thy soul.

11 This commandment, that I command thee this day is not above thee, nor far off from thee:

12 Nor is it in heaven, that thou shouldst say: Which of us can go up to heaven to bring it unto us, and we may hear and fulfil it in work?

13 Nor is it beyond the sea: that thou mayst excuse thyself, and say: Which of us can cross the sea, and bring it unto us: that we may hear, and do that which is commanded?

14 But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

15 Consider that I have set before thee this day life and good, and on the other hand death and evil:

16 That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments, and bless thee in the land, which thou shalt go in to possess.

17 But if thy heart be turned away, so that thou wilt not hear, and being deceived with error thou adore strange gods, and serve them:

18 I foretell thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the Jordan, and shalt go in to possess it.

19 I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live:

20 And that thou mayst love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days,) that thou mayst dwell in the land, for which the Lord swore to thy fathers Abraham, Isaac, and Jacob that he would give it them.

Chapter 31

And Moses went, and spoke all these words to all Israel,

2 And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in, especially as the Lord also hath said to me: Thou shalt not pass over this Jordan.

3 The Lord thy God then will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall go over before thee, as the Lord hath spoken.

4 And the Lord shall do to them as he did to Sehon and Og the kings of the Amorrites, and to their land, and shall destroy them.

5 Therefore when the Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you.

6 Do manfully and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee nor forsake thee.

7 And Moses called Josue, and said to him before all Israel: Take courage, and be valiant: for thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot.

8 And the Lord who is your leader, he himself will be with thee: he will not leave thee, nor forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it

to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.

10 And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacles,

11 When all Israel come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing.

12 And the people being all assembled together, both men and women, children and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

13 That their children also, who now are ignorant, may hear, and fear the Lord their God, all the days that they live in the land whither you are going over the Jordan to possess it.

14 And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went and stood in the tabernacle of the testimony:

15 And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle.

16 And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up will go a fornicating after strange gods in the land, to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them,

17 And my wrath shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth it is because God is not with me, that these evils have found me.

18 But I will hide, and cover my face in that day, for all the evils which they have done, because they have followed strange gods.

19 Now therefore write you this canticle, and teach the children of Israel: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel.

20 For I will bring them into the land, for which I swore to their fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant.

21 And after many evils and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promised them.

22 Moses therefore wrote the canticle, and taught it to the children of Israel.

23 And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

24 Therefore after Moses had wrote the words of this law in a volume, and finished it:

25 He commanded the Levites, who carried the ark of the covenant of the Lord, saying:

26 Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.

27 For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

28 Gather unto me all the ancients of your

tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them.

29 For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

30 Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Chapter 32

Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

2 Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

3 Because I will invoke the name of the Lord: give ye magnificence to our God.

4 The works of God are perfect, and all his ways are judgments: God is faithful and without any iniquity, he is just and right.

5 They have sinned against him, and are none of his children in their filth: they are a wicked and perverse generation.

6 Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee?

7 Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders and they will tell thee.

8 When the Most High divided the nations: when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel.

9 But the Lord's portion is his people: Jacob the lot of his inheritance.

10 He found him in a desert land, in a place of horror, and of vast wilderness: he led him about, and taught him: and he kept him as the apple of his eye.

11 As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders.

12 The Lord alone was his leader: and there was no strange god with him.

13 He set him upon high land: that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone,

14 Butter of the herd, and milk of the sheep with the fat of lambs, and of the rams of the breed of Basan: and goats with the marrow of wheat, and might drink the purest blood of the grape.

15 The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook God who made him, and departed from God his saviour.

16 They provoked him by strange gods, and stirred him up to anger, with their abominations.

17 They sacrificed to devils and not to God: to gods whom they knew not: that were newly come up, whom their fathers worshipped not.

18 Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.

19 The Lord saw, and was moved to wrath: because his own sons and daughters provoked him.

20 And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse generation, and unfaithful children.

21 They have provoked me with that which was no god, and have angered me with their van-

ities: and I will provoke them with that which is no people, and will vex them with a foolish nation.

22 A fire is kindled in my wrath, and shall burn even to the lowest hell: and shall devour the earth with her increase, and shall burn the foundations of the mountains.

23 I will heap evils upon them, and will spend my arrows among them.

24 They shall be consumed with famine, and birds shall devour them with a most bitter bite: I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.

25 Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the sucking child with the man in years.

26 I said: Where are they? I will make the memory of them to cease from among men.

27 But for the wrath of the enemies I have deferred it: lest perhaps their enemies might be proud, and should say: Our mighty hand, and not the Lord, hath done all these things.

28 They are a nation without counsel, and without wisdom.

29 O that they would be wise and would understand, and would provide for their last end.

30 How should one pursue after a thousand, and two chase ten thousand? Was it not, because their God had sold them, and the Lord had shut them up?

31 For our God is not as their gods: our enemies themselves are judges.

32 Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrhah: their grapes are grapes of gall, and their clusters most bitter.

33 Their wine is the gall of dragons, and the venom of asps, which is incurable.

34 Are not these things stored up with me, and sealed up in my treasures?

35 Revenge is mine, and I will repay them in due time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come.

36 The Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.

37 And he shall say: Where are their gods, in whom they trusted?

38 Of whose victims they ate the fat, and drank the wine of their drink offerings: let them arise and help you, and protect you in your distress.

39 See ye that I alone am, and there is no other God besides me: I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.

40 I will lift up my hand to heaven, and I will say: I live for ever.

41 If I shall whet my sword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.

42 I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the captivity, of the bare head of the enemies.

43 Praise his people, ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

44 So Moses came and spoke all the words of this canticle in the ears of the people, and Josue the son of Nun.

45 And he ended all these words, speaking to all Israel.

46 And he said to them: Set your hearts on all the words, which I testify to you this day: which

you shall command your children to observe and to do, and to fulfil all that is written in this law:

47 For they are not commanded you in vain, but that every one should live in them, and that doing them you may continue a long time in the land whither you are going over the Jordan to possess it.

48 And the Lord spoke to Moses the same day, saying:

49 Go up into this mountain Abarim, (that is to say, of passages,) unto mount Nebo, which is in the land of Moab over against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain.

50 When thou art gone up into it thou shalt be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people:

51 Because you trespassed against me in the midst of the children of Israel, at the waters of contradiction, in Cades of the desert of Sin: and you did not sanctify me among the children of Israel.

52 Thou shalt see the land before thee, which I will give to the children of Israel, but thou shalt not enter into it.

Chapter 33

This is the blessing, wherewith the man of God, Moses, blessed the children of Israel, before his death.

2 And he said: The Lord came from Sinai, and from Seir he rose up to us: he hath appeared from mount Pharan, and with him thousands of saints. In his right hand a fiery law.

3 He hath loved the people, all the saints are in his hand: and they that approach to his feet,

shall receive of his doctrine.

4 Moses commanded us a law, the inheritance of the multitude of Jacob.

5 He shall be king with the most right, the princes of the people, being assembled with the tribes of Israel.

6 Let Ruben live, and not die, and be he small in number.

7 This is the blessing of Juda. Hear, O Lord, the voice of Juda, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.

8 To Levi also he said: Thy perfection, and thy doctrine be to thy holy man, whom thou hast proved in the temptation, and judged at the waters of contradiction:

9 Who hath said to his father, and to his mother: I do not know you; and to his bretheren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,

10 Thy judgments, O Jacob, and thy law, O Israel: they shall put incense in thy wrath and holocaust upon thy altar.

11 Bless, O Lord, his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him rise.

12 And to Benjamin he said: The best beloved of the Lord shall dwell confidently in him: as in a bride chamber shall he abide all the day long, and between his shoulders shall be rest.

13 To Joseph also he said: Of the blessing of the Lord be his land, of the fruits of heaven, and of the dew, and of the deep that lieth beneath.

14 Of the fruits brought forth by the sun and by the moon.

15 Of the tops of the ancient mountains, of the fruits of the everlasting hills:

16 And of the fruits of the earth, and of the fulness thereof. The blessing of him that

appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

17 His beauty as of the firstling of a bullock, his horns as the horns of a rhinoceros: with them shall he push the nations even to the ends of the earth. These are the multitudes of Ephraim and these the thousands of Manasses.

18 And to Zabulon he said: Rejoice, O Zabulon, in thy going out; and Issachar in thy tabernacles.

19 They shall call the people to the mountain: there shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

20 And to Gad he said: Blessed be Gad in his breadth: he hath rested as a lion, and hath seized upon the arm and the top of the head.

21 And he saw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the justices of the Lord, and his judgment with Israel.

22 To Dan also he said: Dan is a young lion, he shall flow plentifully from Basan.

23 And To Nephtali he said: Nephtali shall enjoy abundance, and shall be full of the blessings of the Lord: he shall possess the sea and the south.

24 To Aser also he said: Let Aser be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

25 His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

26 There is no other god like the God of the rightest: he that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.

27 His dwelling is above, and underneath are the everlasting arms: he shall cast out the enemy from before thee, and shall say: Be thou brought

to nought.

28 Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew.

29 Blessed art thou, Israel: who is like to thee, O people, that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee, and thou shalt tread upon their necks.

Chapter 34

Then Moses went up from the plains of Moab upon mount Nebo, to the top of Phasga over against Jericho: and the Lord shewed him all the land of Galaad as far as Dan.

2 And all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthestmost sea,

3 And the south part, and the breadth of the plain of Jericho the city of palm trees as far as Segor.

4 And the Lord said to him: This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

5 And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord:

6 And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day.

7 Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

8 And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned Moses were ended.

9 And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord comanded Moses.

10 And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,

11 In all the signs and wonders, which he sent by him, to do in the land of Egypt to Pharao, and to all his servants, and to his whole land,

12 And all the mighty hand, and great miracles, which Moses did before all Israel.

Book of Josue

Chapter 1

Now it came to pass after the death of Moses, the servant of the Lord, that the Lord spoke to Josue, the son of Nun, the minister of Moses, and said to him:

2 Moses my servant is dead: arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel.

3 I will deliver to you every place that the sole of your foot shall tread upon, as I have said to Moses.

4 From the desert, and from Libanus unto the great river Euphrates, all the land of the Hethites, unto the great sea toward the going down of the sun, shall be your border.

5 No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

6 Take courage, and be strong: for thou shalt divide by lot to this people the land for which I swore to their fathers, that I would deliver it to them.

7 Take courage therefore, and be very valiant: that thou mayst observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

8 Let not the book of this law depart from thy

mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it.

9 Behold I command thee, take courage, and be strong. Fear not, and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

10 And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say:

11 Prepare your victuals: for after the third day you shall pass over the Jordan, and shall go in to possess the land, which the Lord your God will give you.

12 And he said to the Rubenites, and the Gadites, and the half tribe of Manasses:

13 Remember the word, which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and all this land.

14 Your wives, and children; and cattle, shall remain in the land which Moses gave you on this side of the Jordan: but pass you over armed before your brethren all of you that are strong of hand, and fight for them,

15 Until the Lord give rest to your brethren, as he hath given you, and they also possess the land which the Lord your God will give them: and so you shall return into the land of your possession, and you shall dwell in it, which Moses the servant of the Lord gave you beyond the Jordan, toward

the rising of the sun.

16 And they made answer to Josue, and said: All that thou hast commanded us, we will do: and whither soever thou shalt send us, we will go.

17 As we obeyed Moses in all things, so will we obey thee also: only be the Lord thy God with thee, as he was with Moses.

18 He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully.

Chapter 2

And Josue, the son of Nun, sent from Setim two men, to spy secretly: and said to them: Go, and view the land, and the city of Jericho. They went, and entered into the house of a woman that was a harlot, named Rahab, and lodged with her.

2 And it was told the king of Jericho, and was said: Behold there are men come in hither, by night, of the children of Israel, to spy the land.

3 And the king of Jericho sent to Rahab, saying: Bring forth the men that came to thee, and are entered into thy house: for they are spies, and are come to view all the land.

4 And the woman taking the men, hid them, and said: I confess they came to me, but I knew not whence they were:

5 And at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone: pursue after them quickly, and you will overtake them.

6 But she made the men go up to the top of her house, and covered them with the stalks of flax, which was there.

7 Now they that were sent, pursued after them, by the way that leadeth to the fords of

the Jordan: and as soon as they were gone out, the gate was presently shut.

8 The men that were hid were not yet asleep, when behold the woman went up to them, and said:

9 I know that the Lord hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength.

10 We have heard that the Lord dried up the water of the Red Sea, at your going in, when you came out of Egypt: and what things you did to the two kings of the Amorrites, that were beyond the Jordan, Sehon and Og whom you slew.

11 And at the hearing these things, we were affrighted, and our heart fainted away, neither did there remain any spirit in us, at your coming in: for the Lord your God he is God in heaven above, and in the earth beneath.

12 Now, therefore, swear ye to me by the Lord, that as I have shewed mercy to you, so you also will shew mercy to my father's house: and give me a true token.

13 That you will save my father and mother, my brethren and sisters, and all things that are theirs, and deliver our souls from death.

14 They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth.

15 Then she let them down with a cord out of a window: for her house joined close to the wall.

16 And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return: and there lie ye hid three days, till they come back, and so you shall go on your way.

17 And they said to her: We shall be blameless of this oath, which thou hast made us swear,

18 If, when we come into the land, this scar-

let cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren, and all thy kindred into thy house.

19 Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath, which thou hast made us swear.

21 And she answered: As you have spoken, so be it done: and sending them on their way, she hung the scarlet cord in the window.

22 But they went and came to the mountains, and stayed there three days, till they that pursued them were returned. For having sought them through all the way, they found them not.

23 And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue, the son of Nun, and told him all that befel them,

24 And said: the Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

Chapter 3

And Josue rose before daylight, and removed the camp: and they departed from Setim, and came to the Jordan: he, and all the children of Israel, and they abode there for three days.

2 After which, the heralds went through the midst of the camp,

3 And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise

you up also, and follow them as they go before:

4 And let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

5 And Josue said to the people: Be ye sanctified: for tomorrow the Lord will do wonders among you.

6 And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up, and walked before them.

7 And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with Moses, so I am with thee also.

8 And do thou command the priests, that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

9 And Josue said to the children of Israel: Come hither, and hear the word of the Lord your God.

10 And again he said: By this you shall know, that the Lord, the living God, is in the midst of you, and that he shall destroy, before your sight, the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also, and the Jebusite, and the Amorrhite.

11 Behold, the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

12 Prepare ye twelve men of the tribes of Israel, one of every tribe.

13 And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall

stand together upon a heap.

14 So the people went out of their tents, to pass over the Jordan: and the priests that carried the ark of the covenant, went on before them.

15 And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, it being harvest time, had filled the banks of its channel,)

16 The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off, from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness, (which now is called the Dead Sea) until they wholly failed.

17 And the people marched over against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over, through the channel that was dried up.

Chapter 4

And when they were passed over, the Lord said to Josue:

2 Choose twelve men, one of every tribe:

3 And command them to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

4 And Josue called twelve men, whom he had chosen out of the children of Israel, one out of every tribe,

5 And he said to them: Go before the ark of the Lord your God to the midst of the Jordan, and carry from thence every man a stone on your

shoulders, according to the number of the children of Israel,

6 That it may be a sign among you: and when your children shall ask you tomorrow, saying: What means these stones?

7 You shall answer them: The waters of the Jordan ran off before the ark of the covenant of the Lord when it passed over the same: therefore were these stones set for a monument of the children of Israel forever.

8 The children of Israel therefore did as Josue commanded them, carrying out of the channel of the Jordan twelve stones, as the Lord had commanded him according to the number of the children of Israel unto the place wherein they camped, and there they set them.

9 And Josue put other twelve stones in the midst of the channel of the Jordan, where the priests stood that carried the ark of the covenant: and they are there until this present day.

10 Now the priests that carried the ark, stood in the midst of the Jordan, till all things were accomplished, which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste, and passed over.

11 And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

12 The children of Ruben also, and Gad, and half the tribe of Manasses, went armed before the children of Israel, as Moses had commanded them.

13 And forty thousand fighting men by their troops and bands, marched through the plains and fields of the city of Jericho.

14 In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses, while he lived.

15 And he said to him:

16 Command the priests, that carry the ark of the covenant, to come up out of the Jordan.

17 And he commanded them, saying: Come ye up out of the Jordan.

18 And when they that carried the ark of the covenant of the Lord, were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

19 And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over against the east side of the city of Jericho.

20 And the twelve stones, which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

21 And said to the children of Israel: When your children shall ask their fathers tomorrow, and shall say to them: What mean these stones?

22 You shall teach them, and say: Israel passed over this Jordan through the dry channel,

23 The Lord your God drying up the waters thereof in your sight, until you passed over:

24 As he had done before in the Red Sea, which he dried up till we passed through:

25 That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

Chapter 5

Now when all the kings of the Amorrites, who dwelt beyond the Jordan, westward, and all the kings of Chanaan, who possessed the places near the great sea, had heard that the Lord had dried up the waters of the Jordan before the children of Israel, till they passed over, their heart failed

them, and there remained no spirit in them, fearing the coming in of the children of Israel.

2 At that time the Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel.

3 He did what the Lord had commanded, and he circumcised the children of Israel in the hill of the foreskins.

4 Now this is the cause of the second circumcision: All the people that came out of Egypt that were males, all the men fit for war, died in the desert, during the time of the long going about in the way:

6 Now these were all circumcised. But the people that were born in the desert,

6 During the forty years of the journey in the wide wilderness, were uncircumcised: till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not shew them the land flowing with milk and honey.

7 The children of these succeeded in the place of their fathers, and were circumcised by Josue: for they were uncircumcised even as they were born, and no one had circumcised them in the way.

8 Now after they were all circumcised, they remained in the same place of the camp, until they were healed.

9 And the Lord said to Josue: This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this present day.

10 And the children of Israel abode in Galgal, and they kept the phase, on the fourteenth day of the month at evening, in the plains of Jericho:

11 And they ate on the next day unleavened bread of the corn of the land, and frumenty of the same year.

12 And the manna ceased after they ate of the

corn of the land, neither did the children of Israel use that food any more, but they ate of the corn of the present year of the land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

14 And he answered: No: but I am prince of the host of the Lord, and now I am come.

15 Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant?

16 Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

Chapter 6

Now Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 Go round about the city all ye fighting men once a day: so shall ye do for six days.

4 And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

5 And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Then Josue, the son of Nun, called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

7 And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

8 And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

9 And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

10 But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

11 So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

12 And Josue rising before day, the priests took the ark of the Lord,

13 And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord, walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

14 And they went round about the city the second day once, and returned into the camp. So they did six days.

15 But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

16 And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

17 And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab, the harlot, live, with all that are with her in the house: for she hid the messengers whom we sent.

18 But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

20 So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that was over against him: and they took the city,

21 And killed all that were in it, man and woman, young and old. The oxen also, and the sheep, and the asses, they slew with the edge of the sword.

22 But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath.

23 And the young men went in, and brought out Rahab, and her parents, her brethren also, and all her goods, and her kindred, and made them to stay without the camp.

24 But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated unto the treasury of the Lord.

25 But Josue saved Rahab the harlot, and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

26 Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his firstborn may he lay the foundation thereof, and in the last of his children set up its gates.

27 And the Lord was with Josue, and his name was noised throughout all the land

Chapter 7

But the children of Israel transgressed the commandment, and took to their own use of that which was accursed. For Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel.

2 And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

3 And returning, they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why should all the people be troubled in vain, against enemies that are very few?

4 There went up therefore three thousand fighting men: who immediately turned their backs,

5 And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

6 But Josue rent his garments, and fell flat on the ground, before the ark of the Lord, until the evening, both he and all the ancients of Israel: and they put dust upon their heads.

7 And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God we had stayed beyond the Jordan, as we began.

8 My Lord God, what shall I say, seeing Israel turning their backs to their enemies?

9 The Chanaanites, and all the inhabitants of the land, will hear of it, and being gathered together will surround us, and cut off our name from the earth: and what wilt thou do to thy great name?

10 And the Lord said to Josue: Arise, why liest thou flat on the ground?

11 Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their goods.

12 Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness.

13 Arise, sanctify the people, and say to them: Be ye sanctified against tomorrow: for thus saith the Lord God of Israel: The curse is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee, that is defiled with this wickedness.

14 And you shall come in the morning, every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds, and the kindred by its houses and the house by the men.

15 And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire, with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

16 Josue, therefore, when he rose in the morning, made Israel to come by their tribes, and the

tribe of Juda was found.

17 Which being brought by in families, it was found to be the family of Zare. Bringing that also by the houses, he found it to be Zabdi:

18 And bringing his house man by man, he found Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda.

19 And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

20 And Achan answered Josue, and said to him: Indeed I have sinned against the Lord, the God of Israel, and thus and thus have I done.

21 For I saw among the spoils a scarlet garment, exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent, and the silver I covered with the earth that I dug up.

22 Josue therefore sent ministers: who running to his tent, found all hid in the same place, together with the silver.

23 And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord.

24 Then Josue, and all Israel with him, took Achan, the son of Zare, and the silver, and the garment, and the golden rule, his sons also, and his daughters, his oxen, and asses, and sheep, the tent also, and all the goods: and brought them to the valley of Achor:

25 Where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire.

26 And they gathered together upon him a great heap of stones, which remaineth until this present day And the wrath of the Lord was turned away from them. And the name of that place was called the Valley of Achor, until this

day.

Chapter 8

And the Lord said to Josue: Fear not, nor be thou dismayed: take with thee all the multitude of fighting men, arise, and go up to the town of Hai: Behold I have delivered into thy hand the king thereof, and the people, and the city, and the land.

2 And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof: but the spoils, and all the cattle, you shall take for a prey to yourselves: lay an ambush for the city behind it.

3 And Josue arose, and all the army of the fighting men with him, to go up against Hai: and he sent thirty thousand chosen valiant men in the night,

4 And commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready.

5 But I, and the rest of the multitude which is with me, will approach on the contrary side against the city. And when they shall come out against us, we will flee, and turn our backs, as we did before:

6 Till they pursuing us be drawn farther from the city: for they will think that we flee as before.

7 And whilst we are fleeing, and they pursuing, you shall rise out of the ambush, and shall destroy the city: and the Lord your God will deliver it into your hands.

8 And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

9 And he sent them away, and they went on to the place of the ambush, and abode between Bethel and Hai, on the west side of the city of

Hai. But Josue staid that night in the midst of the people,

10 And rising early in the morning, he mustered his soldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting men.

11 And when they were come, and were gone up over against the city, they stood on the north side of the city, between which and them there was a valley in the midst.

12 And he had chosen five thousand men, and set them to lie in ambush between Bethel and Hai, on the west side of the same city:

13 But all the rest of the army went in battle array on the north side, so that the last of that multitude reached to the west side of the city. So Josue went that night, and stood in the midst of the valley.

14 And when the king of Hai saw this, he made haste in the morning, and went out with all the army of the city, and set it in battle array, toward the desert, not knowing that there lay an ambush behind his back.

15 But Josue, and all Israel gave back, making as if they were afraid, and fleeing by the way of the wilderness.

16 But they shouting together, and encouraging one another, pursued them. And when they were come from the city,

17 And not one remained in the city of Hai and of Bethel, that did not pursue after Israel, leaving the towns open as they had rushed out,

18 The Lord said to Josue: Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his shield towards the city, the ambush, that lay hid, rose up immediately: and going to the city, took it, and set it on fire.

20 And the men of the city, that pursued after

Josue, looking back, and seeing the smoke of the city rise up to heaven, had no more power to flee this way or that way: especially as they that had counterfeited flight, and were going toward the wilderness, turned back most valiantly against them that pursued.

21 So Josue, and all Israel, seeing that the city was taken, and that the smoke of the city rose up, returned, and slew the men of Hai.

22 And they also that had taken and set the city on fire, issuing out of the city to meet their own men, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both sides, not one of so great a multitude was saved.

23 And they took the king of the city of Hai alive and brought him to Josue.

24 So all being slain that had pursued after Israel, in his flight to the wilderness, and falling by the sword in the same place, the children of Israel returned and laid waste the city.

25 And the number of them that fell that day, both of men and women, was twelve thousand persons, all of the city of Hai.

26 But Josue drew not back his hand, which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain.

27 And the children of Israel divided among them, the cattle and the prey of the city, as the Lord had commanded Josue.

28 And he burnt the city, and made it a heap forever:

29 And he hung the king thereof on a gibbet, until the evening and the going down of the sun. Then Josue commanded, and they took down his carcass from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to the Lord, the God of Israel, in Mount Hebal,

31 As Moses, the servant of the Lord, had commanded the children of Israel, and it is written in the book of the law of Moses: an altar of unhewn stones, which iron had not touched: and he offered upon it holocausts to the Lord, and immolated victims of peace offerings.

32 And he wrote upon stones, the Deuteronomy of the law of Moses, which he had ordered before the children of Israel.

33 And all the people, and the ancients, and the princes, and judges, stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger and he that was born among them, half of them by Mount Garizim, and half by Mount Hebal, as Moses the servant of the Lord, had commanded. And first he blessed the people of Israel.

34 After this, he read all the words of the blessing and the cursing, and all things that were written in the book of the law.

35 He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children, and strangers, that dwelt among them.

Chapter 9

Now when these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains, and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwell by Libanus, the Hethite, and the Amorrhite, the Chanaanite, the Pherezite, and the Hevite, and the Jebusite,

2 Gathered themselves together, to fight against Josue and Israel with one mind, and one resolution.

3 But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

4 Cunningly devising took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again,

5 And very old shoes, which for a show of age were clouted with patches, and old garments upon them: the loaves also, which they carried for provisions by the way, were hard, and broken into pieces:

6 And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you. And the children of Israel answered them, and said:

7 Perhaps you dwell in the land which falls to our lot; if so, we can make no league with you.

8 But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9 They answered: From a very far country thy servants are come in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt.

10 And to the two kings of the Amorrites, that were beyond the Jordan, Sehon, king of Hesebon, and Og, king of Basan, that was in Astaroth:

11 And our ancients, and all the inhabitants of our country, said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us.

12 Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

13 These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey, are worn out, and almost consumed.

14 They took therefore of their victuals, and

consulted not the mouth of the Lord.

15 And Josue made peace with them, and entering into a league, promised that they should not be slain: the princes also of the multitude swore to them.

16 Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities on the third day, the names of which are, Gabaon, and Caphira, and Beroth, and Cariathiarim.

18 And they slew them not, because the princes of the multitude had sworn in the name of the Lord, the God of Israel. Then all the common people murmured against the princes.

19 And they answered them: We have sworn to them in the name of the Lord, the God of Israel, and therefore we may not touch them.

20 But this we will do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn:

21 But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

23 Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water, into the house of my God.

24 They answered: It was told us, thy servants, that the Lord thy God had promised his servant Moses, to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by the dread we had of you, and we took this counsel.

25 And now we are in thy hand: deal with us as it seemeth good and right unto thee.

26 So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he gave orders in that day, that they should be in the service of all the people, and of the altar of the Lord, hewing wood, and carrying water, until this present time, in the place which the Lord hath chosen.

Chapter 10

When Adonisedec, king of Jerusalem, had heard these things, to wit, that Josue had taken Hai, and had destroyed it, (for as he had done to Jericho and the king thereof, so did he to Hai and its king) and that the Gabaonites were gone over to Israel, and were their confederates,

2 He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

3 Therefore Adonisedec, king of Jerusalem, sent to Oham, king of Hebron, and to Pharam, king of Jerimoth, and to Japhia, king of Lachis, and to Dabir, king of Eglon, saying:

4 Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

5 So the five kings of the Amorrites being assembled together, went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

6 But the inhabitants of the city of Gabaon, which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly, and save us, and bring us succour: for all the kings of the Amorrites, who dwell in the mountains, are gathered together against us.

7 And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

8 But the Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

9 So Josue going up from Galgal all the night, came upon them suddenly.

10 And the Lord troubled them, at the sight of Israel: and he slew them with a great slaughter, in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and Maceda.

11 And when they were fleeing from the children of Israel, and were in the descent of Bethoron, the Lord cast down upon them great stones from heaven, as far as Azeca: and many more were killed with the hailstones, than were slain by the swords of the children of Israel,

12 Then Josue spoke to the Lord, in the day that he delivered the Amorrite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.

13 And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

14 There was not before, nor after, so long a day, the Lord obeying the voice of a man, and fighting for Israel.

15 And Josue returned, with all Israel, into the camp of Galgal.

16 For the five kings were fled, and had hid themselves in a cave of the city of Maceda.

17 And it was told Josue, that the five kings were found hid in a cave of the city of Maceda.

18 And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men to keep them shut

up:

19 And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the Lord God hath delivered into your hands, to shelter themselves in their cities.

20 So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

21 And all the army returned to Josue, in Maceda, where the camp then was, in good health, and without the loss of any one: and no man durst move his tongue against the children of Israel.

22 And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

23 And the ministers did as they were commanded: and they brought out to him the five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

24 And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

25 He said again to them: Fear not, neither be ye dismayed, take courage, and be strong: for so will the Lord do to all your enemies, against whom you fight.

26 And Josue struck, and slew them, and hanged them upon five gibbets; and they hung until the evening.

27 And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave, where they had lain hid,

and put great stones at the mouth thereof, which remain until this day.

28 The same day Josue took Maceda, and destroyed it with the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Maceda, as he had done to the king of Jericho.

29 And he passed from Maceda with all Israel to Lebna, and fought against it:

30 And the Lord delivered it with the king thereof into the hands of Israel: and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho.

31 From Lebna he passed unto Lachis, with all Israel: and investing it with his army, besieged it.

32 And the Lord delivered Lachis into the hands of Israel, and he took it the following day, and put it to the sword, and every soul that was in it, as he had done to Lebna.

33 At that time Horam, king of Gazer, came up to succour Lachis: and Josue slew him with all his people so as to leave none alive.

34 And he passed from Lachis to Eglon, and surrounded it,

35 And took it the same day: and put to the sword all the souls that were in it, according to all that he had done to Lachis.

36 He went up also with all Israel from Eglon to Hebron, and fought against it:

37 Took it, and destroyed it with the edge of the sword: the king also thereof, and all the towns of that country, and all the souls that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, putting to the sword all that he found in it.

38 Returning from thence to Dabir,

39 He took it, and destroyed it: the king also thereof, and all the towns round about, he destroyed with the edge of the sword: he left not in it any remains: as he had done to Hebron and Lebna, and to their kings, so did he to Dabir, and to the king thereof.

40 So Josue conquered all the country of the hills, and of the south, and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the Lord, the God of Israel, had commanded him.

41 From Cadesbarne even to Gaza. All the land of Gosen even to Gabaon,

42 And all their kings, and their lands he took and wasted at one onset: for the Lord the God of Israel fought for him.

43 And he returned with all Israel to the place of the camp in Galgal.

Chapter 11

And when Jabin king of Asor had heard these things, he sent to Jobab king of Madon, and to the king of Semeron, and to the king of Achsaph:

2 And to the kings of the north, that dwelt in the mountains and in the plains over against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:

3 To the Chanaanites also on the east and on the west, and the Amorrhite, and the Hethite, and the Pherezite, and the Jebusite in the mountains: to the Hevite also who dwelt at the foot of Hermon in the land of Maspha.

4 And they all came out with their troops, a people exceeding numerous as the sand that is on the sea shore, their horses also and chariots a very great multitude,

5 And all these kings assembled together at the waters of Merom, to fight against Israel.

6 And the Lord said to Josue: Fear them not: for to morrow at this same hour I will deliver all these to be slain in the sight of Israel: thou shalt hamstring their horses, and thou shalt burn their chariots with fire.

7 And Josue came, and all the army with him, against them to the waters of Merom on a sudden, and fell upon them.

8 And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon and the waters of Maserophot, and the field of Masphe, which is on the east thereof. He slew them all, so as to leave no remains of them:

9 And he did as the Lord had commanded him, he hamstrunged their horses and burned their chariots.

10 And presently turning back he took Asor: and slew the king thereof with the sword. Now Asor of old was the head of all these kingdoms.

11 And he cut off all the souls that abode there: he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.

12 And he took and put to the sword and destroyed all the cities round about, and their kings, as Moses the servant of God had commanded him.

13 Except the cities that were on hills and high places, the rest Israel burned: only Asor that was very strong he consumed with fire.

14 And the children of Israel divided among themselves all the spoil of these cities and the cattle, killing all the men.

15 As the Lord had commanded Moses his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone of all the commandments which the Lord had commanded Moses.

16 So Josue took all the country of the hills, and of the south, and the land of Gosen, and the

plains and the west country, and the mountain of Israel, and the plains thereof:

17 And part of the mountain that goeth up to Seir as far as Baalgad, by the plain of Libanus under mount Hermon: all their kings he took, smote and slew.

18 Josue made war a long time against these kings.

19 There was not a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon: for he took all by fight.

20 For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed as the Lord had commanded Moses.

21 At that time Josue came and cut off the Enancims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities.

22 He left not any of the stock of the Enacims, in the land of the children of Israel: except the cities of Gaza, and Geth, and Azotus, in which alone they were left.

23 So Josue took all the land, as the Lord spoke to Moses, and delivered it in possession to the children of Israel, according to their divisions and tribes. And the land rested from wars.

Chapter 12

These are the kings, whom the children of Israel slew and possessed their land beyond the Jordan towards the rising of the sun, from the torrent Arnon unto mount Hermon, and all the east country that looketh towards the wilderness.

2 Sehon king of the Amorrites, who dwelt in Hesebon, and had dominion from Aroer, which is seated upon the bank of the torrent Arnon,

and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon.

3 And from the wilderness, to the sea of Ceneroth towards the east, and to the sea of the wilderness, which is the most salt sea, on the east side by the way that leadeth to Bethsimoth: and on the south side that lieth under Asedoth, Phasga.

4 The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders

5 Of Gessuri and Machati, and of half Galaad: the borders of Sehon the king of Hesebon.

6 Moses the servant of the Lord, and the children of Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the kings of the land, whom Josue and the children of Israel slew beyond the Jordan on the west side from Baalgad in the field of Libanus, unto the mount, part of which goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their divisions,

8 As well in the mountains as in the plains and the champaign countries. In Asedoth, and in the wilderness, and in the south was the Hethite and the Amorrite, the Chanaanite and the Pherezite, the Hevite and the Jebusite.

9 The king of Jericho one: the king of Hai, which is on the side of Bethel, one:

10 The king of Jerusalem one, the king of Hebron one,

11 The king of Jerimoth one, thee king of Lachis one,

12 The king of Eglon one, the king of Gazer one,

13 The king of Dabir one, the king of Gader one,

14 The king of Herma one, the king of Hered one,

15 The king of Lebna one, the king of Odullam one,

16 The king of Maceda one, the king of Bethel one,

17 The king of Taphua one, the king of Opher one,

18 The king of Aphec one, the king of Saron one,

19 The king of Madon one, the king of Asor one,

20 The king of Semeron one, the king of Achsaph one,

21 The king of Thenac one, the king of Mageddo one,

22 Thee king of Cades one, the king of Jachanan of Carmel one,

23 The king of Dor, and of the province of Dor one, the king of the nations of Galgal one,

24 The king of Thersa one: all the kings thirty and one.

Chapter 13

Josue was old, and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot:

2 To wit, all Galilee, Philistia, and all Gessuri.

3 From the troubled river, that watereth Egypt, unto the border of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accronites.

4 And on the south side are the Hevites, all the land of Chanaan, and Maara of the Sidonians as far as Apheca, and the borders of the Amorrhite,

5 And his confines. The country also of Libanus towards the east from Baalgad under mount Hermon to the entering into Emath.

6 Of all that dwell in the mountains from Libanus, to the waters of Maserephoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

7 And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

8 With whom Ruben and Gad have possessed the land, which Moses the servant of the Lord delivered to them beyond the river Jordan, on the east side.

9 From Aroer, which is upon the bank of the torrent Arnon, and in the midst of the valley and all the plains of Medaba, as far as Dibon:

10 And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

11 And Galaad, and the borders of Gessuri and Machati, and all mount Hermon, and all Basan as far as Salecha,

12 All the kingdom of Og in Basan, who reigned in Astaroth and Edrai, he was of the remains of the Raphaims: and Moses overthrew and destroyed them.

13 And the children of Israel would not destroy Gessuri and Machati and they have dwelt in the midst of Israel, until this present day.

14 But to the tribe of Levi he gave no possession: but the sacrifices and victims of thee Lord God of Israel, are his inheritance, as he spoke to him.

15 And Moses gave a possession to the children of Ruben according to their kindreds.

16 And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba,

17 And Hesebon, and all their villages, which are in the plains. Dibon also, and Bamothbaal, and the town of Baalmaon,

18 And Jassa, and Cidimoth, and Mephaath,

19 And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

20 Bethphogor and Asedoth, Phasga and Bethiesimoth,

21 And all the cities of the plain, and all the kingdoms of Sehon king of the Amorrhites, that reigned in Hesebon, whom Moses slew with the princes of Madian: Hevi, and Recem, and Sur and Hur, and Rebe, dukes of Sehon inhabitants of the land.

22 Balaam also the son of Beor the soothsayer, the children of Israel slew with the sword among the rest that were slain.

23 And the river Jordan was the border of the children of Ruben. This is the possession of the Rubenites, by their kindreds, of cities and villages.

24 And Moses gave to the tribe of Gad and to his children by their kindreds a possession, of which this is the division.

25 The border of Jaser, and all the cities of Galaad, and half the land of the children of Ammon: as far as Aroer which is over against Rabba:

26 And from Hesebon unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir.

27 And in the valley Betharan and Bethnemra, and Socoth, and Saphon the other part of the kingdom of Sehon king of Hesebon: the limit of this also is the Jordan, as far as the uttermost part of the sea of Cenereth beyond the

Jordan on the east side,

28 This is the possession of the children of Gad by their families, their cities, and villages.

29 He gave also to the half tribe of Manasses and his children possession according to their kindreds,

30 The beginning whereof is this: from Manaim all Basan, and all the kingdoms of Og king of Basan, and all the villages of Jair, which are in Basan, threescore towns.

31 And half Galaad, and Astaroth, and Edrai, cities of the kingdom of Og in Basan: to the children of Machir, the son of Manasses, to one half of the children of Machir according to their kindreds.

32 This possession Moses divided in the plains of Moab, beyond the Jordan, over against Jericho on the east side,

33 But to the tribe of Levi he gave no possession: because the Lord the God of Israel himself is their possession, as he spoke to them.

Chapter 14

This is what the children of Israel possessed in the land of Chanaan, which Eleazar the priest, and Josue the son of Nun, and the princes of the families by the tribes of Israel gave to them.

2 Dividing all by lot, as the Lord had commanded the hand of Moses, to the nine tribes, and the half tribe.

3 For to two tribes and a half Moses had given possession beyond the Jordan: besides the Levites, who received no land among their brethren:

4 But in their place succeeded the children of Joseph divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their

suburbs to feed their beasts and flocks.

5 As the Lord had commanded Moses so did the children of Israel, and they divided the land.

6 Then the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezite spoke to him: Thou knowest what the Lord spoke to Moses the man of God concerning me and thee in Cadesbarne.

7 I was forty years old when Moses the servant of the Lord sent me from Cadesbarne, to view the land, and I brought him word again as to me seemed true,

8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God.

9 And Moses swore in that day, saying: The land which thy foot hath trodden upon shall be thy possession, and thy children for ever, because thou hast followed the Lord my God.

10 The Lord therefore hath granted me life, as he promised until this present day, It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old,

11 As strong as I was at that time when I was sent to view the land: the strength of that time continueth in me until this day, as well to fight as to march.

12 Give me therefore this mountain, which the Lord promised, in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord will be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and gave him Hebron in possession.

14 And from that time Hebron belonged to Caleb the son of Jephone the Cenezite, until this present day: because he followed the Lord the God of Israel.

15 The name of Hebron before was called

Cariath-Arbe: Adam the greatest among the Enacims was laid there and the land rested from wars.

Chapter 15

Now the lot of the children of Juda by their kindreds was this: From the frontier of Edom, to the desert of Sin southward, and to the uttermost part of the south coast.

2 Its beginning was from the top of the most salt sea, and from the bay thereof, that looketh to the south.

3 And it goeth out towards the ascent of the Scorpion, and passeth on to Sina: and ascendeth into Cadesbarne, and reacheth into Esron, going up to Addar, and compassing Carcaa.

4 And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof shall be the great sea, this shall be the limit of the south coast.

5 But on the east side the beginning shall be the most salt sea even to the end of the Jordan: and towards the north from the bay of the sea unto the same river Jordan.

6 And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen the son of Ruben.

7 And reaching as far as the borders of Debara from the valley of Achor, and so northward looking towards Galgal, which is opposite to the ascent of Adommin, on the south side of the torrent, and the border passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

8 And it goeth up by the valley of the son of Ennom on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is

over against Geennom to the west in the end of the valley of Raphaim, northward.

9 And it passeth on from the top of the mountain to the fountain of the water of Nephtoa: and reacheth to the towns of mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

10 And it compasseth from Baala westward unto mount Seir: and passeth by the side of mount Jarim to the north into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

11 And reacheth northward to a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

12 These are the borders round about of the children of Juda in their kindreds.

13 But to Caleb the son of Jephone he gave a portion in the midst of the children of Juda, as the Lord had commanded him: Cariath-Arbe the father of Enac, which is Hebron.

14 And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman, and Tholmai of the race of Enac.

15 And going up from thence he came to the inhabitants of Dabir, which before was called Cariath-Sepher, that is to say, the city of letters.

16 And Caleb said: He that shall smite Cariath-Sepher, and take it, I will give him Axa my daughter to wife.

17 And Othniel the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa his daughter to wife.

18 And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?

19 But she answered: Give me a blessing: thou hast given me a southern and dry land, give

me also a land that is watered. And Caleb gave her the upper and the nether watery ground.

20 This is the possession of the tribe of the children of Juda by their kindreds.

21 And the cities from the uttermost parts of the children of Juda by the borders of Edom to the south, were Cabseel and Eder and Jagur,

22 And Cina and Dimona and Adada,

23 And Cades and Asor and Jethnam,

24 Ziph and Telem and Baloth,

25 New Asor and Carioth, Hesron, which is Asor.

26 Amam, Sama and Molada,

27 And Asergadda and Hassemon and Bethphelet,

28 And Hasersual and Bersabee and Baziothia,

29 And Baala and Jim and Esem,

30 And Eltholad and Cesil and Harma,

31 And Siceleg and Medemena and Sensenna,

32 Lebaoth and Selim and Aen and Remmon: all the cities twenty-nine, and their villages.

33 But in the plains: Estaol and Sarea and Asena,

34 And Zanoë and Engannim and Taphua and Enaim,

35 And Jerimoth and Adullam, Socho and Azeca,

36 And Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages.

37 Sanan and Hadassa and Magdalgad,

38 Delean and Masepha and Jecthel,

39 Lachis and Bascath and Eglon,

40 Chebbon and Leheman and Cethlis,

41 And Gideroth and Bethdagon and Naama and Maceda: sixteen cities, and their villages.

42 Labana and Ether and Asan,

43 Jephtha and Esna and Nesib,

44 And Ceila and Achzib and Maresa: nine cities, and their villages.

45 Accaron with the towns and villages thereof.

46 From Accaron even to the sea: all places that lie towards Azotus and the villages thereof.

47 Azotus with its towns and villages. Gaza with its towns and villages, even to the torrent of Egypt, and the great sea that is the border thereof.

48 And in the mountain Samir and Jether and Socoth,

49 And Danna and Cariath-senna, this is Dabir:

50 Anab and Istemo and Anim,

51 Gosen and Olon and Gilo: eleven cities and their villages.

52 Arab and Ruma and Esaan,

53 And Janum and Beththaphua and Apeca,

54 Athmatha and Cariath-Arbe, this is Hebron and Sior: nine cities and their villages.

55 Maon and Carmel and Ziph and Jota,

56 Jezrael and Jucadam and Zanoë,

57 Accain, Gabaa and Thamna: ten cities and their villages.

58 Halhul, and Bessur, and Gedor,

59 Mareth, and Bethanoth, and Eltecon: six cities and their villages.

60 Cariathbaal, the same is Cariathiarim the city of woods, and Arebba: two cities and their villages.

61 In the desert Betharaba, Meddin and Sachacha,

62 And Nebsan, and the city of salt, and Engaddi: six cities and their villages.

63 But the children of Juda could not destroy the Jebusite that dwelt in Jerusalem: and the Jebusite dwelt with the children of Juda in Jerusalem until this present day.

Chapter 16

And the lot of the sons of Joseph fell from the Jordan over against Jericho and the waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:

2 And goeth out from Bethel to Luza: and passeth the border of Archi, to Ataroth,

3 And goeth down westward, by the border of Jephleti, unto the borders of Beth-horon the nether, and to Gazer: and the countries of it are ended by the great sea:

4 And Manasses and Ephraim the children of Joseph possessed it.

5 And the border of the children of Ephraim was according to their kindreds: and their possession towards the east was Ataroth-addar unto Beth-horon the upper.

6 And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo: and passeth along on the east side to Janoe.

7 And it goeth down from Janoe into Ataroth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.

8 From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the most salt sea. This is the possession of the tribe of the children of Ephraim by their families.

9 And there were cities with their villages separated for the children of Ephraim in the midst of the possession of the children of Manasses.

10 And the children of Ephraim slew not the Chanaanite, who dwelt in Gazer: and the Chanaanite dwelt in the midst of Ephraim until this day, paying tribute.

Chapter 17

And this lot fell to the tribe of Manasses for he is the firstborn of Joseph to Machir the firstborn of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan.

2 And to the rest of the children of Manasses according to their families: to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hephher, and to the children of Semida: these are the male children of Manasses the son of Joseph, by their kindreds.

3 But Salphaad the son of Hephher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names are these, Maala and Noa and Hegla and Melcha and Thersa.

4 And they came in the presence of Eleazar the priest and of Josue the son of Nun, and of the princes, saying: The Lord commanded by the hand of Moses, that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of the Lord a possession amongst the brethren of their father.

5 And there fell ten portions to Manasses, beside the land of Galaad and Basan beyond the Jordan.

6 For the daughters of Manasses possessed inheritance in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of Manasses.

7 And the border of Manasses was from Aser, Machmethath which looketh towards Sichem: and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

8 For the lot of Manasses took in the land of Taphua, which is on the borders of Manasses,

and belongs to the children of Ephraim.

9 And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses is on the north side of the torrent, and the outgoings of it are at the sea:

10 So that the possession of Ephraim is on the south, and on the north that of Manasses, and the sea is the border of both, and they are joined together in the tribe of Aser on the north, and in the tribe of Issachar on the east.

11 And the inheritance of Manasses in Issachar and in Aser, was Bethsan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof: the inhabitants also of Endor with the villages thereof: and in like manner the inhabitants of Thenac with the villages thereof: and the inhabitants of Mageddo with their villages, and the third part of the city of Nopheth.

12 Neither could the children of Manasses overthrow these cities, but the Chanaanite began to dwell in his land.

13 But after that the children of Israel were grown strong, they subdued the Chanaanites, and made them their tributaries, and they did not kill them.

14 And the children of Joseph spoke to Josue, and said: Why hast thou given me but one lot and one portion to possess, whereas I am of so great a multitude, and the Lord hath blessed me?

15 And Josue said to them: If thou be a great people, go up into the woodland, and cut down room for thyself in the land of the Pherezite and the Raphaims: because the possession of mount Ephraim is too narrow for thee.

16 And the children of Joseph answered him: We cannot go up to the mountains, for the Chanaanites that dwell in the low lands, wherein

are situate Bethsan with its towns, and Jezrael in the midst of the valley, have chariots of iron.

17 And Josue said to the house of Joseph, to Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot only:

18 But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in: and mayst proceed farther, when thou hast destroyed the Chanaanites, who as thou sayest have iron chariots, and are very strong.

Chapter 18

And all the children of Israel assembled together in Silo, and there they set up the tabernacle of the testimony, and the land was subdued before them.

2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

3 And Josue said to them: How long are you indolent and slack, and go not in to possess the land which the Lord the God of your fathers hath given you?

4 Choose of every tribe three men, that I may send them, and they may go and compass the land, and mark it out according to the number of each multitude: and bring back to me what they have marked out.

5 Divide to yourselves the land into seven parts: let Juda be in his bounds on the south side, and the house of Joseph on the north.

6 The land in the midst between these mark ye out into seven parts; and you shall come hither to me, that I may cast lots for you before the Lord your God.

7 For the Levites have no part among you,

but the priesthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses have already received their possessions beyond the Jordan eastward: which Moses the servant of the Lord gave them.

8 And when the men were risen up, to go to mark out the land, Josue commanded them saying: Go round the land and mark it out, and return to me: that I may cast lots for you before the Lord in Silo.

9 So they went and surveying it divided it into seven parts, writing them down in a book. And they returned to Josue, to the camp in Silo.

10 And he cast lots before the Lord in Silo, and divided the land to the children of Israel into seven parts.

11 And first came up the lot of the children of Benjamin by their families, to possess the land between the children of Juda, and the children of Joseph.

12 And their border northward was from the Jordan: going along by the side of Jericho on the north side, and thence going up westward to the mountains, and reaching to the wilderness of Bethaven,

13 And passing along southward by Luza, the same is Bethel, and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Beth-horon.

14 And it bendeth thence going round towards the sea, south of the mountain that looketh towards Beth-horon to the southwest: and the outgoings thereof are into Cariathbaal, which is called also Cariathiarim, a city of the children of Juda This is their coast towards the sea, westward.

15 But on the south side the border goeth out from part of Cariathiarim towards the sea, and cometh to the fountain of the waters of Nephtoa.

16 And it goeth down to that part of the

mountain that looketh on the valley of the children of Ennom: and is over against the north quarter in the furthestmost part of the valley of Raphaim, and it goeth down into Geennom (that is the valley of Ennom) by the side of the Jebusite to the south: and cometh to the fountain of Rogel,

17 Passing thence to the north, and going out to Ensembles, that is to say, the fountain of the sun:

18 And It passeth along to the hills that are over against the ascent of Adommim: and it goeth down to Abenboen, that is, the stone of Boen the son of Ruben: and it passeth on the north side to the champaign countries; and goeth down Into the plain,

19 And it passeth by Bethhagla northward: and the outgoings thereof are towards the north of the most salt sea at the south end of the Jordan.

20 Which is the border of it on the east side. This is the possession of the children of Benjamin by their borders round about, and their families.

21 And their cities were, Jericho and Bethhagla and Vale-Casis,

22 Betharaba and Samaraim and Bethel,

23 And Avim and Aphara and Ophera,

24 The town Emona and Ophni and Gabee: twelve cities, and their villages.

25 Gabam and Rama and Beroth,

26 And Mesphe, and Caphara, and Amosa,

27 And Recem, Jarephel, and Tharela,

28 And Sela, Eleph and Jebus, which is Jerusalem, Gabaath and Cariath: fourteen cities, and their villages. This is the possession of the children of Benjamin by their families.

Chapter 19

And the second lot came forth for the children of Simeon by their kindreds: and their inheritance was

2 In the midst of the possession of the children of Juda: Bersabee and Sabee and Molada

3 And Hasersual, Bala and Asem,

4 And Eltholad, Bethul and Harma,

5 And Siceleg and Bethmarchaboth and Hasersusa,

6 And Bethlebaoth and Sarohen: thirteen cities, and their villages.

7 And Remmon and Athor and Asan: four cities, and their villages.

8 And all the villages round about these cities to Baalath Beer Ramath to the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 In the possession and lot of the children of Juda: because it was too great, and therefore the children of Simeon had their possession in the midst of their inheritance.

10 And the third lot fell to the children of Zabulon by their kindreds: and the border of their possession was unto Sarid.

11 And It went up from the sea and from Merala, and came to Debbaseth: as far as the torrent, which is over against Jeconam.

12 And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth and ascendeth towards Japhie.

13 And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

14 And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jephtahel,

15 And Cateth and Naalol and Semeron and Jedala and Bethlehem: twelve cities and their

villages.

16 This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their villages.

17 The fourth lot came out to Issachar by their kindreds.

18 And his inheritance was Jezrael and Casaloth and Sunem,

19 And Hapharaim and Seon and Anaharath,

20 And Rabboth and Cesion, Abes,

21 And Rameth and Engannim and Enhadda and Bethpheses.

22 And the border thereof cometh to Thabor and Sehesima and Bethsames: and the outgoings thereof shall be at the Jordan: sixteen cities, and their villages.

23 This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 And their border was Halcath and Chali and Beten and Axaph,

26 And Elmelech and Amaad and Messal: and it reacheth to Carmel by the sea and Sihor and Labanath,

27 And it returneth towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 And to Abaran and Rohob and Hamon and Cana, as far as the great Sidon.

29 And it returneth to Horma to the strong city of Tyre, and to Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

30 And Amma and Aphec and Rohob: twenty-two cities, and their villages.

31 This is the possession of the children of Aser by their kindreds, and the cities and their

villages.

32 The sixth lot came out to the sons of Nephtali by their families:

33 And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum:

34 And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.

35 And the strong cities are Assedim, Ser, and Emath, and Reccath and Cenereth,

36 And Edema and Arama, Asor,

37 And Cedec and Edri, Enhazor,

38 And Jeron and Magdalel, Horem, and Bethanath and Bethsames: nineteen cities, and their villages.

39 This is the possession of the tribe of the children of Nephtali by their kindreds, the cities and their villages.

40 The seventh lot came out to the tribe of the children of Dan by their families

41 And the border of their possession was Saraa and Esthaol, and Hirsema, that is, the city of the sun,

42 Selebin and Aialon and Jethela,

43 Elon and Themna and Acron,

44 Elthece, Gebbethon and Balaath,

45 And Juda and Bane and Barach and Gethremmon:

46 And Mejarcon and Arecon, with the border that looketh towards Joppe,

47 And is terminated there. And the children of Dan went up and fought against Lesem, and took it: and they put it to the sword, and possessed it, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.

48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and

their villages.

49 And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue the son of Nun in the midst of them,

50 According to the commandment of the Lord, the city which he asked for, Thamnath Saraa, in mount Ephraim: and he built up the city, and dwelt in it.

51 These are the possessions which Eleazar the priest, and Josue the son of Nun, and the princes of the families, and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord at the door of the tabernacle of the testimony, and they divided the land.

Chapter 20

And the Lord spoke to Josue, saying: Speak to children of Israel and say to them:

2 Appoint cities of refuge, of which I spoke to you by the hand of Moses:

3 That whosoever shall kill a person unawares may flee to them, and may escape the wrath of the kinsman, who is the avenger of blood.

4 And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city, such things as prove him innocent: and so shall they receive him, and give him a place to dwell in.

5 And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before,

6 And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high priest, who shall be at that time: then shall the manslayer return,

and go into his own city and house from whence he fled.

7 And they appointed Cedes in Galilee of mount Nephtali, and Sichem in mount Ephraim, and Cariath-Arbe, the same is Hebron in the mountain of Juda.

8 And beyond the Jordan to the east of Jericho, they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.

9 These cities were appointed for all the children of Israel, and for the strangers, that dwelt among them, that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause.

Chapter 21

Then the princes of the families of Levi came to Eleazar the priest, and to Josue the son of Nun, and to the princes of the kindreds of all the tribes of the children of Israel

2 And they spoke to them in Silo in the land of Chanaan, and said: The Lord commanded by the hand of Moses, that cities should be given us to dwell in, and their suburbs to feed our cattle.

3 And the children of Israel gave out of their possessions according to the commandment of the Lord, cities and their suburbs.

4 And the lot came out for the family of Caath of the children of Aaron the priest out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities.

5 And to the rest of the children of Caath, that is, to thee Levites, who remained, out of the tribes of Ephraim, and of Dan, and the half

tribe of Manasses, ten cities.

6 And the lot came out to children of Gerson, that they should take of the tribes of Issachar and of Aser and of Nephtali, and of the half tribe of Manasses in Basan, thirteen cities.

7 And to the sons of Merari by their kindreds, of the tribes of Ruben and of Gad and of Zabulon, twelve cities.

8 And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded by the hand of Moses, giving to every one by lot.

9 Of the tribes of the children of Juda and of Simeon Josue gave cities: whose names are these,

10 To the sons of Aaron, of the families of Caath of the race of Levi (for the first lot came out for them)

11 The city of Arbe the father of Enac, which is called Hebron, in the mountain of Juda, and the suburbs thereof round about.

12 But the fields and the villages thereof he had given to Caleb the son of Jephone for his possession.

13 He gave therefore to the children of Aaron the priest, Hebron a city of refuge, and the suburbs thereof, and Lebna with the suburbs thereof,

14 And Jether and Estemo,

15 And Holon, and Dabir,

16 And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two tribes, as hath been said.

17 And out of the tribe of the children of Benjamin, Gabaon, and Gabae,

18 And Anathoth and Almon, with, their suburbs: four cities.

19 All the cities together of the children of Aaron the priest, were thirteen, with their suburbs,

20 And to the rest of the families of the children of Caath of the race of Levi was given this possession.

21 Of the tribe of Ephraim, Sichem one of the cities of refuge, with the suburbs thereof in mount Ephraim, and Gazer,

22 And Cibsaim, and Beth-horon, with their suburbs, four cities.

23 And of the tribe of Dan, Eltheco and Gabathon,

24 And Aialon and Gethremmon, with their suburbs, four cities.

25 And of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities.

26 All the cities were ten, with their suburbs, which were given to the children of Caath, of the inferior degree.

27 To the children of Gerson also of the race of Levi out of the half tribe of Manasses, Gaulon in Basan, one of the cities of refuge, and Bosra, with their suburbs, two cities.

28 And of the tribe of Issachar, Cesion, and Dabereth,

29 And Jaramoth, and Engannim, with their suburbs, four cities.

30 And of the tribe of Aser, Masal and Abdon,

31 And Helcath, and Rohob, with their suburbs, four cities.

32 Of the tribe also of Nephtali, Cedes in Galilee, one of the cities of refuge: and Hammoth Dor, and Carthan, with their suburbs, three cities.

33 All the cities of the families of Gerson, were thirteen, with their suburbs.

34 And to the children of Merari, Levites of the inferior degree, by their families were given of the tribe of Zabulon, Jecnam and Cartha,

35 And Damna and Naalol, four cities with their suburbs.

36 Of the tribe of Ruben beyond the Jordan over against Jericho, Bosor in the wilderness, one of the cities of refuge, Misor and Jaser and Jethson and Mephaath, four cities with their suburbs.

37 Of the tribe of Gad, Ramoth in Galaad, one of the cities of refuge, and Manaim and Hesebon and Jaser, four cities with their suburbs,

38 All the cities of the children of Merari by their families and kindreds, were twelve.

39 So all the cities of the Levites within the possession of the children of Israel were forty-eight,

40 With their suburbs, each distributed by the families.

41 And the Lord God gave to Israel all the land that he had sworn to give to their fathers: and they possessed it, and dwelt in it.

42 And he gave them peace from all nations round about: and none of their enemies durst stand against them, but were brought under their dominion.

43 Not so much as one word, which he had promised to perform unto them, was made void, but all came to pass.

Chapter 22

At the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses,

2 And said to them: You have done all that Moses the servant of the Lord commanded you: you have also obeyed me in all things,

3 Neither have you left your brethren this long time, until this present day, keeping the commandment of the Lord your God.

4 Therefore as the Lord your God hath given your brethren rest and peace, as he promised: return, and go to your dwellings, and to the land

of your possession, which Moses the servant of the Lord gave you beyond the Jordan:

5 Yet so that you observe attentively, and in work fulfil the commandment and the law which Moses the servant of the Lord commanded you: that you love the Lord your God, and walk in all his ways, and keep all his commandments, and cleave to him, and serve him with all your heart, and with all your soul.

6 And Josue blessed them, and sent them away, and they returned to their dwellings.

7 Now to half the tribe of Manasses, Moses had given a possession in Basan: and therefore to the half that remained, Josue gave a lot among the rest of their brethren beyond the Jordan to the west. And when he sent them away to their dwellings and had blessed them,

8 He said to them: With much substance and riches, you return to your settlements, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren.

9 So the children of Ruben, and the children of Gad, and the half tribe of Manasses returned, and parted from the children of Israel in Silo, which is in Chanaan, to go into Galaad the land of their possession, which they had obtained according to the commandment of the Lord by the hand of Moses.

10 And when they were come to banks of the Jordan, in the land of Chanaan, they built an altar immensely great near the Jordan.

11 And when the children of Israel had heard of it, and certain messengers brought them an account that the children of Ruben, and of Gad, and the half tribe of Manasses had built an altar in the land of Chanaan, upon the banks of the Jordan, over against the children of Israel:

12 They all assembled in Silo, to go up and fight against them.

13 And in the mean time they sent to them into the land of Galaad, Phinees the son of Eleazar the priest,

14 And ten princes with him, one of every tribe.

15 Who came to the children of Ruben, and of Gad, and the half tribe of Manasses, into the land of Galaad, and said to them:

16 Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

17 Is it a small thing to you that you sinned with Beelphegor, and the stain of that crime remaineth in us to this day? and many of the people perished.

18 And you have forsaken the Lord to day, and to morrow his wrath will rage against all Israel.

19 But if you think the land of your possession to be unclean, pass over to the land wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our society, by building an altar beside the altar of the Lord our God.

20 Did not Achan the son of Zare transgress the commandment of the Lord, and his wrath lay upon all the people of Israel? And he was but one man, and would to God he alone had perished in his wickedness.

21 And the children of Ruben, and of Gad, and of the half tribe of Manasses answered the princes of the embassy of Israel:

22 The Lord the most mighty God, the Lord the most mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately:

23 And if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and

victims of peace offerings, let him require and judge:

24 And not rather with this thought and design, that we should say: To morrow your children will say to our children: What have you to do with the Lord the God of Israel?

25 The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children of Gad: and therefore you have no part in the Lord. And by this occasion your children shall turn away our children from the fear of the Lord. We therefore thought it best,

26 And said: Let us build us an altar, not for holocausts, nor to offer victims,

27 But for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims and sacrifices of peace offerings: and that your children to morrow may not say to our children: You have no part in the Lord.

28 And if they will say so, they shall answer them: Behold the altar of the Lord, which our fathers made, not for holocausts, nor for sacrifice, but for a testimony between us and you.

29 God keep us from any such wickedness that we should revolt from the Lord, and leave off following his steps, by building an altar to offer holocausts, and sacrifices, and victims, beside the altar of the Lord our God, which is erected before his tabernacle.

30 And when Phinees the priest, and the princes of the embassy, who were with him, had heard this, they were satisfied: and they admitted most willingly the words of the children of Ruben, and Gad, and of the half tribe of Manasses,

31 And Phinees the priest the son of Eleazar said to them: Now we know that the Lord is with

us, because you are not guilty of this revolt, and you have delivered the children of Israel from the hand of the Lord.

32 And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

34 And the children of Ruben, and the children of Gad called the altar which they had built, Our testimony, that the Lord is God,

Chapter 23

And when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued. and Josue being now old, and far advanced in years:

2 Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years,

3 And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

4 And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

5 The Lord your God will destroy them, and take them away from before your face, and you shall possess the land as he hath promised you.

6 Only take courage, and be careful to observe all things that are written in the book of the law of Moses: and turn not aside from them neither to the right hand nor to the left:

7 Lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

8 But cleave ye unto the Lord your God, as you have done until this day.

9 And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

10 One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

11 This only take care of with all diligence, that you love the Lord your God.

12 But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

13 Know ye for a certainty that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

14 Behold this day I am going into the way of all the earth, and you shall know with all your mind that of all the words which the Lord promised to perform for you, not one hath failed,

15 Therefore as he hath fulfilled in deed, what he promised, and all things prosperous have come: so will he bring upon you all the evils he hath threatened, till he take you away and destroy you from off this excellent land, which he hath given you,

16 When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land, which he hath delivered to

you.

Chapter 24

And Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes and the judges, and the masters: and they stood in the sight of the Lord:

2 And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, Thare the father of Abraham, and Nachor: and they served strange gods.

3 And I took your father Abraham from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed,

4 And gave him Isaac: and to him again I gave Jacob and Esau. And I gave to Esau mount Seir for his possession: but Jacob and his children went down into Egypt.

5 And I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

6 And I brought you and your fathers out of Egypt, and you came to the sea: and the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

7 And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time.

8 And I brought you into the land of the Amorrite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

9 And Balac son of Sephor king of Moab arose and fought against Israel. And he sent and called for Balaam son of Beor, to curse you:

10 And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

11 And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrite, and the Pherezite, and the Chanaanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

12 And I sent before you and I drove them out from their places, the two kings of the Amorrites, not with thy sword nor with thy bow,

13 And I gave you a land, in which you had not laboured, and cities to dwell in which you built not, vineyards and oliveyards, which you planted not.

14 Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord.

15 But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrites, in whose land you dwell: but as for me and my house we will serve thee Lord,

16 And the people answered, and said, God forbid we should leave the Lord, and serve strange gods.

17 The Lord our God he brought us and our fathers out of the land of Egypt, out of the house of bondage: and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

18 And he hath cast out all the nations, the Amorrite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for he is our God.

19 And Josue said to the people: You will not be able to serve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins.

20 If you leave the Lord, and serve strange gods, he will turn, and will afflict you, and will destroy you after all the good he hath done you.

21 And the people said to Josue: No, it shall not be so as thou sayest, but we will serve the Lord.

22 And Josue said to the people, You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: We are witnesses.

23 Now therefore, said he, put away strange gods from among you, and incline your hearts to the Lord the God of Israel.

24 And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments.

25 Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem.

26 And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord.

27 And he said to all the people: Behold this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God.

28 And he sent the people away every one to their own possession,

29 And after these things Josue the son of Nun the servant of the Lord died, being a hundred and ten years old:

30 And they buried him in the border of his possession in Thamnathsare, which is situate in mount Ephraim, on the north side of mount

Gaas.

31 And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel.

32 And the bones of Joseph which the children of Israel had taken out of Egypt, they buried in Sichem, in that part of the field which Jacob had bought of the sons of Hemor the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

33 Eleazar also the son of Aaron died: and they buried him in Gabaath that belongeth to Phinees his son, which was given him in mount Ephraim.

Book of Judges

Chapter 1

After the death of Josue, the children of Israel consulted the Lord, saying: Who shall go up before us against the Chanaanite, and shall be the leader of the war?

2 And the Lord said: Juda shall go up: behold I have delivered the land into his hands.

3 And Juda said to Simeon, his brother: Come up with me into my lot, and fight against the Chanaanite, that I also may go along with thee into thy lot. And Simeon went with him.

4 And Juda went up, and the Lord delivered the Chanaanite, and the Pherezite into their hands: and they slew of them in Bezec ten thousand men.

5 And they found Adonibezec in Bezec, and fought against him, and they defeated the Chanaanite, and the Pherezite.

6 And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

7 And Adonibezec said: Seventy kings, having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 And the children of Juda besieging Jerusalem, took it, and put it to the sword, and set the whole city on fire.

9 And afterwards they went down and fought

against the Chanaanite, who dwelt in the mountains, and in the south, and in the plains.

11 And departing from thence, he went to the inhabitants of Dabir, the ancient name of which was Cariath-Sepher, that is, the city of letters.

12 And Caleb said: He that shall take Cariath-Sepher, and lay it waste, to him will I give my daughter Axa to wife.

13 And Othniel, the son of Cenez, the younger brother of Caleb, having taken it, he gave him Axa his daughter to wife.

14 And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

15 But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery land So Caleb gave her the upper and the nether watery ground.

16 And the children of the Cinite, the kinsman of Moses, went up from the city of palms, with the children of Juda, into the wilderness of his lot, which is at the south side of Arad, and they dwelt with him.

17 And Juda went with Simeon, his brother, and they together defeated the Chanaanites that dwelt in Sephaath, and slew them. And the name of the city was called Horma, that is, Anathema.

18 And Juda took Gaza, with its confines, and Ascalon, and Accaron, with their confines.

19 And the Lord was with Juda, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

20 And they gave Hebron to Caleb, as Moses had said, who destroyed out of it the three sons of Enac.

21 But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

22 The house of Joseph also went up against Bethel, and the Lord was with them.

23 For when they were besieging the city, which before was called Luza,

24 They saw a man coming out of the city, and they said to him: Shew us the entrance into the city, and we will shew thee mercy.

25 And when he had shewed them, they smote the city with the edge of the sword: but that man, and all his kindred, they let go:

26 Who being sent away, went into the land of Hetthim, and built there a city, and called it Luza: which is so called until this day.

27 Manasses also did not destroy Bethsan, and Thanac, with their villages; nor the inhabitants of Dor, and Jeblaam, and Mageddo, with their villages. And the Chanaanite began to dwell with them.

28 But after Israel was grown strong, he made them tributaries, and would not destroy them.

29 Ephraim also did not slay the Chanaanite that dwelt in Gazer, but dwelt with him.

30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chanaanite dwelt among them, and became their tributary.

31 Aser also destroyed not the inhabitants of Accho, and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

32 And he dwelt in the midst of the Chanaanites, the inhabitants of that land, and did not slay them.

33 Nephtali also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the Chanaanites, the inhabitants of the land, and the Bethsamites and Bethanites were tributaries to him.

34 And the Amorrhite straitened the children of Dan in the mountain, and gave them not a place to go down to the plain:

35 And he dwelt in the mountain Hares, that is, of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy upon him, and he became tributary to him.

36 And the border of the Amorrhite was from the ascent of the scorpion, the rock, and the higher places.

Chapter 2

And an angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

2 On condition that you should not make a league with the inhabitants of this land, but should throw down their altars: and you would not hear my voice: why have you done this?

3 Wherefore I would not destroy them from before your face; that you may have enemies, and their gods may be your ruin.

4 And when the angel of the Lord spoke these words to all the children of Israel: they lifted up their voice, and wept.

5 And the name of that place was called, The place of weepers, or of tears: and there they of-

ferred sacrifices to the Lord.

6 And Josue sent away the people, and the children of Israel went every one to his own possession to hold it:

7 And they served the Lord all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the Lord, which he had done for Israel.

8 And Josue, the son of Nun, the servant of the Lord, died, being a hundred and ten years old;

9 And they buried him in the borders of his possession in Thamnathsare, in Mount Ephraim, on the north side of Mount Gaas.

10 And all that generation was gathered to their fathers: and there arose others that knew not the Lord and the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and they served Baalim

12 And they left the Lord, the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger,

13 Forsaking him, and serving Baal and Ashtaroth

14 And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies:

15 But whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed.

16 And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,

17 Committing fornication with strange gods, and adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

18 And when the Lord raised them up judges, in their days, he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.

19 But after the judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk.

20 And the wrath of the Lord was kindled against Israel, and he said: Behold this nation hath made void my covenant, which I had made with their fathers, and hath despised to hearken to my voice:

21 I also will not destroy the nations which Josue left when he died:

22 That through them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not.

23 The Lord therefore left all these nations, and would not quickly destroy them, neither did he deliver them into the hands of Josue.

Chapter 3

These are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites:

2 That afterwards their children might learn to fight with their enemies, and to be trained up to war:

3 The five princes of the Philistines, and all the Chanaanites, and the Sidonians, and the Hevites

that dwelt in Mount Libanus, from Mount Baal Hermon to the entering into Emath.

4 And he left them, that he might try Israel by them, whether they would hear the commandments of the Lord, which he had commanded their fathers, by the hand of Moses, or not.

5 So the children of Israel dwelt in the midst of the Chanaanite, and the Hethite, and the Amorrite, and the Pherezite, and the Hevite, and the Jebusite:

6 And they took their daughters to wives, and they gave their own daughters to their sons, and they served their gods.

7 And they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth.

8 And the Lord being angry with Israel, delivered them into the hands of Chusan Rasathaim, king of Mesopotamia, and they served him eight years.

9 And they cried to the Lord, who raised them up a saviour, and delivered them; to wit, Othniel, the son of Cenez, the younger brother of Caleb:

10 And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered Chusan Rasathaim, king of Syria, and he overthrew him:

11 And the land rested forty years, and Othniel, the son of Cenez, died.

12 And the children of Israel did evil again in the sight of the Lord: who strengthened against them Eglon, king of Moab: because they did evil in his sight.

13 And he joined to him the children of Ammon, and Amalec: and he went and overthrew Israel, and possessed the city of palm trees.

14 And the children of Israel served Eglon, king of Moab, eighteen years.

15 And afterwards they cried to the Lord, who

raised them up a saviour, called Aod, the son of Cera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon, king of Moab, by him.

16 And he made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand, and was girded therewith, under his garment, on the right thigh.

17 And he presented the gifts to Eglon, king of Moab Now Eglon was exceeding fat.

18 And when he had presented the gifts unto him he followed his companions that came along with him.

19 Then returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, O king. And he commanded silence: and all being gone out that were about him,

20 Aod went in to him: now he was sitting in a summer parlour alone, and he said: I have a word from God to thee. And he forthwith rose up from his throne.

21 And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

22 With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in: and forthwith, by the secret parts of nature, the excrements of the belly came out.

23 And Aod carefully shutting the doors of the parlour, and locking them,

24 Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said: Perhaps he is easing nature in his summer parlour.

25 And waiting a long time, till they were ashamed, and seeing that no man opened the door, they took a key: and opening, they found

their lord lying dead on the ground.

26 But Aod, while they were in confusion, escaped, and passed by the place of the idols from whence he had returned. And he came to Seirath:

27 And forthwith he sounded the trumpet in Mount Ephraim: and the children of Israel went down with him, he himself going in the front.

28 And he said to them: Follow me: for the Lord hath delivered our enemies, the Moabites, into our hands. And they went down after him, and seized upon the fords of the Jordan, which are in the way to Moab: and they suffered no man to pass over:

29 But they slew of the Moabites at that time, about ten thousand, all strong and valiant men: none of them could escape.

30 And Moab was humbled that day under the hand of Israel: and the land rested eighty years.

31 After him was Samgar, the son of Anath, who slew of the Philistines six hundred men with a ploughshare: and he also defended Israel.

Chapter 4

And the children of Israel again did evil in the sight of the Lord after the death of Aod:

2 And the Lord delivered them up into the hands of Jabin, king of Chanaan, who reigned in Asor: and he had a general of his army named Sisara, and he dwelt in Haroseth of the Gentiles.

3 And the children of Israel cried to the Lord: for he had nine hundred chariots set with scythes and for twenty years had grievously oppressed them.

4 And there was at that time Debbora, a prophetess, the wife of Lapidoth, who judged the people.

5 And she sat under a palm tree, which was called by her name, between Rama and Bethel, in Mount Ephraim: and the children of Israel came up to her for all judgment.

6 And she sent and called Barac, the Son of Abinoem, out of Cedes, in Nephthali: and she said to him: The Lord God of Israel hath commanded thee: Go, and lead an army to Mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephthali, and of the children of Zabulon:

7 And I will bring unto thee in the place of the torrent Cison, Sisara, the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

8 And Barac said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

9 She said to him: I will go, indeed, with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac to Cedes.

10 And he called unto him Zabulon and Nephthali, and went up with ten thousand fighting men, having Debbora in his company.

11 Now Haber, the Cinite, had some time before departed from the rest of the Cinites, his brethren, the sons of Hobab, the kinsman of Moses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes.

12 And it was told Sisara, that Barac, the son of Abinoem, was gone up to Mount Thabor:

13 And he gathered together his nine hundred chariots armed with scythes, and all his army, from Haroseth of the Gentiles, to the torrent Cison.

14 And Debbora said to Barac: Arise, for this is the day wherein the Lord hath delivered Sisara into thy hands: behold, he is thy leader. And

Barac went down from Mount Thabor, and ten thousand fighting men with him.

15 And the Lord struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac; in-somuch, that Sisara leaping down from off his chariot, fled away on foot,

16 And Barac pursued after the fleeing chariots, and the army, unto Haroseth of the Gentiles; and all the multitude of the enemies was utterly destroyed.

17 But Sisara fleeing, came to the tent of Jahel, the wife of Haber, the Cinite, for there was peace between Jabin, the king of Asor, and the house of Haber, the Cinite.

18 And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord; come in, fear not. He went into her tent, and being covered by her with a cloak,

19 Said to her: Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him.

20 And Sisara said to her: Stand before the door of the tent, and when any shall come and inquire of thee, saying: Is there any man here? thou shalt say: There is none.

21 So Jahel, Haber's wife, took a nail of the tent, and taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died.

22 And behold, Barac came pursuing after Sisara: and Jahel went out to meet him, and said to him: Come, and I will shew thee the man whom thou seekest. And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples.

23 So God that day humbled Jabin, the king

of Chanaan, before the children of Israel:

24 Who grew daily stronger, and with a mighty hand overpowered Jabin, king of Chanaan, till they quite destroyed him.

Chapter 5

In that day Debhora and Barac, son of Abinoem, sung, and said:

2 O you of Israel, that have willingly offered your lives to danger, bless the Lord.

3 Hear, O ye kings, give ear, O ye princes: It is I, it is I, that will sing to the Lord, I will sing to the Lord, the God of Israel.

4 O Lord, when thou wentest out of Seir, and passedst by the regions of Edom, the earth trembled, and the heavens and clouds dropped water.

5 The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Israel.

6 In the days of Samgar, the son of Anath, in the days of Jahel, the paths rested: and they that went by them, walked through bye-ways.

7 The valiant men ceased, and rested in Israel: until Debhora arose, a mother arose in Israel.

8 The Lord chose new wars, and he himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of Israel.

9 My heart loveth the princes of Israel: O you, that of your own good will offered yourselves to danger, bless the Lord.

11 Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel: then the people of the Lord went down to the gates, and obtained the sovereignty.

12 Arise, arise, O Debhora, arise, arise, and

utter a canticle. Arise, Barac, and take hold of thy captives, O son of Abinoem.

13 The remnants of the people are saved, the Lord hath fought among the valiant ones.

14 Out of Ephraim he destroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: Out of Machir there came down princes, and out of Zabulon they that led the army to fight.

15 The captains of Issachar were with Debbora, and followed the steps of Barac, who exposed himself to danger, as one going headlong, and into a pit. Ruben being divided against himself, there was found a strife of courageous men.

16 Why dwellest thou between two borders, that thou mayst hear the bleatings of the flocks? Ruben being divided against himself, there was found a strife of courageous men.

17 Galaad rested beyond the Jordan, and Dan applied himself to ships: Aser dwelt on the sea shore, and abode in the havens.

18 But Zabulon and Nephthali offered their lives to death in the region of Merome.

19 The kings came and fought, the kings of Chanaan fought in Thanac, by the waters of Mageddo and yet they took no spoils.

20 There was war made against them from heaven: the stars, remaining in their order and courses, fought against Sisara.

21 The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison: tread thou, my soul, upon the strong ones.

22 The hoofs of the horses were broken whilst the stoutest of the enemies fled amain, and fell headlong down.

23 Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men.

24 Blessed among women be Jahel, the wife of Haber the Cinite, and blessed be she in her tent.

25 He asked her water, and she gave him milk, and offered him butter in a dish fit for princes.

26 She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

27 Between her feet he fell: he fainted, and he died: he rolled before her feet, and there he lay lifeless and wretched.

28 His mother looked out at a window, and howled: and she spoke from the dining room: Why is his chariot so long in coming back? Why are the feet of his horses so slow?

29 One that was wiser than the rest of his wives, returned this answer to her mother in law:

30 Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him: garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn necks.

31 So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising.

32 And the land rested for forty years.

Chapter 6

And the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Madian seven years,

2 And they were grievously oppressed by them. And they made themselves dens and caves in the mountains, and strong holds to resist.

3 And when Israel had sown, Madian and Amalec, and the rest of the eastern nations, came

up:

4 And pitching their tents among them, wasted all things as they were in the blade, even to the entrance of Gaza: and they left nothing at all in Israel for sustenance of life, nor sheep, nor oxen, nor asses.

5 For they and all their flocks came with their tents, and like locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched.

6 And Israel was humbled exceedingly in the sight of Madian.

7 And he cried to the Lord, desiring help against the Madianites.

8 And he sent unto them a prophet, and he spoke: Thus saith the Lord, the God of Israel: I made you to come up out of Egypt, and brought you out of the house of bondage,

9 And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I cast them out at your coming in, and gave you their land.

10 And I said: I am the Lord your God, fear not the gods of the Amorrites, in whose land you dwell. And you would not hear my voice.

11 And an angel of the Lord came, and sat under an oak that was in Ephra, and belonged to Joas, the father of the family of Ezri. And when Gedeon, his son, was threshing and cleansing wheat by the winepress, to flee from Madian,

12 The angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

13 And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us out of Egypt but now the Lord hath forsaken us, and delivered us into the hand of Madian.

14 And the Lord looked upon him, and said: Go, in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee.

15 He answered, and said: I beseech thee, my lord wherewith shall I deliver Israel? Behold, my family is the meanest in Manasses, and I am the least in my father's house.

16 And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

17 And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me:

18 And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

19 So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

20 And the angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

21 The angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight.

22 And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face.

23 And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

24 And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

25 That night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

26 And thou shalt build un altar to the Lord thy God, in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

27 Then Gedeon, taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

29 And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon, the son of Joas, did all this.

30 And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

31 He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

32 From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar.

33 Now all Madian, and Amalec, and the eastern people, were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

34 But the spirit of the Lord came upon

Gedeon, and he sounded the trumpet, and called together the house of Abiezer, to follow him.

35 And he sent messengers into all Manasses, and they also followed him : and other messengers into Aser and Zabulon, and Nephthali, and they came to meet him.

36 And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

37 I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

38 And it was so. And rising before day, wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: Let not thy wrath be kindled against me, if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

40 And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

Chapter 7

Then Jerobaal, who is the same as Gedeon, rising up early, and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley, on the north side of the high hill.

2 And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength.

3 Speak to the people, and proclaim in the hearing of all: Whosoever is fearful and timorous, let him return. So two and twenty thou-

sand men went away from Mount Galaad and returned home, and only ten thousand remained.

4 And the Lord said to Gedeon: The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return.

5 And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

6 And the number of them that had lapped water; casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place.

8 So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of Madia was beneath him in the valley.

9 The same night the Lord said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara, thy servant, go down with thee.

11 And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara his servant, into part of the camp, where was the watch of men in arms.

12 But Madian and Amalec, and all the eastern people, lay scattered in the valley, as a multi-

tude of locusts: their camels also were innumerable, as the sand that lieth on the sea shore.

13 And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth cake of barley bread rolled and came down into the camp of Madian: and when it was come to a tent, it struck it, and beat it down flat to the ground.

14 He to whom he spoke, answered: This is nothing else but the sword of Gedeon, the son of Joas, a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand.

15 And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

17 And he said to them: What you shall see me do, do you the same: I will go into one part of the camp, and do you as I shall do.

18 When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp, and shout together to the Lord and to Gedeon.

19 And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch, and the watchmen being alarmed, they began to sound their trumpets, and to clap the pitchers one against another.

20 And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out:

The sword of the Lord and of Gedeon:

21 Standing every man in his place round about the enemies' camp. So all the camp was troubled, and crying out and howling, they fled away:

22 And the three hundred men nevertheless persisted sounding the trumpets. And the Lord sent the sword into all the camp, and they killed one another,

23 Fleeing as far as Bethsetta, and the border of Abelmahula, in Tebbath. But the men of Israel, shouting from Nephthali, and Aser, and from all Manasses, pursued after Madian.

24 And Gedeon sent messengers into all Mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera.

25 And having taken two men of Madian, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the winepress of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon, beyond the waters of the Jordan.

Chapter 8

And the men of Ephraim said to him: What is this that thou meanest to do, that thou wouldst not call us, when thou wentest to fight against Madian? And they chid him sharply, and almost offered violence.

2 And he answered them: What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

3 The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb: what could I have done like to what you have done? And

when he had said this, their spirit was appeased, with which they swelled against him.

4 And when Gedeon was come to the Jordan, he passed over it with the three hundred men that were with him: who were so weary that they could not pursue after them that fled.

5 And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana, the kings of Madian.

6 The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

7 And he said to them: When the Lord therefore shall have delivered Zebee and Salmana into my hands, I will thresh your flesh with the thorns and briers of the desert.

8 And going up from thence, he came to Phanuel: and he spoke the like things to the men of that place. And they also answered him, as the men of Soccoth had answered.

9 He said, therefore, to them also: When I shall return a conqueror in peace, I will destroy this tower.

10 But Zebee and Salmana were resting with all their army. For fifteen thousand men were left of all the troops of the eastern people, and one hundred and twenty thousand warriors that drew the sword were slain.

11 And Gedeon went up by the way of them that dwelt in tents, on the east of Nobe and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt.

12 And Zebee and Salmana fled, and Gedeon pursued and took them, all their host being put in confusion.

13 And returning from the battle before the sun rising,

14 He took a boy of the men of Soccoth: and

he asked him the names of the princes and ancients of Soccoth, and he described unto him seventy-seven men.

15 And he came to Soccoth, and said to them: Behold Zebee, and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint.

16 So he took the ancients of the city, and thorns and briers of the desert, and tore them with the same, and cut in pieces the men of Soccoth.

17 And he demolished the tower of Phanel, and slew the men of the city.

18 And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? They answered: They were like thee, and one of them as the son of a king.

20 And he said to Jether, his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

21 And Zebee and Salmana said: Do thou rise and run upon us: because the strength of a man is according to his age: Gedeon rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, with which the necks of the camels of kings are wont to be adorned.

22 And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

23 And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

24 And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

25 They answered: We will give them most

willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

26 And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment, which the kings of Madian were wont to use, and besides the golden chains that were about the camels necks.

27 And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon, and to all his house.

28 But Madian was humbled before the children of Israel, neither could they any more lift up their heads: but the land rested for forty years, while Gedeon presided.

29 So Jerobaal, the son of Joas, went and dwelt in his own house:

30 And he had seventy sons, who came out of his thigh, for he had many wives.

31 And his concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

32 And Gedeon, the son of Joas died in a good old age, and was buried in the sepulchre of his father, in Ephra, of the family of Ezri.

33 But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god:

34 And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about:

35 Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done to Israel.

Chapter 9

And Abimelech, the son of Jerobaal, went to Sichem, to his mother's brethren, and spoke to them, and to all the kindred of his mother's father, saying:

2 Speak to all the men of Sichem: whether is better for you that seventy men, all the sons of Jerobaal, should rule over you, or that one man should rule over you? And withal, consider that I am your bone, and your flesh.

3 And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

4 And they gave him seventy weight of silver out of the temple of Baalberith: wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

5 And he came to his father's house in Ephra, and slew his brethren, the sons of Jerobaal, seventy men, upon one stone: and there remained only Joatham, the youngest son of Jerobaal, who was hidden.

6 And all the men of Sichem were gathered together, and all the families of the city of Mello: and they went and made Abimelech king, by the oak that stood in Sichem.

7 This being told to Joatham, he went, and stood on the top of Mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye men of Sichem, so may God hear you.

8 The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us.

9 And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?

10 And the trees said to the fig tree: Come thou and reign over us.

11 And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

12 And the trees said to the vine: Come thou and reign over us.

13 And it answered them: Can I forsake my wine, that cheereth God and men, and be promoted among the other trees?

14 And all the trees said to the bramble: Come thou and reign over us.

15 And it answered them: If, indeed, you mean to make me king, come ye, and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

16 Now, therefore, if you have done well, and without sin, in appointing Abimelech king over you, and have dealt well with Jerobaal, and with his house, and have made a suitable return for the benefits of him who fought for you,

17 And exposed his life to dangers, to deliver you from the hand of Madian,

18 And you are now risen up against my father's house, and have killed his sons, seventy men, upon one stone, and have made Abimelech, the son of his handmaid, king over the inhabitants of Sichem, because he is your brother:

19 If therefore you have dealt well, and without fault, with Jerobaal and his house, rejoice ye, this day, in Abimelech, and may he rejoice in you.

20 But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem and from the town of Mello, and devour Abimelech.

21 And when he had said thus, he fled, and went into Bera: and dwelt there for fear of Abimelech, his brother.

22 So Abimelech reigned over Israel three years.

23 And the Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem; who began to detest him,

24 And to lay the crime of the murder of the seventy sons of Jerobaal, and the shedding of their blood, upon Abimelech, their brother, and upon the rest of the princes of the Sichemites, who aided him.

25 And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed robberies, taking spoils of all that passed by: and it was told Abimelech.

26 And Gaal, the son of Obed, came with his brethren, and went over to Sichem. And the inhabitants of Sichem, taking courage at his coming,

27 Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing, they went into the temple of their god, and in their banquets and cups they cursed Abimelech.

28 And Gaal, the son of Obed, cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul, his servant, ruler over the men of Emor, the father of Sichem? Why then shall we serve him?

29 Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

30 For Zebul, the ruler of the city, hearing the words of Gaal, the son of Obed, was very angry,

31 And sent messengers privately to Abimelech, saying: Behold, Gaal, the son of Obed, is come into Sichem with his brethren, and endeav-

oureth to set the city against thee.

32 Arise, therefore, in the night, with the people that is with thee, and lie hid in the field:

33 And betimes in the morning, at sun rising, set upon the city, and when he shall come out against thee, with his people, do to him what thou shalt be able.

34 Abimelech, therefore, arose with all his army, by night, and laid ambushes near Sichem in four places.

35 And Gaal, the son of Obed, went out, and stood in the entrance of the gate of the city. And Abimelech rose up, and all his army with him, from the places of the ambushes.

36 And when Gaal saw the people, he said to Zebul: Behold, a multitude cometh down from the mountains. And he answered him: Thou seest the shadows of the mountains as if they were the heads of men, and this is thy mistake.

37 Again Gaal said: Behold, there cometh people down from the midst of the land, and one troop cometh by the way that looketh towards the oak.

38 And Zebul said to him: Where is now thy mouth, wherewith thou saidst: Who is Abimelech, that we should serve him? Is not this the people which thou didst despise? Go out, and fight against him.

39 So Gaal went out, in the sight of the people of Sichem, and fought against Abimelech,

40 Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

41 And Abimelech sat down in Ruma: but Zebul drove Gaal, and his companions, out of the city, and would not suffer them to abide in it.

42 So the day following the people went out into the field. And it was told to Abimelech,

43 And he took his army, and divided it into

three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose, and set upon them,

44 With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

45 And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he sowed salt in it.

46 And when they who dwelt in the tower of Sichem, had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

47 Abimelech also hearing that the men of the tower of Sichem were gathered together,

48 Went up into mount Selmon, he and all his people with him: and taking an axe, he cut down the bough of a tree, and laying it on his shoulder, and carrying it, he said to his companions: What you see me do, do ye out of hand.

49 So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort, they set it on fire: and so it came to pass, that with the smoke and with the fire a thousand persons were killed, men and women together, of the inhabitants of the town of Sichem.

50 Then Abimelech, departing from thence, came to the town of Thebes, which he surrounded and besieged with his army.

51 And there was in the midst of the city a high tower, to which both the men and the women were fled together, and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

52 And Abimelech, coming near the tower,

fought stoutly: and, approaching to the gate, endeavoured to set fire to it:

53 And behold, a certain woman casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull.

54 And he called hastily to his armourbearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. He did as he was commanded, and slew him.

55 And when he was dead all the men of Israel that were with him, returned to their homes.

56 And God repaid the evil that Abimelech had done against his father, killing his seventy brethren.

57 The Sichemites also were rewarded for what they had done, and the curse of Joatham, the son of Jerobaal, came upon them.

Chapter 10

After Abimelech, there arose a ruler in Israel, Thola, son of Phua, the uncle of Abimelech, a man of Issachar, who dwelt in Samir of mount Ephraim:

2 And he judged Israel three and twenty years, and he died, and was buried in Samir.

3 To him succeeded Jair, the Galaadite, who judged Israel for two and twenty years,

4 Having thirty sons, that rode on thirty ass colts, and were princes of thirty cities, which from his name were called Havoth Jair, that is, the towns of Jair, until this present day, in the land of Galaad.

5 And Jair died, and was buried in the place which is called Camon.

6 But the children of Israel, adding new sins to their old ones, did evil in the sight of the Lord, and served idols, Baalim and Astaroth, and the gods of Syria, and of Sidon, and of Moab, and of

the children of Ammon, and of the Philistines: and they left the Lord, and did not serve him.

7 And the Lord being angry with them, delivered them into the hands of the Philistines, and of the children of Ammon.

8 And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrite, who is in Galaad:

9 Inasmuch that the children of Ammon, passing over the Jordan, wasted Juda, and Benjamin, and Ephraim: and Israel was distressed exceedingly.

10 And they cried to the Lord, and said, We have sinned against thee, because we have forsaken the Lord our God, and have served Baalim.

11 And the Lord said to them: Did not the Egyptians, and the Amorrites, and the children of Ammon, and the Philistines,

12 The Sidonians also, and Amalec, and Chanaan, oppress you, and you cried to me, and I delivered you out of their hand?

13 And yet you have forsaken me, and have worshipped strange gods: therefore I will deliver you no more:

14 Go, and call upon the gods which you have chosen: let them deliver you in the time of distress.

15 And the children of Israel said to the Lord: We have sinned, do thou unto us whatsoever pleaseth thee: only deliver us this time.

16 And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God: and he was touched with their miseries.

17 And the children of Ammon shouting together, pitched their tents in Galaad: against whom the children of Israel assembled themselves together, and camped in Maspha.

18 And the princes of Galaad said one to another: Whosoever of us shall first begin to fight against the children of Ammon, he shall be the leader of the people of Galaad.

Chapter 11

There was at that time Jephthe, the Galaadite, a most valiant man, and a warrior, the son of a woman that was a harlot, and his father was Galaad.

2 Now Galaad had a wife of whom he had sons: who, after they were grown up, thrust out Jephthe, saying: Thou canst not inherit in the house of our father, because thou art born of another mother.

3 Then he fled and avoided them, and dwelt in the land of Tob: and there were gathered to him needy men and robbers, and they followed him as their prince.

4 In those days the children of Ammon made war against Israel.

5 And as they pressed hard upon them, the ancients of Galaad went to fetch Jephthe out of the land of Tob to help them:

6 And they said to him: Come thou, and be our prince, and fight against the children of Ammon.

7 And he answered them: Are not you the men that hated me, and cast me out of my father's house, and now you are come to me, constrained by necessity?

8 And the princes of Galaad said to Jephthe: For this cause we are now come to thee, that thou mayst go with us, and fight against the children of Ammon, and be head over all the inhabitants of Galaad.

9 Jephthe also said to them: If you be come to me sincerely, that I should fight for you against

the children of Ammon, and the Lord shall deliver them into my hand, shall I be your prince?

10 They answered him: The Lord, who heareth these things, he himself is mediator and witness that we will do as we have promised.

11 Jephthe therefore went with the princes of Galaad, and all the people made him their prince. And Jephthe spoke all his words before the Lord in Maspha.

12 And he sent messengers to the king of the children of Ammon, to say in his name: What hast thou to do with me, that thou art come against me, to waste my land?

13 And he answered them: Because Israel took away my land, when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now, therefore, restore the same peaceably to me.

14 And Jephthe again sent word by them, and commanded them to say to the king of Ammon:

15 Thus saith Jephthe: Israel did not take away the land of Moab, nor the land of the children of Ammon:

16 But when they came up out of Egypt, he walked through the desert to the Red Sea, and came into Cades.

17 And he sent messengers to the king of Edom, saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of Moab, who, likewise, refused to give him passage. He abode, therefore, in Cades,

18 And went round the land of Edom at the side, and the land of Moab: and came over against the east coast of the land of Moab, and camped on the other side of the Arnon: and he would not enter the bounds of Moab.

19 So Israel sent messengers to Sehon, king of the Amorrites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land

to the river.

20 But he, also despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

21 And the Lord delivered him, with all his army, into the hands of Israel, and he slew him, and possessed all the land of the Amorrite, the inhabitant of that country,

22 And all the coasts thereof from the Arnon to the Jaboc, and from the wilderness to the Jordan.

23 So the Lord, the God of Israel, destroyed the Amorrite, his people of Israel fighting against him, and wilt thou now possess his land?

24 Are not those things which thy god Chamos possesseth, due to thee by right? But what the Lord our God hath obtained by conquest, shall be our possession:

25 Unless, perhaps, thou art better than Balac, the son of Sephor, king of Moab: or canst shew that he strove against Israel, and fought against him,

26 Whereas he hath dwelt in Hesebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for so long a time attempted nothing about this claim?

27 Therefore I do not trespass against thee, but thou wrongest me by declaring an unjust war against me. The Lord be judge, and decide this day, between Israel and the children of Ammon.

28 And the king of the children of Ammon would not hearken to the words of Jephthe, which he sent him by the messengers.

29 Therefore the spirit of the Lord came upon Jephthe, and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon,

30 He made a vow to the Lord, saying: If

thou wilt deliver the children of Ammon into my hands,

31 Whosoever shall first come forth out of the doors of my house, and shall meet me, when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord.

32 And Jephthe passed over to the children of Ammon to fight against them: and the Lord delivered them into his hands.

33 And he smote them from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter: and the children of Ammon were humbled by the children of Israel.

34 And when Jephthe returned into Maspha, to his house, his only daughter met him with timbrels and with dances: for he had no other children.

35 And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

36 And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies.

37 And she said to her father: Grant me only this, which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions.

38 And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains.

39 And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept:

40 That, from year to year, the daughters of Israel assemble together, and lament the daughter of Jephthe the Galaadite, for four days.

Chapter 12

But behold there arose a sedition in Ephraim. And passing towards the north, they said to Jephthe: When thou wentest to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

2 And he answered them: I and my people were at great strife with the children of Ammon: and I called you to assist me, and you would not do it.

3 And when I saw this, I put my life in my own hands, and passed over against the children of Ammon and the Lord delivered them into my hands. What have I deserved, that you should rise up to fight against me?

4 Then calling to him all the men of Galaad, he fought against Ephraim: and the men of Galaad defeated Ephraim, because he had said: Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and Manasses.

5 And the Galaadites secured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and said: I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not:

6 They asked him: Say then, Scibboleth, which is interpreted, An ear of corn. But he answered, Sibboleth, not being able to express an ear of corn by the same letter. Then presently they took him and killed him in the very passage of the Jordan. And there fell at that time of Ephraim, two and forty thousand.

7 And Jephte, the Galaadite, judged Israel six years: and he died, and was buried in his city of Galaad.

8 After him Abesan of Bethlehem judged Israel:

9 He had thirty sons, and as many daughters, whom he sent abroad, and gave to husbands, and took wives for his sons, of the same number, bringing them into his house. And he judged Israel seven years:

10 And he died, and was buried in Bethlehem.

11 To him succeeded Ahialon, a Zabulonite: and he judged Israel ten years:

12 And he died, and was buried in Zabulon.

13 After him, Abdon, the son of Illel, a Pharathonite, judged Israel:

14 And he had forty sons, and of them thirty grandsons, mounted upon seventy ass colts, and he judged Israel eight years:

15 And he died, and was buried in Pharathon, in the land of Ephraim, in the mount of Amalech.

Chapter 13

And the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

2 Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

3 And an angel of the Lord appeared to her, and said: Thou art barren and without children: but thou shalt conceive and bear a son.

4 Now therefore beware, and drink no wine nor strong drink, and eat not any unclean thing.

6 Because thou shalt conceive, and bear a son, and no razor shall touch his head: for he shall be a Nazarite of God, from his infancy, and from

his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines.

6 And when she was come to her husband, she said to him: A man of God came to me, having the countenance of an angel, very awful. And when I asked him whence he came, and by what name he was called, he would not tell me:

7 But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

8 Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born.

9 And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife, as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel,

10 She made haste, and ran to her husband: and told him, saying: Behold the man hath appeared to me, whom I saw before.

11 He rose up, and followed his wife: and coming to the man, said to him: Art thou he that spoke to the woman? And he answered: I am.

12 And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

13 And the angel of the Lord said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

14 And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her, let her fulfil and observe.

15 And Manue said to the angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

16 And the angel answered him: If thou press me I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord.

17 And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee?

18 And he answered him: Why askest thou my name, which is wonderful?

19 Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

20 And when the flame from the altar went up towards heaven, the angel of the Lord ascended also in the same. And when Manue and his wife saw this, they fell flat on the ground;

21 And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

22 And he said to his wife: We shall certainly die, because we have seen God.

23 And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands; neither would he have shewed us all these things, nor have told us the things that are to come.

24 And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

Chapter 14

Then Samson went down to Thamnatha, and seeing there a woman of the daughters of the Philistines,

2 He came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife.

3 And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me; for she hath pleased my eyes.

4 Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him, raging and roaring.

6 And the Spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

7 And he went down, and spoke to the woman that had pleased his eyes.

8 And after some days, returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honey-comb.

9 And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them that he had taken the honey from the body of the lion.

11 And when the citizens of that place saw

him, they brought him thirty companions to be with him.

12 And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

13 But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle, that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not for three days expound the riddle.

15 And when the seventh day came, they said to the wife of Samson: Sooth thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?

16 So she wept before Samson and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle, which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother: and how can I tell it to thee?

17 So she wept before him the seven days of the feast: and, at length, on the seventh day, as she was troublesome to him, he expounded it. And she immediately told her countrymen.

18 And they, on the seventh day before the sun went down, said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men whose garments he took away, and gave to them that had declared the riddle. And

being exceeding angry, he went up to his father's house:

20 But his wife took one of his friends and bridal companions for her husband.

Chapter 15

And a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber, as usual, her father would not suffer him, saying:

2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless in what I do against the Philistines: for I will do you evils.

4 And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails:

6 And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, inso-much that the flame consumed also the vineyards and the oliveyards.

6 Then the Philistines said: Who hath done this thing? And it was answered: Samson, the son in law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

7 But Samson said to them: Although you have done this, yet will I be revenged of you,

and then I will be quiet.

8 And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

9 Then the Philistines going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jawbone, where their army was spread abroad.

10 And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

11 Wherefore three thousand men of Juda went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

12 And they said to him: We are come to bind thee, and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me that you will not kill me.

13 They said: We will not kill thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

14 Now when he was come to the place of the Jawbone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

15 And finding a jawbone, even the jawbone of an ass, which lay there, catching it up, he slew therewith a thousand men.

16 And he said: With the jawbone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand men.

17 And when he had ended these words,

singing, he threw the jawbone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jawbone.

18 And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

19 Then the Lord opened a great tooth in the jaw of the ass and waters issued out of it. And when he had drunk them, he refreshed his spirit, and recovered his strength. Therefore the name of that place was called The Spring of him that invoked from the jawbone, until this present day.

20 And he judged Israel, in the days of the Philistines, twenty years.

Chapter 16

He went also into Gaza, and saw there a woman, a harlot, and went in unto her.

2 And when the Philistines had heard this, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might kill him as he went out.

3 But Samson slept till midnight, and then rising, he took both the doors of the gate, with the posts thereof and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

4 After this he loved a woman, who dwelt in the valley of Sorec, and she was called Dalila.

5 And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou shalt do, we will give thee every one

of us eleven hundred pieces of silver.

6 And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is, wherewith if thou wert bound, thou couldst not break loose.

7 And Samson answered her: If I shall be bound with seven cords, made of sinews not yet dry, but still moist, I shall be weak like other men.

8 And the princes of the Philistines brought unto her seven cords, such as he spoke of, with which she bound him;

9 Men lying privately in wait with her, and in the chamber, expecting the event of the thing, and she cried out to him: The Philistines are upon thee, Samson. And he broke the bands, as a man would break a thread of tow twined with spittle, when it smelleth the fire: so it was not known wherein his strength lay.

10 And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayest be bound.

11 And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other men.

12 Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

13 And Dalila said to him again: How long dost thou deceive me, and tell me lies? Shew me wherewith thou mayest be bound. And Samson answered her: If thou plattest the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak.

14 And when Dalila had done this, she said to him: The Philistines are upon thee, Samson.

And awaking out of his sleep, he drew out the nail with the hairs and the lace.

15 And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy greatest strength lieth.

16 And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even unto death.

17 Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.

18 Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised.

19 But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him.

20 And she said: The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him.

21 Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison made him grind.

22 And now his hair began to grow again,

23 And the princes of the Philistines assem-

bled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy Samson into our hands.

24 And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country, and killed very many.

25 And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. And being brought out of prison, he played before them; and they made him stand between two pillars.

26 And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little.

27 Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes, from the roof and the higher part of the house, were beholding Samson's play.

28 But he called upon the Lord, saying: O Lord God remember me, and restore to me now my former strength, O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.

29 And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left,

30 He said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life.

31 And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol, in the buryingplace of his father

Manue: and he judged Israel twenty years.

Chapter 17

There was at that time a man of mount Ephraim, whose name was Michas.

2 Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him. Blessed be my son by the Lord.

3 So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten god; so now I deliver it to thee.

4 And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a graven and a molten God, which was in the house of Michas.

5 And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and idols: and he filled the hand of one of his sons, and he became his priest.

6 In those days there was no king in Israel, but every one did that which seemed right to himself.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 Now he went out from the city of Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

9 He was asked by him whence he came. And he answered: I am a Levite of Bethlehem Juda,

and I am going to dwell where I can, and where I shall find a place to my advantage.

10 And Michas said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

11 He was content, and abode with the man, and was unto him as one of his sons.

12 And Michas filled his hand, and had the young man with him for his priest, saying:

13 Now I know God will do me good, since I have a priest of the race of the Levites.

Chapter 18

In those days there was no king in Israel, and the tribe of Dan sought them an inheritance to dwell in: for unto that day they had not received their lot among the other tribes.

2 So the children of Dan sent five most valiant men, of their stock and family, from Saraa and Esthaol, to spy out the land, and to view it diligently: and they said to them: Go, and view the land. They went on their way, and when they came to mount Ephraim, they went into the house of Michas, and rested there:

3 And knowing the voice of the young man the Levite, and lodging with him, they said to him: Who brought thee hither? what dost thou here? why wouldst thou come hither?

4 He answered them: Michas hath done such and such things for me, and hath hired me to be his priest.

5 Then they desired him to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect.

6 He answered them: Go in peace: the Lord looketh on your way, and the journey that you

go.

7 So the five men going on came to Lais: and they saw how the people dwelt therein without any fear, according to the custom of the Sidonians, secure and easy, having no man at all to oppose them, being very rich, and living separated, at a distance from Sidon and from all men.

8 And they returned to their brethren in Saraa and Esthaol, who asked them what they had done: to whom they answered:

9 Arise, and let us go up to them: for we have seen the land which is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

10 We shall come to a people that is secure, into a spacious country, and the Lord will deliver the place to us, in which there is no want of any thing that groweth on the earth.

11 There went therefore of the kindred of Dan, to wit, from Saraa and Esthaol, six hundred men, furnished with arms for war.

12 And going up they lodged in Cariathiarim of Juda: which place from that time is called the camp of Dan, and is behind Cariathiarim.

13 From thence they passed into mount Ephraim. And when they were come to the house of Michas,

14 The five men, that before had been sent to view the land of Lais, said to the rest of their brethren: You know that in these houses there is an ephod and theraphim, and a graven and a molten god: see what you are pleased to do.

15 And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace.

16 And the six hundred men stood before the door, appointed with their arms.

17 But they that were gone into the house

of the young man, went about to take away the graven god, and the ephod, and the theraphim, and the molten god, and the priest stood before the door, the six hundred valiant men waiting not far off.

18 So they that were gone in took away the graven thing, the ephod, and the idols, and the molten god, And the priest said to them: What are you doing?

19 And they said to him: Hold thy peace, and put thy finger on thy mouth, and come with us, that we may have thee for a father, and a priest. Whether is better for thee, to be a priest in the house of one man, or in a tribe and family in Israel?

20 When he heard this, he agreed to their words, and took the ephod, and the idols, and the graven god, and departed with them.

21 And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

22 And were now at a distance from the house of Michas, the men that dwelt in the houses of Michas gathering together followed them,

23 And began to shout out after them. They looked back, and said to Michas: What aileth thee? Why dost thou cry?

24 And he answered: You have taken away my gods which I have made me, and the priest, and all that I have, and do you say: What aileth thee?

25 And the children of Dan said to him: See thou say no more to us, lest men enraged come upon thee, and thou perish with all thy house.

26 And so they went on the journey they had begun. But Michas seeing that they were stronger than he, returned to his house.

27 And the six hundred men took the priest, and the things we spoke of before, and came to Lais, to a people that was quiet and secure, and

smote them with the edge of the sword: and the city they burnt with fire,

28 There being no man at all who brought them any succour, because they dwelt far from Sidon, and had no society or business with any man. And the city was in the land of Rohob: and they rebuilt it, and dwelt therein,

29 Calling the name of the city Dan, after the name of their father, who was the son of Israel, which before was called Lais.

30 And they set up to themselves the graven idol, and Jonathan the son of Gersam, the son of Moses, he and his sons were priests in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was no king in Israel.

Chapter 19

There was a certain Levite, who dwelt on the side of mount Ephraim, who took a wife of Bethlehem Juda:

2 And she left him, and returned to her father's house in Bethlehem, and abode with him four months.

3 And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father in law had heard this, and had seen him, he met him with joy,

4 And embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly.

5 But on the fourth day, arising early in the morning, he desired to depart. But his father in law kept him, and said to him: Taste first a little

bread, and strengthen thy stomach, and so thou shalt depart.

6 And they sat down together, and ate and drank. And the father of the young woman said to his son in law: I beseech thee to stay here to day, and let us make merry together.

7 But he rising up, began to be for departing. And nevertheless his father in law earnestly pressed him, and made him stay with him.

8 But when morning was come, the Levite prepared to go on his journey. And his father in law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayest depart. And they ate together.

9 And the young man arose to set forward with his wife and servant. And his father in law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart, that thou mayest go into thy house.

10 His son in law would not consent to his words: but forthwith went forward, and came over against Jebus, which by another name is called Jerusalem, leading with him two asses loaden, and his concubine.

11 And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

12 His master answered him: I will not go into the town of another nation, who are not of the children of Israel, but I will pass over to Gabaa:

13 And when I shall come thither, we will lodge there, or at least in the city of Rama.

14 So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

15 And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

16 And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

17 And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

18 He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof:

19 We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

20 And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

22 While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke), came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man that came into thy house, that we may abuse him:

23 And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and

cease I pray you from this folly.

24 I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

25 They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: and when they had abused her all the night, they let her go in the morning.

26 But the woman, at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

27 And in the morning the man arose, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshold.

28 He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

29 And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of Israel.

30 And when every one had seen this, they all cried out: There was never such a thing done in Israel, from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

Chapter 20

Then all the children of Israel went out, and gathered together as one man, from Dan to Bersabee, with the land of Galaad, to the Lord

in Maspha:

2 And all the chiefs of the people, and all the tribes of Israel, met together in the assembly of the people of God, four hundred thousand footmen fit for war.

3 (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha.) And the Levite, the husband of the woman that was killed being asked, how so great a wickedness had been committed,

4 Answered: I came into Gabaa, of Benjamin, with my wife, and there I lodged:

5 And behold the men of that city, in the night beset the house wherein I was, intending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

6 And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

7 You are all here, O children of Israel, determine what you ought to do.

8 And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into his own house:

9 But this we will do in common against Gabaa:

10 We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we may fight against Gabaa of Benjamin, and render to it for its wickedness, what it deserveth.

11 And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

12 And they sent messengers to all the tribe of Benjamin, to say to them: Why hath so great

an abomination been found among you?

13 Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken to the proposition of their brethren the children of Israel:

14 But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15 And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

16 Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords and were prepared to fight.

18 And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

19 And forthwith the children of Israel rising in the morning, camped by Gabaa:

20 And going out from thence to fight against Benjamin, began to assault the city.

21 And the children of Benjamin coming out of Gabaa slew of the children of Israel that day two and twenty thousand men.

22 Again Israel, trusting in their strength and their number, set their army in array in the same place, where they had fought before:

23 Yet so that they first went up and wept before the Lord until night: and consulted him

and said: Shall I go out any more to fight against the children of Benjamin my brethren or not? And he answered them: Go up against them, and join battle.

24 And when the children of Israel went out the next day to fight against the children of Benjamin,

25 The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them, made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

26 Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace offerings,

27 And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

28 And Phinees, the son of Eleazar, the son of Aaron, was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin, our brethren, or shall we cease? And the Lord said to them: Go up, for to morrow I will deliver them into your hands.

29 And the children of Israel set ambushes round about the city of Gabaa:

30 And they drew up their army against Benjamin the third time, as they had done the first and second.

31 And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel and the other to Gabaa, and they slew about thirty men:

32 For they thought to cut them off as they did before. But they artfully feigning a flight,

designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.

33 Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalhamar. The ambushes also, which were about the city, began by little and little to come forth,

34 And to march from the west side of the city. And other ten thousand men chosen out of all Israel, attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

35 And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men, and that drew the sword.

36 But the children of Benjamin, when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

37 And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

38 Now the children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might shew that the city was taken.

39 And when the children of Israel saw this in the battle, (for the children of Benjamin thought they fled, and pursued them vigorously, killing thirty men of their army)

40 And perceived, as it were, a pillar of smoke rise up from the city; and Benjamin looking

back, saw that the city was taken, and that the flames ascended on high:

41 They that before had made as if they fled, turning their faces, stood bravely against them. Which the children of Benjamin seeing, turned their backs,

42 And began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

43 And so it was, that they were slain on both sides by the enemies, and there was no rest of their men dying. They fell and were beaten down on the east side of the city of Gabaa.

44 And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers.

45 And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also, as they were straggling, and going different ways; they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

46 And so it came to pass, that all that were slain of Benjamin, in divers places, were five and twenty thousand fighting men, most valiant for war.

47 And there remained of all the number of Benjamin only six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months.

48 But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

Chapter 21

Now the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife.

2 And they all came to the house of God in Silo, and sitting before him till the evening, lifted up their voices, and began to lament and weep, saying:

3 O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us?

4 And rising early the next day, they built an altar: and offered there holocausts, and victims of peace, and they said:

5 Who is there among all the tribes of Israel that came not up with the army of the Lord? for they had bound themselves with a great oath, when they were in Maspha, that whosoever were wanting should be slain.

6 And the children of Israel being moved with repentance for their brother Benjamin, began to say: One tribe is taken away from Israel.

7 Whence shall they take wives? For we have all in general sworn, not to give our daughters to them.

8 Therefore they said: Who is there of all the tribes of Israel, that came not up to the Lord to Maspha? And, behold, the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time also when they were in Silo, no one of them was found there,)

10 So they sent ten thousand of the most valiant men, and commanded them, saying: Go and put the inhabitants of Jabes Galaad to the sword, with their wives and their children.

11 And this is what you shall observe: Every male, and all women that have known men, you shall kill, but the virgins you shall save.

12 And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man, and they brought them to the camp in Silo, into the land of Chanaan.

13 And they sent messengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

14 And the children of Benjamin came at that time, and wives were given them of Jabes Galaad: but they found no others, whom they might give in like manner.

15 And all Israel was very sorry, and repented for the destroying of one tribe out of Israel.

16 And the ancients said: What shall we do with the rest, that have not received wives? for all the women in Benjamin are dead.

17 And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel.

18 For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife.

19 So they took counsel, and said: Behold, there is a yearly solemnity of the Lord in Silo, which is situate on the north of the city of Bethel, and on the east side of the way, that goeth from Bethel to Sichem, and on the south of the town of Lebona.

20 And they commanded the children of Benjamin and said: Go, and lie hid in the vineyards,

21 And when you shall see the daughters of Silo come out, as the custom is, to dance, come ye on a sudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

22 And when their fathers and their brethren shall come, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away as by the

right of war or conquest, but when they asked to have them, you gave them not, and the fault was committed on your part.

23 And the children of Benjamin did as they had been commanded: and, according to their number, they carried off for themselves every man his wife of them that were dancing: and they went into their possession, and built up their cities, and dwelt in them.

24 The children of Israel also returned by their tribes, and families, to their dwellings. In those days there was no king in Israel: but every one did that which seemed right to himself.

Book of Ruth

Chapter 1

In the days of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and his two sons.

2 He was named Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

3 And Elimelech the husband of Noemi died: and she remained with her sons.

4 And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt their ten years,

5 And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband.

6 And she arose to go from the land of Moab to her own country, with both her daughters in law: for she had heard that the Lord had looked upon his people, and had given them food.

7 Wherefore she went forth out of the place of her sojournment, with both her daughters in law: and being now in the way to return into the land of Juda,

8 She said to them: Go ye home to your mothers, the Lord deal mercifully with you, as you have dealt with the dead and with me.

9 May he grant you to find rest in the houses of the husbands whom you shall take. And she

kissed them. And they lifted up their voice, and began to weep,

10 And to say: We will go on with thee to thy people.

11 But she answered them: Return, my daughters: why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

12 Return again, my daughters, and go your ways: for I am now spent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 If you would wait till they were grown up, and come to man's estate, you would be old women before you marry. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me.

14 And they lifted up their voice, and began to weep again: Orpha kissed her mother in law, and returned: Ruth stuck close to her mother in law.

15 And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her.

16 She answered: Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God.

17 The land that shall receive thee dying, in the same will I die: and there will I be buried.

The Lord do so and so to me, and add more also, if aught but death part me and thee.

18 Then Noemi seeing that Ruth was steadfastly determined to go with her, would not be against it, nor persuade her any more to return to her friends:

20 But she said to them: Call me not Noemi (that is, beautiful,) but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness.

21 I went out full and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?

22 So Noemi came with Ruth, the Moabitess, her daughter in law, from the land of her sojournment: and returned into Bethlehem, in the beginning of the barley harvest.

Chapter 2

Now her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz.

3 And Ruth, the Moabitess, said to her mother in law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder, that will be favourable to me. And she answered her: Go, my daughter.

3 She went, therefore, and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

4 And behold, he came out of Bethlehem, and said to the reapers: The Lord be with you. And they answered him: The Lord bless thee.

5 And Booz said to the young man that was set over the reapers: Whose maid is this ?

6 And he answered him: This is the Moabitess, who came with Noemi, from the land of Moab,

7 And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

8 And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

9 And follow where they reap. For I have charged my young men, not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

11 And he answered her: All hath been told me, that thou hast done to thy mother in law after the death of thy husband: and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore.

12 The Lord render unto thee for thy work, and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

13 And she said: I have found grace in thy eyes, my lord, who hast comforted me, and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

14 And Booz said to her: At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

15 And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

16 And let fall some of your handfuls of purpose, and leave them, that she may gather them

without shame, and let no man rebuke her when she gathereth them.

17 She gleaned therefore in the field till evening: and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

18 Which she took up, and returned into the city, and shewed it to her mother in law: moreover, she brought out, and gave her of the remains of her meat, wherewith she had been filled.

19 And her mother in law said to her: Where hast thou gleaned today, and where hast thou wrought? blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

20 And Noemi answered her: Blessed be he of the Lord: because the same kindness which he shewed to the living, he hath kept also to the dead. And again she said: The man is our kinsman.

21 And Ruth said: He also charged me, that I should keep close to his reapers, till all the corn should be reaped.

22 And her mother in law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

23 So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

Chapter 3

After she was returned to her mother in law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

2 This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshingfloor.

3 Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barnfloor: but let not the man see thee, till he shall have done eating and drinking.

4 And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the clothes wherewith he is covered towards his feet, and shalt lay thyself down there: and he will tell thee what thou must do.

5 She answered: Whatsoever thou shalt command, I will do.

6 And she went down to the barnfloor, and did all that her mother in law had bid her.

7 And when Booz had eaten, and drunk, and was merry, he went to sleep by the heap of sheaves, and she came softly, and uncovering his feet, laid herself down.

8 And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet,

9 And he said to her: Who art thou? And she answered: I am Ruth, thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

10 And he said: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

11 Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman.

12 Neither do I deny myself to be near of kin, but there is another nearer than I.

13 Rest thou this night: and when morning is come, if he will take thee by the right of kindred,

all is well: but if he will not, I will undoubtedly take thee, so the Lord liveth: sleep till the morning.

14 So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it, and went into the city,

16 And came to her mother in law; who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

17 And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother in law.

18 And Noemi said: Wait, my daughter, till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

Chapter 4

2 And Booz, taking ten men of the ancients of the city, said to them: Sit ye down here.

3 They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of Moab will sell a parcel of land that belonged to our brother Elimelech.

4 I would have thee to understand this, and would tell thee before all that sit here, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it, and possess it: but if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art

first, and me, who am second. But he answered: I will buy the field.

5 And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth, the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance.

6 He answered: I yield up my right of next akin: for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

7 Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another: that the grant might be sure, the man put off his shoe and gave it to his neighbour; this was a testimony of cession of right in Israel.

8 So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

9 And he said to the ancients, and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

10 And have taken to wife Ruth, the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance lest his name be cut off, from among his family and his brethren and his people. You, I say, are witnesses of this thing.

11 Then all the people that were in the gate, and the ancients, answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem:

12 And that the house may be, as the house of Phares, whom Tamar bore unto Juda, of the seed which the Lord shall give thee of this young

woman.

13 Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive, and to bear a son.

14 And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor: that his name should be preserved in Israel.

16 And Noemi taking the child, laid it in her bosom, and she carried it, and was a nurse unto it.

17 And the women, her neighbours, congratulating with her, and saying, There is a son born to Noemi, called his name Obed: he is the father of Isai, the father of David.

18 These are the generations of Phares: Phares begot Esron,

19 Esron begot Aram, Aram begot Aminadab,

20 Aminadab begot Nahasson, Nahasson begot Salmon,

21 Salmon begot Booz, Booz begot Obed,

22 Obed begot Isai, Isai begot David.

First Book of Samuel

Chapter 1

There was a man of Ramathaimsophim, of Mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite:

2 And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children.

3 And this man went up out of his city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord.

4 Now the day came, and Elcana offered sacrifice, and gave to Phenenna, his wife, and to all her sons and daughters, portions:

5 But to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb.

6 Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb:

7 And thus she did every year, when the time returned, that they went up to the temple of the Lord: and thus she provoked her: but Anna wept, and did not eat.

8 Then Elcana, her husband, said to her: Anna, why weepest thou? and why dost thou not eat? and why dost thou afflict thy heart? Am not I better to thee than ten children?

9 So Anna arose after she had eaten and drunk in Silo: And Heli, the priest, sitting upon a stool before the door of the temple of the Lord;

10 As Anna had her heart full of grief, she prayed to the Lord, shedding many tears,

11 And she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a manchild: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

12 And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth.

13 Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,

14 And said to her: How long wilt thou be drunk? digest a little the wine, of which thou hast taken too much.

15 Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord.

16 Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now.

17 Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him.

18 And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went

on her way, and ate, and her countenance was no more changed.

19 And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife: And the Lord remembered her.

20 And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord.

21 And Elcana, her husband, went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow.

22 But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.

23 And Elcana, her husband, said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil his word. So the woman staid at home, and gave her son suck, till she weaned him.

24 And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young:

25 And they immolated a calf, and offered the child to Heli.

26 And Anna said: I beseech thee, my lord, as thy soul liveth, my lord: I am that woman, who stood before thee here praying to the Lord.

27 For this child did I pray, and the Lord hath granted me my petition, which I asked of him.

28 Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:

Chapter 2

My heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation.

2 There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God.

3 Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared.

4 The bow of the mighty is overcome, and the weak are girt with strength.

5 They that were full before, have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

6 The Lord killeth and maketh alive, he bringeth down to hell, and bringeth back again.

7 The Lord maketh poor and maketh rich, he humbleth and he exalteth:

8 He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; because no man shall prevail by his own strength.

10 The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

11 And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.

12 Now the sons of Heli were children of Belial, not knowing the Lord,

13 Nor the office of the priests to the people: but whosoever had offered a sacrifice, the servant of the priest came, while the flesh was in boiling, with a fleshhook of three teeth in his hand,

14 And thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the fleshhook brought up, the priest took to himself. Thus did they to all Israel that came to Silo.

15 Also before they burnt the fat, the servant of the priest came, and said to the man that sacrificed: Give me flesh to boil for the priest: for I will not take of thee sodden flesh, but raw.

16 And he that sacrificed said to him: Let the fat first be burnt to day, according to the custom, and then take to thee as much as thy soul desireth. But he answered, and said to him: Not so: but thou shalt give it me now, or else I will take it by force.

17 Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord.

18 But Samuel ministered before the face of the Lord: being a child girded with a linen ephod.

19 And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the solemn sacrifice.

20 And Heli blessed Elcana and his wife: and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home.

21 And the Lord visited Anna, and she conceived, and bore three sons, and two daughters: and the child Samuel became great before the Lord.

22 Now Heli was very old, and he heard all

that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle:

23 And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people?

24 Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.

25 If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him? And they hearkened not to the voice of their father, because the Lord would slay them.

26 But the child Samuel advanced, and grew on, and pleased both the Lord and men.

27 And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharaoh?

28 And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel.

29 Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the firstfruits of every sacrifice of my people Israel?

30 Wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father, should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised.

31 Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see thy rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.

33 However, I will not altogether take away a man of thee from my altar: but that thy eyes may faint, and thy soul be spent: and a great part of thy house shall die, when they come to man's estate.

34 And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: in one day they shall both of them die.

35 And I will raise me up a faithful priest, who shall do according to my heart, and my soul and I will build him a faithful house, and he shall walk all days before my anointed.

36 And it shall come to pass, that whosoever shall remain in thy house shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

Chapter 3

Now the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision.

2 And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see:

3 Before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

4 And the Lord called Samuel. And he answered: Here am I.

5 And he ran to Heli, and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

6 And the Lord called Samuel again. And

Samuel arose and went to Heli, and said: Here am I: for thou calledst me. He answered: I did not call thee, my son: return and sleep.

7 Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

8 And the Lord called Samuel again the third time. And he arose up and went to Heli,

9 And said: Here am I: for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak, Lord, for thy servant heareth. So Samuel went, and slept in his place.

10 And the Lord came, and stood, and he called, as he had called the other times, Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth.

11 And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle.

12 In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end.

13 For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.

14 Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

15 And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli.

16 Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I.

17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me

one word of all that were said to thee.

18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

19 And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.

20 And all Israel, from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

Chapter 4

And it came to pass in those days, that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec,

2 And put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines: and there were slain in that fight, here and there in the fields, about four thousand men.

3 And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

4 So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts, sitting upon the cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again.

6 And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, saying: God is come into the camp. And sighing, they said:

8 Woe to us: for there was no such great joy yesterday, and the day before: Woe to us. Who shall deliver us from the hand of these high Gods? these are the Gods that struck Egypt with all the plagues in the desert.

9 Take courage, and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you: take courage and fight.

10 So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

12 And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

13 And when he was come, Heli sat upon a stool over against the way, watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out.

14 And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli.

15 Now Heli was ninety and eight years old, and his eyes were dim, and he could not see.

16 And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

17 And he that brought the news answered, and said: Israel is fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the ark of God is taken.

18 And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck and died. For he was an old man, and far advanced in years: And he judged Israel forty years.

19 And his daughter in law, the wife of Phinees, was big with child, and near her time: and hearing the news that the ark of God was taken, and her father in law, and her husband, were dead, she bowed herself and fell in labour: for her pains came upon her on a sudden.

20 And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them.

21 And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God was taken, and for her father in law, and for her husband:

22 And she said: The glory is departed from Israel, because the ark of God was taken.

Chapter 5

And the Philistines took the ark of God, and carried it from the Stone of help into Azotus.

2 And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon.

3 And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and set him again in his place.

4 And the next day again, when they rose in

the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold:

5 And only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple, tread on the threshold of Dagon in Azotus unto this day.

6 And the hand of the Lord was heavy upon the Azotians, and he destroyed them, and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city.

7 And the men of Azotus seeing this kind of plague, said: The ark of the God of Israel shall not stay with us: for his hand is heavy upon us, and upon Dagon, our god.

8 And sending, they gathered together all the lords of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Gethites answered: Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about.

9 And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great slaughter: and he smote the men of every city, both small and great, and they had emerods in their secret parts. And the Gethites consulted together, and made themselves seats of skins.

10 Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought the ark of the God of Israel to us, to kill us and our people.

11 They sent therefore, and gathered together all the lords of the Philistines: and they said:

Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people.

12 For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

Chapter 6

Now the ark of God was in the land of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? tell us how we are to send it back to its place. And they said:

3 If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you shall be healed: and you shall know why his hand departeth not from you.

4 They answered: What is it we ought to render unto him for sin? and they answered:

5 According to the number of the provinces of the Philistines you shall make five golden emerods, and five golden mice: for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice, that have destroyed the land, and you shall give glory to the God of Israel: to see if he will take off his hand from you, and from your gods, and from your land.

6 Why do you harden your hearts, as Egypt and Pharaoh hardened their hearts? did not he, after he was struck, then let them go, and they departed?

7 Now, therefore, take and make a new cart:

and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home.

8 And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box at the side thereof: and send it away, that it may go.

9 And you shall look: and if it go up by the way of his own coasts, towards Bethsames, then he hath done us this great evil: but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

10 They did therefore in this manner: and taking two kine, that had sucking calves, they yoked them to the cart, and shut up their calves at home.

11 And they laid the ark of God upon the cart, and the little box that had in it the golden mice, and the likeness of the emerods.

12 And the kine took the straight way, that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

13 Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes, they saw the ark, and rejoiced to see it.

14 And the cart came into the field of Josue, a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocaust to the Lord.

15 And the Levites took down the ark of God, and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The men also of Bethsames offered holocausts, and sacrificed victims that day to the Lord.

16 And the five princes of the Philistines saw, and they returned to Accaron the same day.

17 And these are the golden emerods, which the Philistines returned for sin to the Lord: For Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one:

18 And the golden mice, according to the number of the cities of the Philistines, of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (the stone) whereon they set down the ark of the Lord, which was till that day in the field of Josue the Bethsamite.

19 But he slew of the men of Bethsames, because they had seen the ark of the Lord, and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter.

20 And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord, come ye down and fetch it up to you.

Chapter 7

And the men of Cariathiarim came, and fetched up the ark of the Lord, and carried it into the house of Abinadab, in Gabaa: and they sanctified Eleazar, his son, to keep the ark of the Lord.

2 And it came to pass, that from the day the ark of the Lord abode in Cariathiarim, days were multiplied (for it was now the twentieth year) and all the house of Israel rested, following the Lord.

3 And Samuel spoke to all the house of Israel,

saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel put away Baalim and Astaroth, and served the Lord only.

5 And Samuel said: Gather all Israel to Masphath, that I may pray to the Lord for you.

6 And they gathered together to Masphath, and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath.

7 And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines.

8 And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

10 And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel.

11 And the men of Israel going out of Masphath, pursued after the Philistines, and made slaughter of them till they came under Bethchar.

12 And Samuel took a stone, and laid it between Masphath and Sen: and he called the place The stone of help. And he said: Thus far the Lord hath helped us.

13 And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorrites.

15 And Samuel judged Israel all the days of his life:

16 And he went every year about to Bethel and to Galgal and to Masphath, and he judged Israel in the foresaid places.

17 And he returned to Ramatha: for there was his house, and there he judged Israel: he built also there an altar to the Lord.

Chapter 8

And it came to pass, when Samuel was old, that he appointed his sons to be judges over Israel.

2 Now the name of his firstborn son was Joel: and the name of the second was Abia, judges in Bersabee.

3 And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the ancients of Israel being assembled came to Samuel to Ramatha.

5 And they said to him: Behold thou art old, and thy sons walk not in thy ways: make us a king, to judge us, as all nations have.

6 And the word was displeasing in the eyes of Samuel, that they should say: Give us a king to judge us. And Samuel prayed to the Lord.

7 And the Lord said to Samuel: Hearken to the voice of the people in all that they say to

thee. For they have not rejected thee, but me, that I should not reign over them.

8 According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee.

9 Now, therefore, hearken to their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them.

10 Then Samuel told all the words of the Lord to the people that had desired a king of him,

11 And said: This will be the right of the king that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen, to run before his chariots,

12 And he will appoint of them to be his tribunes, and his centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

13 Your daughters also he will take to make him ointments, and to be his cooks, and bakers.

14 And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

15 Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and servants.

16 Your servants also, and handmaids, and your goodliest young men, and your asses, he will take away, and put them to his work.

17 Your flocks also he will tithe, and you shall be his servants.

18 And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king.

19 But the people would not hear the voice of Samuel, and they said, Nay: but there shall be

a king over us,

20 And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us.

21 And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

Chapter 9

Now there was a man of Benjamin, whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong.

2 And he had a son whose name was Saul, a choice and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

3 And the asses of Cis, Saul's father, were lost: and Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses. And when they had passed through Mount Ephraim,

4 And through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

5 And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us.

6 And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now, therefore, let us go thither, perhaps he may tell us of our

way, for which we are come.

7 And Saul said to his servant: Behold we will go: but what shall we carry to the man of God? the bread is spent in our bags: and we have no present to make to the man of God, nor any thing at all.

8 The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

9 Now in time past in Israel, when a man went to consult God, he spoke thus: Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer.

10 And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, where the man of God was.

11 And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?

12 They answered and said to them: He is: behold he is before you, make haste now: for he came to day into the city, for there is a sacrifice of the people to day in the high place.

13 As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come; because he blesseth the victim, and afterwards they eat that are invited. Now, therefore, go up, for to day you shall find him.

14 And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place.

15 Now the Lord had revealed to the ear of Samuel the day before Saul came, saying:

16 To morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand

of the Philistines: for I have looked down upon my people, because their cry is come to me.

17 And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

18 And Saul came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer?

19 And Samuel answered Saul, saying: I am the seer; go up before me to the high place, that you may eat with me to day, and I will let thee go in the morning: and tell thee all that is in thy heart.

20 And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

21 And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

22 Then Samuel taking Saul, and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty men.

23 And Samuel said to the cook: Bring the portion which I gave thee, and commanded thee to set it apart by thee.

24 And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat; because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

25 And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house and he slept.

26 And when they were risen in the morning,

and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose: and they went out both of them: to wit, he and Samuel.

27 And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the word of the Lord.

Chapter 10

And Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.

2 When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father, thinking no more of the asses, is concerned for you, and saith: What shall I do for my son?

3 And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

5 After that thou shalt come to the hill of God, where the garrison of the Philistines is: and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down

from the high place, with a psaltery, and a timbrel, and a pipe, and a harp before them, and they shall be prophesying.

6 And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man.

7 When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee.

8 And thou shalt go down before me to Galgal, (for I will come down to thee), that thou mayst offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, till I come to thee, and I will shew thee what thou art to do.

9 So when he had turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day.

11 And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? is Saul also among the prophets?

12 And one answered another, saying: And who is their father? therefore it became a proverb: Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses: and not finding them, we went to Samuel.

15 And his uncle said to him: Tell me what Samuel said to thee.

16 And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

17 And Samuel called together the people to the Lord in Maspha:

18 And he said to the children of Israel: Thus

saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

19 But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations: and you have said: Nay: but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

20 And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

21 And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul, the son of Cis. They sought him therefore, and he was not found.

22 And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home.

23 And they ran and fetched him thence: and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

24 And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

25 And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord: and Samuel sent away all the people, every one to his own house.

26 Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched.

27 But the children of Belial said: Shall this fellow be able to save us? And they despised him, and brought him no presents; but he dissembled as though he heard not.

Chapter 11

And it came to pass about a month after this, that Naas, the Ammonite, came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee.

2 And Naas, the Ammonite, answered them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel.

3 And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us, we will come out to thee.

4 The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up their voices, and wept.

5 And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes.

6 And the Spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

7 And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel, by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man.

8 And he numbered them in Bezek: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

9 And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: To morrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and

told the men of Jabes, and they were glad.

10 And they said: In the morning we will come out to you: and you shall do what you please with us.

11 And it came to pass, when the morrow was come, that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

12 And the people said to Samuel: Who is he that said: Shall Saul reign over us? Bring the men, and we will kill them.

13 And Saul said: No man shall be killed this day: because the Lord this day hath wrought salvation in Israel:

14 And Samuel said to the people: Come, and let us go to Galgal, and let us renew the kingdom there.

15 And all the people went to Galgal, and there they made Saul king, before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly.

Chapter 12

And Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you.

2 And now the king goeth before you: but I am old and greyheaded: and my sons are with you: having then conversed with you from my youth until this day, behold here I am.

3 Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day,

and will restore it to you.

4 And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand.

5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

6 And Samuel said to the people: It is the Lord who made Moses and Aaron, and brought our fathers out of the land of Egypt.

7 Now, therefore, stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers:

8 How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt, and made them dwell in this place.

9 And they forgot the Lord their God, and he delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them.

11 And the Lord sent Jerobaal, and Badan, and Jephthe, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

12 But seeing that Naas, king of the children of Ammon, was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king.

13 Now, therefore, your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

14 If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

15 But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers.

16 Now then stand, and see this great thing which the Lord will do in your sight.

17 Is it not wheat harvest to day? I will call upon the Lord, and he shall send thunder and rain: and you shall know, and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

18 And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

19 And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

20 And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

21 And turn not aside after vain things, which shall never profit you, nor deliver you, because they are vain.

22 And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people.

23 And far from me be this sin against the Lord, that I should cease to pray for you: and I will teach you the good and right way.

24 Therefore fear the Lord, and serve him in truth, and with your whole heart, for you have seen the great works which he hath done among you.

25 But if you will still do wickedly: both you and your king shall perish together.

Chapter 13

Saul was a child of one year when he began to reign, and he reigned two years over Israel.

2 And Saul chose him three thousand men of Israel: and two thousand were with Saul in Machmas, and in mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin: and the rest of the people he sent back every man to their dwellings.

3 And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear.

4 And all Israel heard this report: Saul hath smitten the garrison of the Philistines: and Israel took courage against the Philistines. And the people were called together after Saul to Galgal.

5 The Philistines also were assembled to fight against Israel, thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the seashore for number. And going up they camped in Machmas, at the east of Bethaven.

6 And when the men of Israel saw that they were straitened (for the people were distressed), they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.

7 And some of the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid.

8 And he waited seven days, according to the appointment of Samuel, and Samuel came not to Galgal, and the people slept away from him.

9 Then Saul said: Bring me the holocaust, and the peace offerings. And he offered the holocaust.

10 And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him.

11 And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slept from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas,

12 I said: Now will the Philistines come down upon me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust.

13 And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever:

14 But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

15 And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin: But the Philistines encamped in Machmas.

17 And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual;

18 And another went by the way of Bethoron, and the third turned to the way of the border,

above the valley of Seboim towards the desert.

19 Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears.

20 So all Israel went down to the Philistines, to sharpen every man his ploughshare, and his spade, and his axe, and his rake.

21 So that their shares, and their spades, and their forks, and their axes, were blunt, even to the goad, which was to be mended.

22 And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son.

23 And the army of the Philistines went out in order to advance further in Machmas.

Chapter 14

Now it came to pass one day that Jonathan, the son of Saul, said to the young man that bore his armour: Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

2 And Saul abode in the uttermost part of Gabaa, under the pomegranate tree, which was in Magron: and the people with him were about six hundred men.

3 And Achias, the son of Achitob, brother of Ichabod the son of Phinees, the son of Heli, the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone.

4 Now there were between the ascents, by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the name of the one was Boses, and the name of the other was Sene:

5 One rock stood out toward the north, over against Machmas, and the other to the south, over against Gabaa.

6 And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us: because it is easy for the Lord to save either by many, or by few.

7 And his armourbearer said to him: Do all that pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

8 And Jonathan said: Behold we will go over to these men. And when we shall be seen by them,

9 If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

10 But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us.

11 So both of them discovered themselves to the garrison of the Philistines: and the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid.

12 And the men of the garrison spoke to Jonathan, and to his armourbearer, and said: Come up to us, and we will shew you a thing. And Jonathan said to his armourbearer: Let us go up, follow me: for the Lord hath delivered them into the hands of Israel.

13 And Jonathan went up creeping on his hands and feet, and his armourbearer after him. And some fell before Jonathan, others his armourbearer slew as he followed him.

14 And the first slaughter which Jonathan and his armourbearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day.

15 And there was a miracle in the camp, in

the fields: and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

16 And the watchmen of Saul, who were in Gabaa of Benjamin looked, and behold a multitude overthrown, and fleeing this way and that.

17 And Saul said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armourbearer were not there.

18 And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.)

19 And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand.

20 Then Saul, and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbour, and there was a very great slaughter.

21 Moreover, the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan.

22 And all the Israelites that had hid themselves in mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men.

23 And the Lord saved Israel that day. And the fight went on as far as Bethaven.

24 And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So

none of the people tasted any food.

25 And all the common people came into a forest, in which there was honey upon the ground.

26 And when the people came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath.

27 But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honeycomb: and he carried his hand to his mouth, and his eyes were enlightened.

28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.)

29 And Jonathan said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

30 How much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater slaughter among the Philistines?

31 So they smote that day the Philistines, from Machmas to Aialon. And the people were wearied exceedingly.

32 And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

33 And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed: roll here to me now a great stone.

34 And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram and slay them upon this stone, and eat, and you shall not sin against the Lord, in eating with the blood. So all the people

brought every man his ox with him till the night: and slew them there.

35 And Saul built an altar to the Lord: and he then first began to build an altar to the Lord.

36 And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do all that seemeth good in thy eyes. And the priest said: Let us draw near hither unto God.

37 And Saul consulted the Lord: Shall I pursue after the Philistines? wilt thou deliver them into the hands of Israel? And he answered him not that day.

38 And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath happened to day.

39 As the Lord liveth, who is the Saviour of Israel, if it was done by Jonathan, my son, he shall surely die. In this none of the people gainsayed him.

40 And he said to all Israel: Be you on one side and I, with Jonathan, my son, will be on the other side. And the people answered Saul: Do what seemeth good in thy eyes.

41 And Saul said to the Lord: O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to day: If this iniquity be in me, or in my son Jonathan, give a proof: or if this iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped.

42 And Saul said: (Cast lots between me, and Jonathan, my son. And Jonathan was taken.

43 And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I must die.

44 And Saul said: May God do so and so to

me, and add still more: for dying thou shalt die, O Jonathan.

45 And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? this must not be: As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die.

46 And Saul went back, and did not pursue after the Philistines: and the Philistines went to their own places.

47 And Saul having his kingdom established over Israel, fought against all his enemies round about, against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines: and whithersoever he turned himself, he overcame.

48 And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them.

49 And the sons of Saul, were Jonathan, and Jessui, and Melchisua: and the names of his two daughters, the name of the firstborn was Merob, and the name of the younger Michol.

50 And the name of Saul's wife was Achinoam, the daughter of Achimaas; and the name of the captain of his army was Abner, the son of Ner, the cousin german of Saul.

51 For Cis was the father of Saul, and Ner, the father of Abner, was son of Abiel.

52 And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself.

Chapter 15

And Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel: now therefore hearken thou unto the voice of the Lord:

2 Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: how he opposed them in the way when they came up out of Egypt.

3 Now therefore go, and smite Amalec, and utterly destroy all that he hath: spare him not, nor covet anything that is his: but slay both man and woman, child and suckling, ox and sheep, camel and ass.

4 So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda.

5 And when Saul was come to the city of Amalec, he laid ambushes in the torrent.

6 And Saul said to the Cinite: Go, depart, and get ye down from Amalec: lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec.

7 And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt.

8 And he took Agag, the king of Amalec, alive: but all the common people he slew with the edge of the sword.

9 And Saul and the people spared Agag, and the best of the flocks of sheep, and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them: but every thing that was vile, and good for nothing, that they destroyed.

10 And the word of the Lord came to Samuel,

11 It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed

my commandments. And Samuel was grieved, and he cried unto the Lord all night.

12 And when Samuel rose early, to go to Saul in the morning, it was told Samuel that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocaust to the Lord, out of the choicest of the spoils, which he had brought from Amalec.

13 And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord, I have fulfilled the word of the Lord.

14 And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear?

15 And Saul said: They have brought them from Amalec: for the people spared the best of the sheep and of the herds, that they might be sacrificed to the Lord thy God, but the rest we have slain.

16 And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak.

17 And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel.

18 And the Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them.

19 Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord?

20 And Saul said to Samuel: Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag, the king of Amalec, and Amalec I have slain.

21 But the people took of the spoils, sheep and oxen, as the firstfruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

22 And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat or rams.

23 Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. Forasmuch, therefore, as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king.

24 And Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice.

25 But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord.

26 And Samuel said to Saul: I will not return with thee, because thou hath rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said to him: The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee.

29 But the triumpher in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent.

30 Then he said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

31 So Samuel turned again after Saul: and Saul adored the Lord.

32 And Samuel said: Bring hither to me Agag, the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner?

33 And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

34 And Samuel departed to Ramatha: but Saul went up to his house in Gabaa.

35 And Samuel saw Saul no more till the day of his death: nevertheless, Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

Chapter 16

And the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai, the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said: How shall I go? for Saul will hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord.

3 And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee.

4 Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

5 And he said: It is peaceable: I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him?

7 And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.

8 And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this,

9 And Isai brought Samma, and he said of him: Neither hath the Lord chosen this.

10 Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The Lord hath not chosen any one of these.

11 And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him: for we will not sit down till he come hither.

12 He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And the servants of Saul said to him: Behold now an evil spirit from God troubleth thee.

16 Let our lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayst bear it more easily.

17 And Saul said to his servants: Provide me then some man that can play well, and bring him to me.

18 And one of the servants answering, said: Behold I have seen a son of Isai, the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.

19 Then Saul sent messengers to Isai, saying: Send me David, thy son, who is in the pastures.

20 And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David, his son, to Saul.

21 And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armourbearer.

22 And Saul sent to Isai, saying: Let David stand before me: for he hath found favour in my sight.

23 So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.

Chapter 17

Now the Philistines gathering together their troops to battle, assembled at Socho of Juda: and camped between Socho and Azeca, in the borders of Dommim.

2 And Saul and the children of Israel being gathered together, came to the valley of Terebinth, and they set the army in array to fight against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a man baseborn from the camp of the Philistines, named Goliath, of Geth, whose height was six cubits and a span:

5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armourbearer went before him.

8 And standing, he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand.

9 If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us.

10 And the Philistine said: I have defied the bands of Israel this day: give me a man, and let him fight with me hand to hand.

11 And Saul and all the Israelites hearing these words of the Philistine, were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite, of Bethlehem Juda, before mentioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men.

13 And his three eldest sons followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab, the firstborn, and the second, Abinadab, and the third Samma:

14 But David was the youngest. So the three eldest having followed Saul,

15 David went, and returned from Saul, to feed his father's flock at Bethlehem.

16 Now the Philistine came out morning and evening, and presented himself forty days.

17 And Isai said to David, his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren,

18 And carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed.

19 But Saul, and they, and all the children of Israel, were in the valley of Terebinth, fighting against the Philistines.

20 David, therefore, arose in the morning, and gave the charge of the flock to the keeper: and went away loaded, as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle.

21 For Israel had put themselves in array, and the Philistines who stood against them were prepared.

22 And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle, and asked if all things went well with his brethren.

23 And as he talked with them, that baseborn man, whose name was Goliath, the Philistine, of Geth, shewed himself coming up from the camp of the Philistines: and he spoke according to the same words, and David heard them,

24 And all the Israelites, when they saw the man, fled from his face, fearing him exceedingly.

25 And some one of Israel said: Have you seen this man that is come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

26 And David spoke to the men that stood by

him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him the same words, saying: These things shall be given to the man that shall slay him.

28 Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? and why didst thou leave those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that thou art come down to see the battle.

29 And David said: What have I done? is there not cause to speak?

30 And he turned a little aside from him to another: and said the same word. And the people answered him as before.

31 And the words which David spoke were heard, and were rehearsed before Saul.

32 And when he was brought to Saul, he said to him. Let not any man's heart be dismayed in him: I thy servant will go, and will fight against the Philistine.

33 And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him: for thou art but a boy, but he is a warrior from his youth.

34 And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock:

35 And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled, and killed them.

36 For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine

shall be also as one of them. I will go now, and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

37 And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

38 And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

39 And David having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off,

40 And he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine.

41 And the Philistine came on, and drew nigh against David, and his armourbearer went before him.

42 And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance.

43 And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods.

44 And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

45 And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied

46 This day, and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands.

48 And when the Philistine arose, and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine.

49 And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about, struck the Philistine in the forehead, and he fell on his face upon the earth.

50 And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine. And as David had no sword in his hand,

51 He ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away.

52 And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell many wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron.

53 And the children of Israel returning, after they had pursued the Philistines, fell upon their camp.

54 And David taking the head of the Philistine, brought it to Jerusalem: but his armour he put in his tent.

55 Now at the time that Saul saw David going

out against the Philistines, he said to Abner, the captain of the army: Of what family is this young man descended, Abner? And Abner said: As thy soul liveth, O king, I know not.

56 And the king said: Inquire thou, whose son this young man is.

57 And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand.

58 And Saul said to him: Young man, of what family art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

Chapter 18

And it came to pass, when he had made an end of speaking to Saul, the son of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his father's house.

3 And David and Jonathan made a covenant, for he loved him as his own soul.

4 And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.

6 Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy, and cornets.

7 And the women sung as they played, and they said: Saul slew his thousands, and David

his ten thousands.

8 And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given but a thousand, what can he have more but the kingdom?

9 And Saul did not look on David with a good eye from that day and forward.

10 And the day after, the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand,

11 And threw it, thinking to nail David to the wall: and David stept aside out of his presence twice.

12 And Saul feared David, because the Lord was with him, and was departed from Saul himself.

13 Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people.

14 And David behaved wisely in all his ways, and the Lord was with him.

15 And Saul saw that he was exceeding prudent, and began to beware of him.

16 But all Israel and Juda loved David, for he came in and went out before them.

17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, and fight the battles of the Lord. Now Saul said within himself: Let not my hand be upon him, but let the hands of the Philistines be upon him.

18 And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son in law of the king?

19 And it came to pass at the time when Merob, the daughter of Saul, should have been

given to David, that she was given to Hadriel, the Molathite, to wife.

20 But Michol, the other daughter of Saul, loved David. And it was told Saul, and it pleased him.

21 And Saul said: I will give her to him, that she may be a stumblingblock to him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son in law this day.

22 And Saul commanded his servants to speak to David privately, saying: Behold, thou pleasest the king, and all his servants love thee. Now, therefore be the king's son in law.

23 And the servants of Saul spoke all these words in the ear of David. And David said: Doth it seem to you a small matter to be the king's son in law? But I am a poor man, and of small ability.

24 And the servants of Saul told him, saying: Such words as these hath David spoken.

25 And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines.

26 And when his servants had told David the words that Saul had said, the word was pleasing in the eyes of David to be the king's son in law.

27 And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son in law. Saul therefore gave him Michol, his daughter, to wife.

28 And Saul saw, and understood that the Lord was with David. And Michol, the daughter of Saul, loved him.

29 And Saul began to fear David more: and Saul became David's enemy continually.

30 And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

Chapter 19

And Saul spoke to Jonathan, his son, and to all his servants, that they should kill David. But Jonathan, the son of Saul, loved David exceedingly.

2 And Jonathan told David, saying: Saul, my father, seeketh to kill thee: wherefore look to thyself, I beseech thee, in the morning and thou shalt abide in a secret place, and shalt be hid.

3 And I will go out and stand beside my father in the field where thou art: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

4 And Jonathan spoke good things of David to Saul, his father: and said to him: Sin not, O king, against thy servant, David, because he hath not sinned against thee, and his works are very good towards thee.

5 And he put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel. Thou sawest it and didst rejoice. Why therefore wilt thou sin against innocent blood, by killing David, who is without fault?

6 And when Saul heard this, he was appeased with the words of Jonathan, and swore: As the Lord liveth, he shall not be slain.

7 Then Jonathan called David, and told him all these words: and Jonathan brought in David to Saul, and he was before him, as he had been yesterday and the day before.

8 And the war began again, and David went

out, and fought against the Philistines, and defeated them with a great slaughter, and they fled from his face.

9 And the evil spirit from the Lord came upon Saul; and he sat in his house, and held a spear in his hand: and David played with his hand.

10 And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall, and David fled, and escaped that night.

11 Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol, David's wife, had told him this, saying: Unless thou save thyself this night, to morrow thou wilt die:

12 She let him down through a window. And he went and fled away, and escaped.

13 And Michol took an image, and laid it on the bed, and put a goat's skin, with the hair at the head of it, and covered it with clothes.

14 And Saul sent officers to seize David; and it was answered that he was sick.

15 And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain.

16 And when the messengers were come in, they found an image upon the bed, and a goat skin at his head.

17 And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

18 But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him: and he and Samuel went and dwelt in Najoth.

19 And it was told Saul by some, saying: Behold David is in Najoth, in Ramatha.

20 So Saul sent officers to take David: and when they saw a company of prophets prophesy-

ing, and Samuel presiding over them, the Spirit of the Lord came also upon them, and they likewise began to prophesy.

21 And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceeding angry,

22 Went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they are in Najoth, in Ramatha.

23 And he went to Najoth, in Ramatha, and the Spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth, in Ramatha.

24 And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: What! is Saul too among the prophets?

Chapter 20

But David fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? what is my iniquity, and what is my sin against thy father, that he seeketh my life?

2 And he said to him: (God forbid, thou shalt not die: for my father will do nothing, great or little, without first telling me: hath then my father hid this word only from me? no, this shall not be.

3 And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight, and he will say: Let not Jonathan know this, lest he be grieved. But truly

as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

4 And Jonathan said to David: Whatsoever thy soul shall say to me, I will do for thee.

5 And David said to Jonathan: Behold to-morrow is the new moon, and I, according to custom, am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.

6 If thy father look and inquire for me, thou shalt answer him: David asked me that he might run to Bethlehem, his own city: because there are solemn sacrifices there for all of his tribe.

7 If he shall say: It is well: thy servant shall have peace: but if he be angry, know that his malice is come to its height.

8 Deal mercifully then with thy servant: for thou hast brought me, thy servant, into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

9 And Jonathan said: Far be this from thee: for if I should certainly know that evil is determined by my father against thee, I could do no otherwise than tell thee.

10 And David answered Jonathan: Who shall bring me word, if thy father should answer thee harshly concerning me?

11 And Jonathan said to David: Come, and let us go out into the field. And when they were both of them gone out into the field,

12 Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, to-morrow, or the day after, and there be any thing good for David, and I send not immediately to thee, and make it known to thee,

13 May the Lord do so and so to Jonathan, and add still more. But if my father shall continue in malice against thee, I will discover it

to thy ear, and will send thee away, that thou mayst go in peace, and the Lord be with thee, as he hath been with my father.

14 And if I live, thou shalt shew me the kindness of the Lord: but if I die,

15 Thou shalt not take away thy kindness from my house for ever, when the Lord shall have rooted out the enemies of David, every one of them from the earth, may he take away Jonathan from his house, and may the Lord require it at the hands of David's enemies.

16 Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies.

17 And Jonathan swore again to David, because he loved him: for he loved him as his own soul.

18 And Jonathan said to him: To morrow is the new moon, and thou wilt be missed:

19 For thy seat will be empty till after to morrow. So thou shalt go down quickly, and come to the place where thou must be hid, on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel.

20 And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark.

21 And I will send a boy, saying to him: Go and fetch me the arrows.

22 If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath sent thee away.

23 And concerning the word which I and thou have spoken, the Lord be between thee and me forever.

24 So David was hid in the field, and the new moon came, and the king sat down to eat bread.

25 And when the king sat down upon his chair, (according to custom) which was beside the wall, Jonathan arose, and Abner sat by Saul's side, and David's place appeared empty.

26 And Saul said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

27 And when the second day after the new moon was come, David's place appeared empty again. And Saul said to Jonathan, his son: Why cometh not the son of Isai to meat neither yesterday, nor to day?

28 And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem.

29 And he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me: and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table.

30 Then Saul being angry against Jonathan, said to him: Thou son of a woman that is the ravisher of a man, do I not know that thou lovest the son of Isai to thy own confusion, and to the confusion of thy shameless mother?

31 For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.

32 And Jonathan answering Saul, his father, said: Why shall he die? What hath he done?

33 And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David.

34 So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

35 And when the morning came, Jonathan

went into the field according to the appointment with David, and a little boy with him.

36 And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy.

37 The boy therefore came to the place of the arrow which Jonathan had shot: and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee.

38 And Jonathan cried again after the boy, saying: Make haste speedily, stand not. And Jonathan's boy gathered up the arrows, and brought them to his master:

39 And he knew not at all what was doing: for only Jonathan and David knew the matter.

40 Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city.

41 And when the boy was gone, David rose out of his place, which was toward the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together; but David more.

42 And Jonathan said to David: Go in peace: and let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever.

43 And David arose, and departed: and Jonathan went into the city.

Chapter 21

And David came to Nobe, to Achimelech, the priest and Achimelech was astonished at David's coming. And he said to him: Why art thou alone, and no man with thee?

2 And David said to Achimelech, the priest: The king hath commanded me a business, and

said: Let no man know the thing for which thou art sent by me, and what manner of commands I have given thee: and I have appointed my servants to such and such a place.

3 Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatsoever thou canst find.

4 And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women?

5 And David answered the priest, and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before, when we came out, and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels.

6 The priest therefore gave him hallowed bread: for there was no bread there, but only the loaves of proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up.

7 Now a certain man of the servants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg, an Edomite, the chiefest of Saul's herdsmen.

8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? for I brought not my own sword, nor my own weapons with me, for the king's business required haste.

9 And the priest said: Lo, here is the sword of Goliath, the Philistine, whom thou slewest in the valley of Terebinth, wrapped up in a cloth behind the ephod: if thou wilt take this, take it, for here there is no other but this. And David said: There is none like that, give it me.

10 And David arose and fled that day from the face of Saul: and came to Achis, the king of Geth:

11 And the servants of Achis, when they saw David, said to him: Is not this David, the king of the land? Did they not sing to him in their dances, saying: Saul hath slain his thousands, and David his ten thousands?

12 But David laid up these words in his heart, and was exceedingly afraid at the face of Achis, the king of Geth.

13 And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard.

14 And Achis said to his servants: You saw the man was mad: why have you brought him to me?

15 Have we need of mad men, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?

Chapter 22

David therefore went from thence, and fled to the cave of Odollam. And when his brethren, and all his father's house, had heard of it, they went down to him thither.

2 And all that were in distress, and oppressed with debt, and under affliction of mind, gathered themselves unto him: and he became their prince, and there were with him about four hundred men.

3 And David departed from thence into Maspha of Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me.

4 And he left them under the eyes of the king of Moab, and they abode with him all the days that David was in the hold.

5 And Gad the prophet said to David: Abide

not in the hold, depart, and go into the land of Juda. And David departed, and came into the forest of Haret.

6 And Saul heard that David was seen, and the men that were with him. Now whilst Saul abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him,

7 He said to his servants that stood about him: Hear me now, ye sons of Jemini: will the son of Isai give every one of you fields, and vineyards, and make you all tribunes, and centurions:

8 That all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the son of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

9 And Doeg, the Edomite, who stood by, and was the chief among the servants of Saul, answering, said: I saw the son of Isai, in Nobe, with Achimelech, the son of Achitob, the priest.

10 And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath, the Philistine.

11 Then the king sent to call for Achimelech, the priest, the son of Achitob, and all his father's house, the priests that were in Nobe, and they came all of them to the king.

12 And Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord.

13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day.

14 And Achimelech answering the king, said: And who amongst all thy servants is so faithful

as David, who is the king's son in law, and goeth forth at thy bidding, and is honourable in thy house?

15 Did I begin to day to consult the Lord for him? far be this from me: let not the king suspect such a thing against his servant, or any one in all my father's house: for thy servant knew nothing of this matter, either little or great.

16 And the king said: Dying thou shalt die, Achimelech, thou and all thy father's house.

17 And the king said to the messengers that stood about him: Turn, and kill the priests of the Lord, for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord.

18 And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg, the Edomite, turned, and fell upon the priests, and slew in that day eighty-five men that wore the linen ephod.

19 And Nob, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and ox, and ass, and sheep, with the edge of the sword.

20 But one of the sons of Achimelech, the son of Achitob, whose name was Abiathar, escaped, and fled to David,

21 And told him that Saul had slain the priests of the Lord.

22 And David said to Abiathar: I knew that day when Doeg, the Edomite, was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

Chapter 23

And they told David, saying: Behold the Philistines fight against Ceila, and they rob the barns.

2 Therefore David consulted the Lord, saying: Shall I go and smite these Philistines? And the Lord said to David: Go, and thou shalt smite the Philistines, and shalt save Ceila.

3 And the men that were with David, said to him: Behold we are in fear here in Judea, how much more if we go to Ceila against the bands of the Philistines?

4 Therefore David consulted the Lord again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the Philistines into thy hand.

5 David, therefore, and his men, went to Ceila, and fought against the Philistines, and brought away their cattle, and made a great slaughter of them: and David saved the inhabitants of Ceila.

6 Now at that time, when Abiathar, the son of Achimelech, fled to David, to Ceila, he came down, having an ephod with him.

7 And it was told Saul that David was come to Ceila: and Saul said: The Lord hath delivered him into my hands, and he is shut up, being come into a city that hath gates and bars.

8 And Saul commanded all the people to go down to fight against Ceila, and to besiege David and his men.

9 Now when David understood that Saul secretly prepared evil against him, he said to Abiathar, the priest: Bring hither the ephod.

10 And David said: O Lord God of Israel, thy servant hath heard a report, that Saul designeth to come to Ceila, to destroy the city for my sake:

11 Will the men of Ceila deliver me into his hands? and will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy

servant. And the Lord said: He will come down.

12 And David said: Will the men of Ceila deliver me and my men into the hands of Saul? And the Lord said: They will deliver thee up.

13 Then David and his men, who were about six hundred, arose, and departing from Ceila, wandered up and down, uncertain where they should stay: and it was told Saul that David was fled from Ceila, and had escaped: wherefore he forbore to go out.

14 But David abode in the desert in strong holds, and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always: but the Lord delivered him not into his hands.

15 And David saw that Saul was come out to seek his life. And David was in the desert of Ziph, in a wood.

16 And Jonathan, the son of Saul, arose, and went to David, into the wood, and strengthened his hands in God: and he said to him:

17 Fear not: for the hand of my father, Saul, shall not find thee, and thou shalt reign over Israel, and I shall be next to thee; yea and my father knoweth this.

18 And they two made a covenant before the Lord: and David abode in the wood: but Jonathan returned to his house.

19 And the Ziphites went up to Saul, in Gabaa, saying: Lo, doth not David lie hid with us in the strong holds of the wood, in mount Hachila, which is on the right hand of the desert.

20 Now therefore come down, as thy soul hath desired to come down: and it shall be our business to deliver him into the king's hands.

21 And Saul said: Blessed be ye of the Lord, for you have pitied my case.

22 Go, therefore, I pray you, and use all diligence, and curiously inquire, and consider the place where his foot is, and who hath seen him

there: for he thinketh of me, that I lie craftily in wait for him.

23 Consider, and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he should even go down into the earth to hide himself, I will search him out in all the thousands of Juda.

24 And they arose, and went to Ziph before Saul: and David and his men were in the desert of Maon, in the plain at the right hand of Jesimon.

25 Then Saul and his men went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the wilderness of Maon: and when Saul had heard of it, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain: and David and his men were on the other side of the mountain: and David despaired of being able to escape from the face of Saul: and Saul and his men encompassed David and his men round about, to take them.

27 And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land.

28 Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause they called that place the rock of division.

Chapter 24

Then David went up from thence, and dwelt in strong holds of Engaddi.

2 And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi.

3 Saul, therefore, took three thousand chosen

men out of all Israel, and went out to seek after David and his men, even upon the most craggy rocks, which are accessible only to wild goats.

4 And he came to the sheepecotes which were in his way. And there was a cave, into which Saul went, to ease nature: now David and his men lay hid in the inner part of the cave.

5 And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayst do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe.

6 After which David's heart struck him, because he had cut off the hem of Saul's robe.

7 And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master, the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed.

8 And David stopped his men with his words, and suffered them not to rise against Saul: but Saul, rising up out of the cave, went on his way.

9 And David also rose up after him: and going out of the cave, cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped,

10 And said to Saul: Why dost thou hear the words of men that say: David seeketh thy hurt?

12 Moreover, see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.

13 The Lord judge between me and thee and the Lord revenge me of thee: but my hand shall not be upon thee.

14 As also it is said in the old proverb: From

the wicked shall wickedness come forth: therefore my hand shall not be upon thee. After whom dost thou come out, O king of Israel?

15 After whom dost thou pursue? After a dead dog, after a flea.

16 Be the Lord judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

17 And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept:

18 And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil.

19 And thou hast shewed this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me.

20 For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day.

21 And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand:

22 Swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father.

23 And David swore to Saul. So Saul went home: and David and his men went up into safer places.

Chapter 25

And Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rose, and went down into the wilderness of Pharan.

2 Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel, and the man was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal: and the name of his wife was Abigail. And she was a prudent and very comely woman: but her husband was churlish, and very bad and ill natured: and he was of the house of Caleb.

4 And when David heard in the wilderness, that Nabal was shearing his sheep,

5 He sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace.

6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast.

7 I have heard that thy shepherds that were with us in the desert were shearing: we never molested them, neither was there ought missing to them of the flock at any time, all the while they were with us in Carmel.

8 Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

9 And when David's servants came, they spoke to Nabal all these words in David's name, and then held their peace.

10 But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now days who flee from their masters.

11 Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are?

12 So the servants of David went back their way, and returning came and told him all the words that he said.

13 Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and there followed David about four hundred men, and two hundred remained with the baggage.

14 But one of the servants told, Abigail, the wife of Nabal, saying: Behold, David sent messengers out of the wilderness, to salute our master: and he rejected them.

15 These men were very good to us, and gave us no trouble: Neither did we ever lose any thing all the time that we conversed with them in the desert.

16 They were a wall unto us, both by night and day, all the while we were with them keeping the sheep.

17 Wherefore consider, and think what thou hast to do: for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

18 Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

19 And she said to her servants: Go before me: behold, I will follow after you: but she told not her husband, Nabal.

20 And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them.

21 And David said: Truly in vain have I kept all that belonged to this fellow in the wilderness, and nothing was lost of all that pertained unto

him: and he hath returned me evil for good.

22 May God do so and so, and add more to the foes of David, if I leave of all that belong to him till the morning, any that pisseth against the wall.

23 And when Abigail saw David, she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground.

24 And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech thee, in thy ears, and hear the words of thy servant.

25 Let not my lord the king, I pray thee, regard this naughty man, Nabal: for according to his name, he is a fool, and folly is with him: but I, thy handmaid, did not see thy servants, my lord, whom thou sentest.

26 Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek evil to my lord.

27 Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

28 Forgive the iniquity of thy handmaid: for the Lord will surely make for my lord a faithful house, because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life.

29 For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God: but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling.

30 And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince

over Israel,

32 And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech:

33 And blessed be thou, who hast kept me to day from coming to blood, and revenging me with my own hand.

34 Otherwise, as the Lord liveth, the God of Israel, who hath withholden me from doing thee any evil, if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light, any that pisseth against the wall.

35 And David received at her hand all that she had brought him, and said to her: Go in peace into thy house, behold I have heard thy voice, and honoured thy face.

36 And Abigail came to Nabal: and behold he had a feast in his house, like the feast of a king: and Nabal's heart was merry, for he was very drunk: and she told him nothing less or more until morning.

37 But early in the morning, when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone.

38 And after ten days had passed, the Lord struck Nabal, and he died.

39 And when David had heard that Nabal was dead, he said: Blessed be the Lord, who hath judged the cause of my reproach, at the hand of Nabal, and hath kept his servant from evil, and the Lord hath returned the wickedness of Nabal upon his head. Then David sent and treated with Abigail, that he might take her to himself for a wife.

40 And David's servants came to Abigail, to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife.

41 And she arose, and bowed herself down with her face to the earth, and said: Behold,

let thy servant be a handmaid, to wash the feet of the servants of my lord.

42 And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of David, and became his wife.

43 Moreover David took also Achinoam of Jezrahel: and they were both of them his wives.

44 But Saul gave Michol, his daughter, David's wife, to Phalti, the son of Lais, who was of Gallim.

Chapter 26

And the men of Ziph came to Saul in Gabaa, saying: Behold David is hid in the hill of Hachila, which is over against the wilderness.

2 And Saul arose, and went down to the wilderness of Ziph having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph.

3 And Saul encamped in Gabaa Hachila, which was over against the wilderness in the way: and David abode in the wilderness. And seeing that Saul was come after him into the wilderness,

4 He sent spies, and learned that he was most certainly come thither.

5 And David arose secretly, and came to the place where Saul was: and when he had beheld the place, wherein Saul slept, and Abner, the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him,

6 David spoke to Achimelech, the Hethite, and Abisai, the son of Sarvia, the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

7 So David and Abisai came to the people by night, and found Saul lying and sleeping in the

tent, and his spear fixed in the ground at his head: and Abner and the people sleeping round about him.

8 And Abisai said to David: God hath shut up thy enemy this day into thy hands: now then I will run him through with my spear, even to the earth at once, and there shall be no need of a second time.

9 And David said to Abisai: Kill him not: for who shall put forth his hand against the Lord's anointed, and shall be guiltless?

10 And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle, and perish:

11 The Lord be merciful unto me, and keep me that I never put forth my hand against the Lord's anointed. But now take the spear which is at his head, and the cup of water, and let us go.

12 So David took the spear, and the cup of water which was at Saul's head, and they went away: and no man saw it, or knew it, or awaked, but they were all asleep, for a deep sleep from the Lord was fallen upon them.

13 And when David was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them,

14 David cried to the people, and to Abner, the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou, that criest, and disturbest the king?

15 And David said to Abner: Art not thou a man? and who is like unto thee in Israel? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.

16 This thing is not good, that thou hast done: as the Lord liveth, you are the sons of death, who have not kept your master, the Lord's anointed. And now where is the king's spear, and the cup

of water, which was at his head?

17 And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king.

18 And he said: Wherefore doth my lord persecute his servant? What have I done? or what evil is there in my hand?

19 Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice: but if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.

20 And now let not my blood be shed upon the earth before the Lord: for the king of Israel is come out to seek a flea, as the partridge is hunted in the mountains.

21 And Saul said: I have sinned; return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things.

22 And David answering, said: Behold the king's spear: let one of the king's servants come over and fetch it.

23 And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed.

24 And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress.

25 Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

Chapter 27

And David said in his heart: I shall one day or other fall into the hands of Saul: is it not better for me to flee, and to be saved in the land of the Philistines, that Saul may despair of me, and cease to seek me in all the coasts of Israel? I will flee then out of his hands.

2 And David arose, and went away, both he and the six hundred men that were with him, to Achis, the son of Maoch, king of Geth.

3 And David dwelt with Achis at Geth, he and his men; every man with his household, and David with his two wives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

4 And it was told Saul that David was fled to Geth, and he sought no more after him.

5 And David said to Achis: If I have found favour in thy sight, let a place be given me in one of the cities of this country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achis gave him Siceleg that day: for which reason Siceleg belongeth to the kings of Juda unto this day.

7 And the time that David dwelt in the country of the Philistines, was four months.

8 And David and his men went up, and pilaged Gessuri, and Gerzi, and the Amalecites: for these were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt.

9 And David wasted all the land, and left neither man nor woman alive: and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis.

10 And Achis said to him: Whom hast thou gone against to day? David answered: Against the south of Juda, and against the south of Jer-

ameel, and against the south of Ceni.

11 And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines.

12 And Achis believed David, saying: He hath done much harm to his people Israel: Therefore he shall be my servant for ever.

Chapter 28

And it came to pass in those days, that the Philistines gathered together their armies, to be prepared for war against Israel: And Achis said to David: Know thou now assuredly, that thou shalt go out with me to the war, thou, and thy men.

2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life for ever.

3 Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha, his city. And Saul had put away all the magicians and soothsayers out of the land.

4 And the Philistines were gathered together, and came and encamped in Sunam: and Saul also gathered together all Israel, and came to Gelboe.

5 And Saul saw the army of the Philistines, and was afraid, and his heart was very much dismayed.

6 And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets.

7 And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and enquire by her. And his servants said

to him: There is a woman that hath a divining spirit at Endor.

8 Then he disguised himself: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee.

9 And the woman said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death?

10 And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing.

11 And the woman said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel.

13 And the king said to her: Fear not: what hast thou seen? and the woman said to Saul: I saw gods ascending out of the earth.

14 And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored.

15 And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayst shew me what I shall do.

16 And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival?

17 For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David:

18 Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

19 And the Lord also will deliver Israel with thee into the hands of the Philistines: and to morrow thou and thy sons shall be with me: and the Lord will also deliver the army of Israel into the hands of the Philistines.

20 And forthwith Saul fell all along on the ground; for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

21 And the woman came to Saul, (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spokest to me.

22 Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayst eat and recover strength, and be able to go on thy journey.

23 But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground, and sat upon the bed.

24 Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal, kneaded it, and baked some unleavened bread,

25 And set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

Chapter 29

Now all the troops of the Philistines were gathered together to Aphec: and Israel also encamped by the fountain, which is in Jezrahel.

2 And the lords of the Philistines marched with their hundreds and their thousands: but David and his men were in the rear with Achis.

3 And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: Do you not know David who was the servant of Saul, the king of Israel, and hath been with me many days, or years, and I have found no fault in him, since the day that he fled over to me until this day?

4 But the princes of the Philistines were angry with him, and they said to him: Let this man return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight: for how can he otherwise appease his master, but with our heads?

5 Is not this David, to whom they sung in their dances, saying: Saul slew his thousands, and David his ten thousands?

6 Then Achis called David, and said to him: As the Lord liveth, thou art upright and good in my sight: and so is thy going out, and thy coming in with me in the army: and I have not found any evil in thee, since the day that thou camest to me unto this day: but thou pleasest not the lords.

7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines.

8 And David said to Achis: But what have I done, or what hast thou found in me thy servant, from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king?

9 And Achis answering, said to David: I know that thou art good in my sight, as an angel of God: But the princes of the Philistines have said: He shall not go up with us to the battle.

10 Therefore arise in the morning, thou, and the servants of thy lord, who came with thee: and when you are up before day, and it shall begin to be light, go on your way.

11 So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

Chapter 30

Now when David and his men were come to Siceleg on the third day, the Amalecites had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire,

2 And had taken the women captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way.

3 So when David and his men came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives,

4 David and the people that were with him, lifted up their voices, and wept till they had no more tears.

5 For the two wives also of David were taken captives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

6 And David was greatly afflicted: for the people had a mind to stone him, for the soul of every man was bitterly grieved for his sons and daughters: but David took courage in the Lord his God.

7 And he said to Abiathar, the priest, the son

of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David.

8 And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the Lord said to him: Pursue after them: for thou shalt surely overtake them and recover the prey.

9 So David went, he and the six hundred men that were with him, and they came to the torrent Besor: and some, being weary, stayed there.

10 But David pursued, he and four hundred men: for two hundred stayed, who, being weary, could not go over the torrent Besor.

11 And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

12 As also a piece of a cake of figs, and two bunches of raisins. And when he had eaten them, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunk water, three days and three nights.

13 And David said to him: To whom dost thou belong; or whence dost thou come? and whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite: and my master left me, because I began to be sick three days ago.

14 For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire.

15 And David said to him: Canst thou bring me to this company? and he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him.

16 And when he had brought him, behold they were lying spread abroad upon all the ground, eating and drinking, and as it were keeping a festival day, for all the prey and the spoils which they had taken out of the land of the Philistines,

and out of the land of Juda.

17 And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

18 So David recovered all that the Amalecites had taken, and he rescued his two wives.

19 And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken, David recovered all.

20 And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.

21 And David came to the two hundred men, who, being weary, had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.

22 Then all the wicked and unjust men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife, and his children, and be contented with them, and go his way.

23 But David said: You shall not do so, my brethren, with these things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands:

24 And no man shall hearken to you in this matter. But equal shall be the portion of him that went down to battle, and of him that abode at the baggage, and they shall divide alike.

25 And this hath been done from that day forward, and since was made a statute and an ordinance, and as a law in Israel.

26 Then David came to Siceleg, and sent

presents of the prey to the ancients of Juda, his neighbours, saying: Receive a blessing of the prey of the enemies of the Lord.

27 To them that were in Bethel, and that were in Ramoth to the south, and to them that were in Jether.

28 And to them that were in Aroer, and that were in Sephamoth, and that were in Esthamo,

29 And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

30 And that were in Arama, and that were in the lake Asan, and that were in Athach,

31 And that were in Hebron, and to the rest that were in those places, in which David had abode with his men.

Chapter 31

And the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gelboe.

2 And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab, and Melchisua, the sons of Saul.

3 And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers.

4 Then Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armourbearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it.

5 And when his armourbearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men that same day

together.

7 And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came and dwelt there.

8 And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in mount Gelboe.

9 And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols and among their people.

10 And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan.

11 Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul,

12 All the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there.

13 And they took their bones, and buried them in the wood of Jabes: and fasted seven days.

Second Book of Samuel

Chapter 1

Now it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg.

2 And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head: and when he came to David, he fell upon his face, and adored.

3 And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel.

4 And David said unto him: What is the matter that is come to pass? tell me: He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul and Jonathan his son are slain.

5 And David said to the young man that told him: How knowest thou that Saul and Jonathan his son, are dead?

6 And the young man that told him, said: I came by chance upon mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew nigh unto him,

7 And looking behind him, and seeing me, he called me. And I answered, Here am I.

8 And he said to me: Who art thou? And I said to him: I am an Amalecite.

9 And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

10 So standing over him, I killed him: for I

knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm, and have brought them hither to thee, my lord.

11 Then David took hold of his garments and rent them, and likewise all the men that were with him.

12 And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec.

14 David said to him: Why didst thou not fear to put out thy hand to kill the Lord's anointed?

15 And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

16 And David said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

17 And David made this kind of lamentation over Saul, and over Jonathan his son.

18 (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the book of the just.) And he said: Consider, O Israel, for them that are dead, wounded on thy high places.

19 The illustrious of Israel are slain upon thy mountains: how are the valiant fallen?

20 Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of firstfruits: for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

23 Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

25 How are the valiant fallen in battle? Jonathan slain in the high places?

26 I grieve for thee, my brother Jonathan: exceeding beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee.

27 How are the valiant fallen, and the weapons of war perished?

Chapter 2

And after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron.

2 So David went up, and his two wives Achinoam the Jezrahelitess, and Abigail the wife of Nabal of Carmel:

3 And the men also that were with him, David brought up every man with his household: and they abode in the towns of Hebron.

4 And the men of Juda came, and anointed David there, to be king over the house of Juda. And it was told David that the men of Jabes Galaad had buried Saul.

5 David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shewn this mercy to your master Saul, and have buried him.

6 And now the Lord surely will render you mercy and truth, and I also will requite you for this good turn, because you have done this thing.

7 Let your hands be strengthened, and be ye men of valour: for although your master Saul be dead, yet the house of Juda hath anointed me to be their king.

8 But Abner the son of Ner, general of Saul's army, took Isboseth the son of Saul, and led him about through the camp,

9 And made him king over Galaad, and over Gessuri, and over Jezrahel, and over Ephraim, and over Benjamin, and over all Israel.

10 Isboseth the son of Saul was forty years old when he began to reign over Israel, and he reigned two years; and only the house of Juda followed David.

11 And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

12 And Abner the son of Ner, and the servants of Isboseth the son of Saul, went out from the camp to Gabaon.

13 And Joab the son of Sarvia, and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over against one another: the one on the one side of the pool, and the other on the other side.

14 And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

15 Then there arose and went over twelve in number of Benjamin, of the part of Isboseth the son of Saul, and twelve of the servants of David.

16 And every one catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together: and the name of the place was called: The field of the valiant, in Gabaon.

17 And there was a very fierce battle that day: and Abner was put to flight, with the men of Israel, by the servants of David.

18 And there were the three sons of Sarvia there, Joab, and Abisai, and Asael: now Asael was a most swift runner, like one of the roes that abide in the woods.

19 And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner.

20 And Abner looked behind him, and said: Art thou Asael? And he answered: I am.

21 And Abner said to him: Go to the right hand or to the left, and lay hold on one of the young men and take thee his spoils. But Asael would not leave off following him close.

22 And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab thy brother.

23 But he refused to hearken to him, and would not turn aside: wherefore Abner struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died stood still.

24 Now while Joab and Abisai pursued after Abner, the sun went down: and they came as far as the hill of the aqueduct, that lieth over

against the valley by the way of the wilderness in Gabaon.

25 And the children of Benjamin gathered themselves together to Abner: and being joined in one body, they stood on the top of a hill.

26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?

27 And Joab said: As the Lord liveth, if thou hadst spoke sooner, even in the morning the people should have retired from pursuing after their brethren.

28 Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.

29 And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Beth-horon, came to the camp.

30 And Joab returning, after he had left Abner, assembled all the people: and there were wanting of David's servants nineteen men, beside Asael.

31 But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died.

32 And they took Asael, and buried him in the sepulchre of his father in Bethlehem and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

Chapter 3

Now there was a long war between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but

the house of Saul decaying daily.

2 And sons were born to David in Hebron: and his firstborn was Ammon of Achinoam the Jezrahelitess:

3 And his second Cheleab of Abigail the wife of Nabal of Carmel: and the third Absalom the son of Maacha the daughter of Tholmai king of Gessur:

4 And the fourth Adonias, the son of Haggith: and the fifth Saphathia the son of Abital:

5 And the sixth Jethraam of Egla the wife of David: these were born to David In Hebron.

6 Now while there was war between the house of Saul and the house of David, Abner the son of Ner ruled the house of Saul.

7 And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner:

8 Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shewn mercy to the house of Saul thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me to charge me with a matter concerning a woman?

9 So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him,

10 That the kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda from Dan to Bersabee.

11 And he could not answer him a word, because he feared him.

12 Abner therefore sent messengers to David for himself, saying: Whose is the land? and that they should say: Make a league with me, and my hand shall be with thee: and I will bring all Israel to thee.

13 And he said: Very well: I will make a league with thee: but one thing I require of thee,

saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me.

14 And David sent messengers to Isboseth the son of Saul, saying: Restore my wife Michol, whom I espoused to me for a hundred foreskins of the Philistines.

15 And Isboseth sent, and took her from her husband Phaltiel, the son of Lais.

16 And her husband followed her, weeping as far as Bahurim: and Abner said to him: Go and return. And he returned.

17 Abner also spoke to the ancients of Israel, saying: Both yesterday and the day before you sought for David that he might reign over you.

18 Now then do it: because the Lord hath spoken to David, saying: By the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies.

19 And Abner spoke also to Benjamin. And he went to speak to David in Hebron all that seemed good to Israel, and to all Benjamin.

20 And he came to David in Hebron with twenty men: and David made a feast for Abner, and his men that came with him.

21 And Abner said to David: I will rise, that I may gather all Israel unto thee my lord the king, and may enter into a league with thee, and that thou mayst reign over all as thy soul desireth. Now when David had brought Abner on his way, and he was gone in peace,

22 Immediately, David's servants and Joab came, after having slain the robbers, with an exceeding great booty. And Abner was not with David in Hebron, for he had now sent him away, and he was gone in peace.

23 And Joab and all the army that was with him, came afterwards: and it was told Joab, that Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: Why didst thou send him away, and he is gone and departed?

25 Knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou dost?

26 Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it.

27 And when Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother.

28 And when David heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the Lord for ever of the blood of Abner the son of Ner:

29 And may it come upon the head of Joab, and upon all his father's house: and let there not fail from the house of Joab one that hath an issue of seed, or that is a leper, or that holdeth the distaff, or that falleth by the sword, or that wanteth bread.

30 So Joab and Abisai his brother slew Abner, because he had killed their brother Asael at Gabaon in the battle.

31 And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier.

32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept.

33 And the king mourning and lamenting over Abner, said: Not as cowards are wont to die, hath Abner died.

34 Thy hands were not bound, nor thy feet laden with fetters: but as men fall before the children of iniquity, so didst thou fall. And all the people repeating it wept over him.

35 And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sunset.

36 And all the people heard, and they were pleased, and all that the king did seemed good in the sight of all the people.

37 And all the people, and all Israel understood that day that it was not the king's doing, that Abner the son of Ner was slain.

38 The king also said to his servants: Do you not know that a prince and a great man is slain this day in Israel?

39 But I as yet am tender, though anointed king. And these men the sons of Sarvia are too hard for me: the Lord reward him that doth evil according to his wickedness.

Chapter 4

And Isboseth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled.

2 Now the son of Saul had two men captains of his bands, the name of the one was Baana, and the name of the other Rechab, the sons of Remmon a Berothite of the children of Benjamin: for Beroth also was reckoned in Benjamin.

3 And the Berothites fled into Gethaim, and were sojourners there until that time.

4 And Jonathan the son of Saul had a son that was lame of his feet: for he was five years old when the tidings came of Saul and Jonathan from Jezrahel. And his nurse took him up and fled: and as she made haste to flee, he fell and

became lame: and his name was Miphiboseth.

5 And the sons of Remmon the Berothite, Rechab and Baana coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the door-keeper of the house, who was cleansing wheat, was fallen asleep.

6 And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother stabbed him in the groin, and fled away.

7 For when they came into the house, he was sleeping upon his bed in a parlour, and they struck him and killed him and taking away his head they went off by the way of the wilderness, walking all night.

8 And they brought the head of Isboseth to David to Hebron: and they said to the king: Behold the head of Isboseth the son of Saul thy enemy who sought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his seed.

9 But David answered Rechab, and Baana his brother, the sons of Remmon the Berothite, and said to them: As the Lord liveth, who hath delivered my soul out of all distress,

10 The man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news.

11 How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?

12 And David commanded his servants and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron.

Chapter 5

Then all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh.

2 Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel.

3 The ancients also of Israel came to the king of Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David to be king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the king and all the men that were with him went to Jerusalem to the Jebusites the inhabitants of the land: and they said to David: Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither.

7 But David took the castle of Sion, the same is the city of David.

8 For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not come into the temple.

9 And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

10 And he went on prospering and growing up, and the Lord God of hosts was with him.

11 And Hiram the king of Tyre sent messen-

gers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

12 And David knew that the Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

13 And David took more concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters:

14 And these are the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Solomon,

15 And Jebahar, and Elisua, and Nepheg,

16 And Japhia, and Elisama, and Elioda, and Eliphalet.

17 And the Philistines heard that they had anointed David to be king over Israel: and they all came to seek David: and when David heard of it, he went down to a strong hold.

18 And the Philistines coming spread themselves in the valley of Raphaim.

19 And David consulted the Lord, Saying: Shall I go up to the Philistines? and wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand.

20 And David came to Baal Pharisim: and defeated them there, and he said, The Lord hath divided my enemies before me, as waters are divided. Therefore the name of the place was called Baal Pharisim.

21 And they left there their idols: which David and his men took away.

22 And the Philistines came up again and spread themselves into the valley of Raphaim.

23 And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them but fetch a compass behind them,

and thou shalt come upon them over against the pear trees.

24 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines.

25 And David did as the Lord had commanded him, and he smote the Philistines from Gabaa until thou come to Gezer.

Chapter 6

And David again gathered together all the chosen men of Israel, thirty thousand.

2 And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of Hosts is invoked, who sitteth over it upon the cherubims.

3 And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa, and Oza and Ahio, the sons of Abinadab, drove the new cart.

4 And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark.

5 But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.

6 And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside.

7 And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.

8 And David was grieved because the Lord

had struck Oza, and the name of that place was called: The striking of Oza, to this day.

9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

10 And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom the Gethite.

11 And the ark of the Lord abode in the house of Obededom the Gethite three months: and the Lord blessed Obededom, and all his household.

12 And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obededom into the city of David with joy. And there were with David seven choirs, and calves for victims.

13 And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram:

14 And David danced with all his might before the Lord: and David was girded with a linen ephod.

15 And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet.

16 And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

17 And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and peace offerings before the Lord.

18 And when he had made an end of offering holocausts and peace offerings, he blessed the

people in the name of the Lord of hosts.

19 And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed every one to his own house.

20 And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked.

21 And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel,

22 I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids of whom thou speakest, I shall appear more glorious.

23 Therefore Michol the daughter of Saul had no child to the day of her death.

Chapter 7

And it came to pass when the king sat in his house, and the Lord had given him rest on every side from all his enemies,

2 He said to Nathan the prophet: Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins?

3 And Nathan said to the king: Go, do all that is in thy heart: because the Lord is with thee.

4 But it came to pass that night, that the word of the Lord came to Nathan, saying:

5 Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in?

6 Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day: but have walked in a tabernacle, and in a tent.

7 In all the places that I have gone through with all the children of Israel, did ever I speak a word to any one of the tribes of Israel, whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar?

8 And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures from following the sheep to be ruler over my people Israel:

9 And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great man, like unto the name of the great ones that are on the earth.

10 And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more as they did before,

11 From the day that I appointed judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretellet to thee, that the Lord will make thee a house.

12 And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of the bowels, and I will establish his kingdom.

13 He shall build a house to my name, and I will establish the throne of his kingdom forever.

14 I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

15 But my mercy I will not take away from him, as I took it from Saul, whom I removed

from before my face.

16 And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever.

17 According to all these words and according to all this vision so did Nathan speak to David.

18 And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far?

19 Bur yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come: for this is the law of Adam, O Lord God:

20 And what can David say more unto thee? for thou knowest thy servant, O Lord God:

21 For thy word's sake, and according to thy own heart thou has done all these great things, so that thou wouldst make it known to thy servant.

22 Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears.

23 And what nation is there upon earth, as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things, upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nations and their gods.

24 For thou hast confirmed to thyself thy people Israel to be an everlasting people: and thou, O Lord God, art become their God.

25 And now, O Lord God, raise up for ever the word that thou hast spoken, concerning thy servant and concerning his house: and do as thou hast spoken,

26 That thy name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of thy servant David

shall be established before the Lord.

27 Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to pray this prayer to thee.

28 And now, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.

29 And now begin, and bless the house of thy servant, that it may endure for ever before thee: because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

Chapter 8

And it came to pass after this that David defeated the Philistines, and brought them down, and David took the bridle of tribute out of the hand of the Philistines,

2 And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death, and one to save alive: and Moab was made to serve David under tribute.

3 David defeated also Adarezer the son of Rohob king of Soba, when he went to extend his dominion over the river Euphrates.

4 And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

5 And the Syrians of Damascus came to succour Adarezer the king of Soba: and David slew of the Syrians two and twenty thousand men.

6 And David put garrisons in Syria of Damascus: and Syria served David under tribute, and the Lord preserved David in all his enterprises,

whithersoever he went.

7 And David took the arms of gold, which the servants of Adarezer wore and brought them to Jerusalem.

8 And out of Bete, and out of Beroth, cities of Adarezer, king David took and exceeding great quantity of brass.

9 And Thou the king of Emath heard that David had defeated all the forces of Adarezer.

10 And Thou sent Joram his son to king David, to salute him, and to congratulate with him, and to return him thanks: because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass:

11 And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations, which he had subdued:

12 Of Syria, and of Moab, and of the children Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer the son of Rohob king of Soba.

13 David also made himself a name, when he returned after taking Syria in the valley of the salt pits, killing eighteen thousand:

14 And he put guards in Edom, and placed there a garrison: and all Edom was made to serve David: and the Lord preserved David in all enterprises he went about.

15 And David reigned over all Israel: and David did judgment and justice to all his people.

16 And Joab the son Sarvia was over the army: and Josaphat the son of Ahilud was recorder:

17 And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Saraias was the scribe:

18 And Banaias the son of Joiada was over the Cerethi and Phelethi: and the sons of David were the princes.

Chapter 9

And David said: Is there any one, think you, left of the house of Saul, that I may shew kindness to him for Jonathan's sake?

2 Now there was of the house of Saul, a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba thy servant.

3 And the king said: Is there any one left of the house of Saul, that I may shew the mercy of God unto Him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet.

4 Where is he? said he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar.

5 Then King David sent, and brought him out of the house of Machir the son of Ammiel of Lodabar.

6 And when Miphiboseth the son of Jonathan the son of Saul was come to David, he fell on his face and worshipped. And David said: Miphiboseth? And he answered: Behold thy servant.

7 And David said to him: Fear not, for I will surely shew thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul the father, and thou shalt eat bread at my table always.

8 He bowed down to him, and said: Who am I thy servant, that thou shouldst look upon such a dead dog as I am?

9 Then the King called Siba the servant of Saul, and said to him: All that belonged to Saul, and all his house, I have given to thy master's

son.

10 Thou therefore and the sons and thy servants shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and Miphiboseth the son of thy master shall always eat bread at my table. And Siba had fifteen sons and twenty servants.

11 And Siba said to the king: As thou my lord the hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat at my table, as one of the sons of the King.

12 And Miphiboseth had a young son whose name was Micha: and all that kindred of the house of Siba served Miphiboseth.

13 But Miphiboseth dwelt in Jerusalem: because he ate always of the king's table: and he was lame of both feet.

Chapter 10

And it came to pass after this, that the king of the children of Ammon died, and Hanon his son reigned in his stead.

2 And David said: I will shew kindness to Hanon the son of Daas, as his father shewed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon,

3 The princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honour of thy father, David hath sent comforters to thee, and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it?

4 Wherefore Hanon took the servants of David, and shaved off the one half of their beards, and cut away half of their garments even to the buttocks, and sent them away.

5 When this was told David, he sent to meet them: for the men were sadly put to confusion, and David commanded them, saying: Stay at Jericho, till your beards be grown, and then return.

6 And the children of Ammon seeing that they had done an injury to David, sent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thousand footmen, and of the king of Maacha a thousand men, and of Istob twelve thousand men.

7 And when David heard this, he sent Joab and the whole army of warriors.

8 And the children of Ammon came out, and set their men in array at the entering in of the gate: but the Syrians of Soba, and of Rohob, and of Istob, and of Maacha were by themselves in the field.

9 Then Joab seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered to Abisai his brother, who set them in array against the children of Ammon.

11 And Joab said: If the Syrians are too strong for me, then thou shalt help me, but if the children of Ammon are too strong for thee, then I will help thee.

12 Be of good courage, and let us fight for our people, and for the city of our God: and the Lord will do what is good in his sight.

13 And Joab and the people that were with him, began to fight against the Syrians: and they immediately fled before him.

14 And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

15 Then the Syrians seeing that they had fallen before Israel, gathered themselves together.

16 And Adarezer sent and fetched the Syrians, that were beyond the river, and brought over their army: and Sobach, the captain of the host of Adarezer, was their general.

17 And when this was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought against him.

18 And the Syrians fled before Israel, and David slew of the Syrians the men of seven hundred chariots, and forty thousand horsemen: and smote Sobach the captain of the army, who presently died.

19 And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by Israel, were afraid and fled away, eight and fifty thousand men before Israel. And they made peace with Israel: and served them, and all the Syrians were afraid to help the children of Ammon any more.

Chapter 11

And it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

2 In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: And he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful.

3 And the king sent, and inquired who the

woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.

4 And David sent messengers, and took her, and she came in to him, and he slept with her: and presently she was purified from her uncleanness:

5 And she returned to her house having conceived. And she sent and told David, and said: I have conceived.

6 And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

7 And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on.

8 And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king.

9 But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.

10 And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? why didst thou not go down to thy house?

11 And Urias said to David: The ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy soul I will not do this thing.

12 Then David said to Urias: Tarry here to day, and to morrow I will send thee away. Urias tarried in Jerusalem that day and the next.

13 And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord, and went not down

into his house.

14 And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias,

15 Writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded and die.

16 Wherefore as Joab was besieging the city, he put Urias in the place where he knew the bravest men were.

17 And the men coming out of the city, fought against Joab, and there fell some of the people of the servants of David, and Urias the Hethite was killed also.

18 Then Joab sent, and told David all things concerning the battle.

19 And he charged the messenger, saying: When thou hast told all the words of the battle to the king,

20 If thou see him to be angry, and he shall say: Why did you approach so near to the wall to fight? knew you not that many darts are thrown from above off the wall?

21 Who killed Abimelech the son of Jerobaal? did not a woman cast a piece of a millstone upon him from the wall and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias the Hethite is also slain.

22 So the messenger departed, and came and told David all that Joab had commanded him.

23 And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them even to the gate of the city.

24 And the archers shot their arrows at thy servants from off the wall above: and some of the king's servants are slain, and thy servant Urias the Hethite is also dead.

25 And David said to the messenger: Thus

shalt thou say to Joab: Let not this thing discourage thee: for various is the event of war: and sometimes one, sometimes another is consumed by the sword: encourage thy warriors against the city, and exhort them that thou mayest overthrow it.

26 And the wife of Urias heard that Urias her husband was dead, and she mourned for him.

27 And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which David had done, was displeasing to the Lord.

Chapter 12

And the Lord sent Nathan to David: and when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many sheep and oxen.

3 But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

4 And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him.

5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death.

6 He shall restore the ewe fourfold, because he did this thing, and had no pity.

7 And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul,

8 And gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee.

9 Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife.

11 Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun.

13 And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin: thou shalt not die.

14 Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die.

15 And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of.

16 And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground.

17 And the ancients of his house came, to make him rise from the ground: but he would not, neither did he eat meat with them.

18 And it came to pass on the seventh day that the child died: and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he would not hearken to our voice: how much more will he afflict himself if we tell him that the child is dead?

19 But when David saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him He is dead.

20 Then David arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the house of the Lord: and worshipped, and then he came into his own house, and he called for bread, and ate.

21 And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst rise up, and eat bread.

22 And he said: While the child was yet alive, I fasted and wept for him: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?

23 But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

24 And David comforted Bethsabee his wife, and went in unto her, and slept with her: and she bore a son, and he called his name Solomon, and the Lord loved him.

25 And he sent by the hand of Nathan the prophet, and called his name, Amiable to the Lord, because the Lord loved him.

26 And Joab fought against Rabbath of the children of Ammon, and laid close siege to the royal city.

27 And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters is about to be taken.

28 Now therefore gather thou the rest of the people together, and besiege the city and take it: lest when the city shall be wasted by me, the victory be ascribed to my name.

29 Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it.

30 And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones, and it was put upon David's head, and the spoils of the city which were very great he carried away.

31 And bringing forth the people thereof he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brickkilns: so did he to all the cities of the children of Ammon: and David returned, with all the army to Jerusalem.

Chapter 13

And it came to pass after this that Ammon the son of David loved the sister of Absalom the son of David, who was very beautiful, and her name was Thamar.

2 And he was exceedingly fond of her, so that he fell sick for the love of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

3 Now Ammon had a friend, named Jonadab the son of Semmaa the brother of David, a very wise man:

4 And he said to him: Why dost thou grow

so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Ammon said to him: I am in love with Thamar the sister of my brother Absalom.

5 And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

6 So Ammon lay down, and made as if he were sick: and when the king came to visit him, Ammon said to the king: I pray thee let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

7 Then David sent home to Thamar, saying: Come to the house of thy brother Ammon, and make him a mess.

8 And Thamar came to the house of Ammon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes.

9 And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Ammon said: Put out all persons from me. And when they had put all persons out,

10 Ammon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them in to her brother Ammon in the chamber.

11 And when she had presented him the meat, he took hold of her, and said: Come lie with me, my sister.

12 She answered him: Do not so, my brother, do not force me: for no such thing must be done in Israel. Do not thou this folly.

13 For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel: but rather speak to the king, and he will not

deny me to thee.

14 But he would not hearken to her prayers, but being stronger overpowered her and lay with her.

15 Then Ammon hated her with an exceeding great hatred: so that the hatred wherewith he hated her was greater than the love with which he had loved her before. And Ammon said to her: Arise, and get thee gone.

16 She answered him: The evil which now thou dost against me, in driving me away, is greater than that which thou didst before. And he would not hearken to her:

17 But calling the servants that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

18 And she was clothed with a long robe: for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out: and shut the door after her.

19 And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying.

20 And Absalom her brother said to her: Hath thy brother Ammon lain with thee? but now, sister, hold thy peace, he is thy brother: and afflict not thy heart for this thing. So Thamar remained pining away in the house of Absalom her brother.

21 And when king David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Ammon, for he loved him, because he was his firstborn.

22 But Absalom spoke not to Ammon neither good nor evil: for Absalom hated Ammon because he had ravished his sister Thamar.

23 And it came to pass after two years, that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons:

24 And he came to the king, and said to him: Behold thy servant's sheep are shorn. Let the king, I pray, with his servants come to his servant.

25 And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him.

26 And Absalom said: If thou wilt not come, at least let my brother Ammon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee.

27 But Absalom pressed him, so that he let Ammon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.

28 And Absalom had commanded his servants, saying: Take notice when Ammon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men.

29 And the servants of Absalom did to Ammon as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

30 And while they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments.

32 But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think that all the king's sons are slain: Ammon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Thamar.

33 Now therefore let not my lord the king take this thing into his heart, saying: All the king's

sons are slain: for Ammon only is dead.

34 But Absalom fled away: and the young man that kept the watch, lifted up his eyes and looked, and behold there came much people by a by-way on the side of the mountain.

35 And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is.

36 And when he made an end of speaking, the king's sons also appeared: and coming in they lifted up their voice, and wept: and the king also and all his servants wept very much.

37 But Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned for his son every day.

38 And Absalom after he was fled, and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Ammon.

Chapter 14

And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom,

2 Sent to Thecua, and fetched from thence a wise woman: and said to her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayest be as a woman that had a long time been mourning for one dead.

3 And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

4 And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king.

5 And the king said to her: What is the matter with thee? She answered: Alas, I am a widow

woman: for my husband is dead.

6 And thy handmaid had two sons: and they quarrelled with each other in the field, and there was none to part them: and the one struck the other, and slew him.

7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth.

8 And the king said to the woman: Go to thy house, and I will give charge concerning thee.

9 And the woman of Thecua said to the king: Upon me, my lord be the iniquity, and upon the house of my father: but may the king and his throne be guiltless.

10 And the king said: If any one shall say ought against thee, bring him to me, and he shall not touch thee any more.

11 And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 The woman said: Let thy hand maid speak one word to my lord the king. And he said: Speak.

13 And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, to sin, and not bring home again his own exile?

14 We all die, and like waters that return no more, we fall down into the earth: neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish.

15 Now therefore I am come, to speak this word to my lord the king before the people. And

thy handmaid said: I will speak to the king, it maybe the king will perform the request of his handmaid.

16 And the king hath hearkened to me to deliver his handmaid out of the hand of all that would destroy me and my son together out of the inheritance of God.

17 Then let thy handmaid say, that the word of the Lord the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee.

18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak, my lord the king.

19 And the king said: Is not the hand of Joab with thee in all this? The woman answered, and said: By the health of thy soul, my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid.

20 That I should come about with this form of speech, thy servant Joab commanded this: but thou, my lord, O king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.

21 And the king said to Joab: Behold I am appeased and have granted thy request: Go therefore and fetch back the boy Absalom.

22 And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day thy servant hath understood, that I have found grace in thy sight, my lord, O king: for thou hast fulfilled the request of thy servant.

23 Then Joab arose and went to Gessur, and brought Absalom to Jerusalem.

24 But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.

25 But in all Israel there was not a man so comely, and so exceedingly beautiful as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.

26 And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.

27 And there were born to Absalom three sons: and one daughter, whose name was Tamar, and she was very beautiful.

28 And Absalom dwelt two years in Jerusalem, and saw not the king's face.

29 He sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent the second time, and he would not come to him,

30 He said to his servants: You know the field of Joab near my field, that hath a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire.

31 Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire?

32 And Absalom answered Joab: I sent to thee beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? it had been better for me to be there: I beseech thee therefore that I may see the face of the king: and if he be mindful of my iniquity, let him kill me.

33 So Joab going in to the king, told him all:

and Absalom was called for, and, he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.

Chapter 15

Now after these things Absalom made himself chariots, and horsemen, and fifty men to run before him.

2 And Absalom rising up early stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such tribe of Israel.

3 And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And Absalom said:

4 O that they would make me judge over the land, that all that have business might come to me, that I might do them justice.

5 Moreover when any man came to him to salute him, he put forth his hand, and took him, and kissed him.

6 And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

7 And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron.

8 For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord.

9 And king David said to him: Go in peace. And he arose, and went to Hebron.

10 And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the

sound of the trumpet, say ye: Absalom reigneth in Hebron.

11 Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design.

12 Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

13 And there came a messenger to David, saying: All Israel with their whole heart followeth Absalom.

14 And David said to his servants, that were with him in Jerusalem: Arise and let us flee: for we shall not escape else from the face of Absalom: make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword.

15 And the king's servants said to him: Whatsoever our lord the king shall command, we thy servants will willingly execute.

16 And the king went forth, and all his household on foot: and the king left ten women his concubines to keep the house:

17 And the king going forth and all Israel on foot, stood afar off from the house:

18 And all his servants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, six hundred men who had followed him from Geth on foot, went before the king.

19 And the king said to Ethai the Gethite: Why comest thou with us: return and dwell with the king, for thou art a stranger, and art come out of thy own place.

20 Yesterday thou camest, and to day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take

back thy brethren with thee, and the Lord will shew thee mercy, and truth, because thou hast shewn grace and fidelity.

21 And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord, O king, either in death, or in life, there will thy servant be.

22 And David said to Ethai: Come, and pass over. And Ethai the Gethite passed, and all the men that were with him, and the rest of the people.

23 And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

24 And Sadoc the priest also came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God: and Abiathar went up, till all the people that was come out of the city had done passing.

25 And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and he will shew me it, and his tabernacle.

26 But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him.

27 And the king said to Sadoc the priest: O seer, return into the city in peace: and let Achimaas thy son, and Jonathan the son of Abiathar, your two sons, be with you.

28 Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me.

29 So Sadoc and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

30 But David went up by the ascent of mount Olivet, going up and weeping, walking barefoot,

and with his head covered, and all the people that were with them, went up with their heads covered weeping.

31 And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

32 And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai the Arachite, came to meet him with his garment rent and his head covered with earth.

33 And David said to him: If thou come with me, thou wilt be a burden to me:

34 But if thou return into the city, and wilt say to Absalom: I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel.

35 And thou hast with thee Sadoc, and soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc and Abiathar the priests.

36 And there are with them their two sons Achimaas; the son of Sadoc, and Jonathan the son of Abiathar: and you shall send by them to me every thing that you shall hear.

37 Then Chusai the friend of David went into the city, and Absalom came into Jerusalem.

Chapter 16

And when David was a little past the top of the hill, behold Siba the servant of Miphiboseth came to meet him with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

2 And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves

and the figs for thy servants to eat, and the wine to drink if any man be faint in the desert.

3 And the king said: Where is thy master's son? And Siba answered the king: He remained in Jerusalem, saying: To day, will the house of Israel restore me the kingdom of my father.

4 And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee let me find grace before thee, my lord, O king.

5 And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera, and coming out he cursed as he went on,

6 And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors walked on the right, and on the left side of the king.

7 And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial.

8 The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood.

9 And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

10 And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?

11 And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life: how much more now a son of Jemini? let him alone that he may curse

as the Lord hath bidden him.

12 Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.

13 And David and his men with him went by the way. And Semei by the hill's side went over against him, cursing, and casting stones at him, and scattering earth.

14 And the king and all the people with him came weary, and refreshed themselves there.

15 But Absalom and all his people came into Jerusalem, and Achitophel was with him.

16 And when Chusai the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king, God save thee, O king.

17 And Absalom said to him, Is this thy kindness to thy friend? Why wentest thou not with thy friend?

18 And Chusai answered Absalom: Nay: for I will be his, whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.

19 Besides this, whom shall I serve? is it not the king's son? as I have served thy father, so will I serve thee also.

20 And Absalom said to Achitophel: Consult what we are to do.

21 And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the house: that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened with thee.

22 So they spread a tent for Absalom on the top of the house, and he went in to his father's concubines before all Israel.

23 Now the counsel of Achitophel, which he gave in those days, was as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

Chapter 17

And Achitophel said to Absalom: I will choose me twelve thousand men, and I will arise and pursue after David this night.

2 And coming upon him (for he is now weary, and weak handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king who will be left alone.

3 And I will bring back all the people, as if they were but one man: for thou seekest but one man: and all the people shall be in peace.

4 And his saying pleased Absalom, and all the ancients of Israel.

5 But Absalom said: Call Chusai the Arachite, and let us hear what he also saith.

6 And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner: shall we do it or not? what counsel dost thou give?

7 And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good.

8 And again Chusai said: Thou knowest thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

9 Perhaps he now lieth hid in pits, or in some other place where he liest: and when any one shall fall at the first, every one that heareth it shall say: There is a slaughter among the people that followed Absalom.

10 And the most valiant man whose heart is as the heart of a lion, shall melt for fear: for all the people of Israel know thy father to be a valiant man, and that all who are with him are valiant.

11 But this seemeth to me to be good counsel: Let all Israel be gathered to thee, from Dan to

Bersabee, as the sand of the sea which cannot be numbered: and thou shalt be in the midst of them.

12 And we shall come upon him in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground, and we shall not leave of the men that are with him, not so much as one.

13 And if he shall enter into any city, all Israel shall cast ropes round about that city, and we will draw it into the river, so that there shall not be found so much as one small stone thereof.

14 And Absalom, and all the men of Israel said: The counsel of Chusai the Arachite is better than the counsel of Achitophel: and by the will of the Lord the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom.

15 And Chusai said to Sadoc and Abiathar the priests: Thus and thus did Achitophel counsel Absalom, and the ancients of Israel: and thus and thus did I counsel them.

16 Now therefore send quickly, and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over: lest the king be swallowed up, and all the people that is with him.

17 And Jonathan and Achimaas stayed by the fountain Rogel: and there went a maid and told them: and they went forward, to carry the message to king David, for they might not be seen, nor enter into the city.

18 But a certain boy saw them, and told Absalom: but they making haste went into the house of a certain man in Bahurim, who had a well in his court, and they went down into it.

19 And a woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley and so the thing was not known.

20 And when Absalom's servants were come

into the house, they said to the woman: Where is Achimaas and Jonathan? and the woman answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them not, returned into Jerusalem.

21 And when they were gone, they came up out of the well, and going on told king David, and said: Arise, and pass quickly over the river: for this manner of counsel has Achitophel given against you.

22 So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone ever the river.

23 But Achitophel seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city, and putting his house in order, hanged himself, and was buried in the sepulchre of his father.

24 But David came to the camp, and Absalom passed over the Jordan, he and all the men of Israel with him.

25 Now Absalom appointed Amasa in Joab's stead over the army: and Amasa was the son of a man who was called Jethra, of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia who was the mother of Joab.

26 And Israel camped with Absalom in the land of Galaad.

27 And when David was come to the camp, Sobi the son of Naas of Rabbath of the children of Ammon, and Machir the son of Ammihel of Lodabar and Berzellai the Galaadite of Rogelim,

28 Brought him beds, and tapestry, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse,

29 And honey, and butter, and sheep, and fat calves, and they gave to David and the people

that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the wilderness.

Chapter 18

And David, having reviewed his people, appointed over them captains of thousands and of hundreds,

2 And sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abisai the son of Sarvia Joab's brother, and a third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

3 And the people answered: Thou shalt not go forth: for if we flee away, they will not much mind us: or if half of us should fall, they will not greatly care: for thou alone art accounted for ten thousand: it is better therefore that thou shouldst be in the city to succour us.

4 And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands.

5 And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

6 So the people went out into the field against Israel, and the battle was fought in the forest of Ephraim.

7 And the people of Israel were defeated there by David's army, and a great slaughter was made that day of twenty thousand men.

8 And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed, than whom the sword devoured that day.

9 And it happened that Absalom met the servants of David, riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode passed on.

10 And one saw this and told Joab, saying: I saw Absalom hanging upon an oak.

11 And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and a belt?

12 And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son for in our hearing the king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom.

13 Yea and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me?

14 And Joab said: Not as thou wilt, but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom: and whilst he yet panted for life, sticking on the oak,

15 Ten young men, armourbearers of Joab, ran up, and striking him slew him.

16 And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare the multitude.

17 And they took Absalom, and cast him into a great pit in the forest, and they laid an exceeding great heap of stones upon him: but all Israel fled to their own dwellings.

18 Now Absalom had reared up for himself, in his lifetime, a pillar, which is in the king's valley: for he said: I have no son, and this shall be the monument of my name. And he called the pillar

by his own name, and it is called the hand of Absalom, to this day.

19 And Achimaas the son of Sadoc said: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies.

20 And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day: this day I will not have thee bear tidings, because the king's son is dead.

21 And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai bowed down to Joab, and ran.

22 Then Achimaas the son of Sadoc said to Joab again: Why might not I also run after Chusai? And Joab said to him: Why wilt thou run, my son? thou wilt not be the bearer of good tidings.

23 He answered: But what if I run? And he said to him: Run. Then Achimaas running by a nearer way passed Chusai.

24 And David sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone.

25 And crying out he told the king: and the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace, and drawing nearer,

26 The watchman saw another man running, and crying aloud from above, he said: I see another man running alone. And the king said: He also is a good messenger.

27 And the watchman said: The running of the foremost seemeth to me like the running of Achimaas the son of Sadoc. And the king said: He is a good man: and cometh with good news.

28 And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up

the men that have lifted up their hands against the lord my king.

29 And the king said: Is the young man Absalom safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant: I know nothing else.

30 And the king said to him: Pass, and stand here.

31 And when he had passed, and stood still, Chusai appeared and coming up he said: I bring good tidings, my lord, the king, for the Lord hath judged for thee this day from the hand of all that have risen up against thee.

32 And the king said to Chusai: Is the young man Absalom safe? And Chusai answering him, said: Let the enemies of my lord, the king, and all that rise against him unto evil, be as the young man is.

33 The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: My son Absalom, Absalom my son: would to God that I might die for thee, Absalom my son, my son Absalom.

Chapter 19

And it was told Joab, that the king wept and mourned for his son:

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son.

3 And the people shunned the going into the city that day as a people would do that hath turned their backs, and fled away from the battle.

4 And the king covered his head, and cried with a loud voice: O my son Absalom, O Absa-

lom my son, O my son.

5 Then Joab going into the house to the king, said: Thou hast shamed this day the faces of all thy servants, that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast shewn this day that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased thee.

7 Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee, than all the evils that have befallen thee from thy youth until now.

8 Then the king arose and sat in the gate: and it was told to all the people that the king sat in the gate: and all the people came before the king, but Israel fled to their own dwellings.

9 And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines: and now he is fled out of the land for Absalom.

10 But Absalom, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?

11 And king David sent to Sadoc, and Abiathar the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.)

12 You are my brethren, you are my bone, and my flesh, why are you the last to bring back the king?

13 And say ye to Amasa: Art not thou my

bone, and my flesh? So do God to me and add more, if thou be not the chief captain of the army before me always in the place of Joab.

14 And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou, and all thy servants.

15 And the king returned and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

16 And Semei the son of Gera the son of Jemini of Bahurim, made haste and went down with the men of Juda to meet king David,

17 With a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and going over the Jordan,

18 They passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei the son of Gera falling down before the king, when he was come over the Jordan,

19 Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy servant on the day that thou, my lord, the king, wentest out of Jerusalem, nor lay it up in thy heart, O king.

20 For I thy servant acknowledge my sin: and therefore I am come this day the first of all the house of Joseph, and am come down to meet my lord the king.

21 But Abisai the son of Sarvia answering, said: Shall Semei for these words not be put to death, because he cursed the Lord's anointed?

22 And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day I am made king over Israel?

23 And the king said to Semei: Thou shalt not die. And he swore unto him.

24 And Miphiboseth the son of Saul came down to meet the king, and he had neither washed his feet, nor trimmed his beard: nor washed his garments from the day that the king went out, until the day of his return in peace.

25 And when he met the king at Jerusalem, the king said to him: Why camest thou not with me, Miphiboseth?

26 And he answering, said: My lord, O king, my servant despised me: for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king: for I thy servant am lame.

27 Moreover he hath also accused me thy servant to thee, my lord the king: but thou my lord the king art as an angel of God, do what pleaseth thee.

28 For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me thy servant among the guests of thy table: what just complaint therefore have I? or what right to cry any more to the king?

29 Then the king said to him: Why speakest thou any more? what I have said is determined: thou and Siba divide the possessions.

30 And Miphiboseth answered the king: Yea, let him take all, forasmuch as my lord the king is returned peaceably into his house.

31 Berzellai also the Galaadite coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river.

32 Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a man exceeding rich.

33 And the king said to Berzellai: Come with me that thou mayest rest secure with me in Jerusalem.

34 And Berzellai said to the king: How many

are the days of the years of my life, that I should go up with the king to Jerusalem?

35 I am this day fourscore years old, are my senses quick to discern sweet and bitter? or can meat or drink delight thy servant? or can I hear any more the voice of singing men and singing women? why should thy servant be a burden to my lord, the king?

36 I thy servant will go on a little way from the Jordan with thee: I need not this recompense.

37 But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is thy servant Chamaam, let him go with thee, my lord, the king, and do to him whatsoever seemeth good to thee.

38 Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain.

39 And when all the people and the king had passed over the Jordan, the king kissed Berzellai, and blessed him: and he returned to his own place.

40 So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there.

41 Therefore all the men of Israel running together to the king, said to him: Why have our brethren the men of Juda stolen thee away, and have brought the king and his household over the Jordan, and all the men of David with him?

42 And all the men of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?

43 And the men of Israel answered the men of Juda, and said: I have ten parts in the king more

than thou, and David belongeth to me more than to thee: why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

Chapter 20

And there happened to be there a man of Be-lial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

2 And all Israel departed from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

3 And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them inward, allowing them provisions: and he went not in unto them, but they were shut up unto the day of their death living in widowhood.

4 And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present.

5 So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

6 And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom: take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

7 So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

8 And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank, in a scabbard, made in such manner as to come out with the least motion and strike.

9 And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him.

10 But Amasa did not take notice of the sword, which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai his brother pursued after Seba the son of Bochri.

11 In the mean time some men of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of David.

12 And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this that all the people stood still to look upon him, so he removed Amasa out of the highway into the field, and covered him with a garment, that they who passed might, not stop on his account.

13 And when he was removed out of the way, all the people went on following Joab to pursue after Seba the son of Bochri.

14 Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.

15 And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

16 And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.

17 And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

18 And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela: and so they made an end.

19 Am not I she that answer truth in Israel, and thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord?

20 And Joab answering said: God forbid, God forbid that I should, I do not throw down, nor destroy.

21 The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall.

22 So she went to all the people, and spoke to them wisely: and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: and Joab returned to Jerusalem to the king.

23 So Joab was over all the army of Israel: and Banaias the son of Joiada was over the Cerethites and Phelethites,

24 But Aduram over the tributes: and Josaphat the son of Ahilud was recorder.

25 And Siva was scribe: and Sadoc and Abiathar, priests.

26 And Ira the Jairite was the priest of David.

Chapter 21

And there was a famine in the days of David for three years successively: and David consulted

the oracle of the Lord. And the Lord said: It is for Saul, and his bloody house, because he slew the Gabaonites.

2 Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrites: and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda:)

3 David therefore said to the Gabaonites: What shall I do for you? and what shall be the atonement or you, that you may bless the inheritance of the Lord?

4 And the Gabaonites said to him: We have no contest about silver and gold, but against Saul and against his house: neither do we desire that any man be slain of Israel. And the king said to them: What will you then that I should do for you?

5 And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner that there be not so much as one left of his stock in all the coasts of Israel.

6 Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

7 And the king spared Miphiboseth the son of Jonathan the son of Saul, because of the oath of the Lord, that had been between David and Jonathan the son of Saul.

8 So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseth: and the five sons of Michol the daughter of Saul, whom she bore to Hadriel the son of Berzellai, that was of Molathi:

9 And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together

in the first days of the harvest, when the barley began to be reaped.

10 And Respha the daughter of Aia took hair-cloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night.

11 And it was told David, what Respha the daughter of Aia, the concubine of Saul, had done.

12 And David went, and took the bones of Saul, and the bones of Jonathan his son from the men of Jabes Galaad, who had stolen them from the street of Bethsan, where the Philistines had hanged them when they had slain Saul in Gelboe.

13 And he brought from thence the bones of Saul, and the bones of Jonathan his son, and they gathered up the bones of them that were crucified,

14 And they buried them with the bones of Saul, and of Jonathan his son in the land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all that the king had commanded, and God shewed mercy again to the land after these things.

15 And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint,

16 Jesbibenob, who was of the race of Arapha, the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David.

17 And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then David's men swore unto him saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

18 There was also a second battle in Gob

against the Philistines: then Sobochai of Husathi slew Saph of the race of Arapha of the family of the giants.

19 And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forrest an embroiderer of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

20 A fourth battle was in Geth: where there was a man of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha.

21 And he reproached Israel: and Jonathan the son of Samae the brother of David slew him.

22 These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

Chapter 22

And David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul,

2 And he said: The Lord is my rock, and my strength, and my saviour.

3 God is my strong one, in him will I trust: my shield, and the horn of my salvation: he lifteth me up, and is my refuge: my saviour, thou wilt deliver me from iniquity.

4 I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies.

5 For the pangs of death have surrounded me: the floods of Belial have made me afraid.

6 The cords of hell compassed me: the snares of death prevented me.

7 In my distress I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry shall come to his

ears.

8 The earth shook and trembled, the foundations of the mountains were moved, and shaken, because he was angry with them.

9 A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.

10 He bowed the heavens, and came down: and darkness was under his feet.

11 And he rode upon the cherubims, and flew: and slid upon the wings of the wind.

12 He made darkness a covering round about him: dropping waters out of the clouds of the heavens.

13 By the brightness before him, the coals of fire were kindled.

14 The Lord shall thunder from heaven: and the most high shall give forth his voice.

15 He shot arrows and scattered them: lightning, and consumed them.

16 And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.

17 He sent from on high, and took me, and drew me out of many waters.

18 He delivered me from my most mighty enemy, and from them that hated me: for they were too strong for me.

19 He prevented me in the day of my affliction, and the Lord became my stay.

20 And he brought me forth into a large place, he delivered me, because I pleased him.

21 The Lord will reward me according to my justice: and according to the cleanness of my hands he will render to me.

22 Because I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments are in my sight: and his precepts I have not removed from me.

24 And I shall be perfect with him: and shall keep myself from my iniquity.

25 And the Lord will recompense me according to my justice: and according to the cleanness of my hands in the sight of his eyes.

26 With the holy one thou wilt be holy: and with the valiant perfect.

27 With the elect thou wilt be elect: and with the perverse thou wilt be perverted.

28 And the poor people thou wilt save: and with thy eyes thou shalt humble the haughty.

29 For thou art my lamp O Lord: and thou, O Lord, wilt enlighten my darkness.

30 For in thee I will run girded: in my God I will leap over the wall.

31 God, his way is immaculate, the word of the Lord is tried by fire: he is the shield of all that trust in him.

32 Who is God but the Lord: and who is strong but our God?

33 God who hath girded me with strength, and made my way perfect.

34 Making my feet like the feet of harts, and setting me upon my high places.

35 He teacheth my hands to war: and maketh my arms like a bow of brass.

36 Thou hast given me the shield of my salvation: and thy mildness hath multiplied me.

37 Thou shalt enlarge my steps under me: and my ankles shall not fail.

38 I will pursue after my enemies, and crush them: and will not return again till I consume them.

39 I will consume them and break them in pieces, so that they shall not rise: they shall fall under my feet.

40 Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me.

41 My enemies thou hast made to turn their back to me: them that hated me, and I shall destroy them.

42 They shall cry, and there shall be none to save: to the Lord, and he shall not hear them.

43 I shall beat them as small as the dust of the earth: I shall crush them and spread them abroad like the mire of the streets.

44 Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, shall serve me,

45 The sons of the stranger will resist me, at the hearing of the ear they will obey me.

46 The strangers are melted away, and shall be straitened in their distresses.

47 The Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted:

48 God who giveth me revenge, and bringest down people under me,

49 Who bringest me forth from my enemies, and liftest me up from them that resist me: from the wicked man thou shalt deliver me.

50 Therefore will I give thanks to thee, O Lord, among the Gentiles, and will sing to thy name.

51 Giving great salvation to his king, and shewing mercy to David his anointed, and to his seed for ever.

Chapter 23

Now these are David's last words. David the son of Isai said: The man to whom it was appointed concerning the Christ of the God of Jacob, the excellent psalmist of Israel said:

2 The spirit of the Lord hath spoken by me and his word by my tongue.

3 The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in the fear of God.

4 As the light of the morning, when the sun riseth, shineth in the morning without clouds, and as the grass springeth out of the earth by rain.

5 Neither is my house so great with God, that he should make with me an eternal covenant, firm in all things and assured. For he is all my salvation, and all my will: neither is there ought thereof that springeth not up.

6 But transgressors shall all of them be plucked up as thorns: which are not taken away with hands.

7 And if a man will touch them, he must be armed with iron and with the staff of a lance: but they shall be set on fire and burnt to nothing.

8 These are the names of the valiant men of David: Jesbham sitting in the chair was the wisest chief among the three, he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

9 After him was Eleazar the son of Dodo the Ahohite, one of the three valiant men that were with David when they defied the Philistines, and they were there gathered together to battle.

10 And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.

11 And after him was Semma the son of Age of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines,

12 He stood in the midst of the field, and defended it, and defeated the Philistines: and the

Lord gave a great victory.

13 Moreover also before this the three who were princes among the thirty, went down and came to David in the harvest time into the cave of Odollam: and the camp of the Philistines was in the valley of the giants.

14 And David was then in a hold: and there was a garrison of the Philistines then in Bethlehem.

15 And David longed, and said: O that some man would get me a drink of the water out of the cistern, that is in Bethlehem, by the gate.

16 And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord,

17 Saying: The Lord be merciful to me, that I may not do this: shall I drink the blood of these men that went, and the peril of their lives? therefore he would not drink. These things did these three mighty men.

18 Abisai also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

19 And the noblest of three, and was their chief, but to the three first he attained not.

20 And Banaias the son of Joiada a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he went down, and slew a lion in the midst of a pit, in the time of snow.

21 He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear.

22 These things did Banaias the son of Joiada.

23 And he was renowned among the three

valiant men, who were the most honourable among the thirty: but he attained not to the first three: and David made him of his privy council.

24 Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of Bethlehem.

25 Semma of Harodi, Elica of Harodi,

26 Heles of Phalti, Hira the son of Acces of Thecua,

27 Abiezer of Anathoth, Mobonnai of Husati,

28 Selmon the Ahohite, Maharai the Netophathite,

29 Heled the son of Baana, also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin,

30 Banaia the Pharathonite, Heddai of the torrent Gaas,

31 Abialbon the Arbathite, Azmaveth of Beromi,

32 Eliaba of Salaboni. The sons of Jassen, Jonathan,

33 Semma of Orori, Aliam the son of Sarar the Arorite,

34 Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite,

35 Hesrai of Carmel, Pharai of Arbi,

36 Igaal the son of Nathan of Soba, Bonni of Gadi,

37 Selec of Ammoni, Naharai the Berothite, armourbearer of Joab the son of Sarvia,

38 Ira the Jethrite, Gareb also a Jethrite;

39 Urias the Hethite, thirty and seven in all.

Chapter 24

And the anger of the Lord was again kindled against Israel, and stirred up David among them, saying: Go, number Israel and Juda.

2 And the king said to Joab the general of his army: Go through all the tribes of Israel from Dan to Bersabee, and number ye the people that I may know the number of them.

3 And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundredfold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing?

4 But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the soldiers went out from the presence of the king, to number the people of Israel.

5 And when they had passed the Jordan, they came to Aroer to the right side of the city, which is in the vale of Gad.

6 And by Jazer they passed into Galaad, and to the lower land of Hodsí, and they came into the woodlands of Dan. And going about by Sidon,

7 They passed near the walls of Tyre, and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda into Bersabee:

8 And having gone through the whole land, after nine months and twenty days, they came to Jerusalem.

9 And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword: and of Juda five hundred thousand fighting men.

10 But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.

11 And David arose in the morning, and the

word of the Lord came to Gad the prophet and the seer of David, saying:

12 Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee.

13 And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me.

14 And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

15 And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men.

16 And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashingfloor of Areuna the Jebusite.

17 And David said to the Lord, when he saw the angel striking the people: It is I; I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house.

18 And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashingfloor of Areuna the Jebusite.

19 And David went up according to the word of Gad which the Lord had commanded him.

20 And Areuna looked, and saw the king and his servants coming towards him:

21 And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the thrashingfloor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease.

22 And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him: thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood.

23 All these things Areuna as a king gave to the king: and Areuna said to the king: The Lord thy God receive thy vow.

24 And the king answered him, and said: Nay, but I will buy it of thee, at a price, and I will not offer to the Lord my God holocausts free cost. So David bought the floor, and the oxen, for fifty sicles of silver:

25 And David built there an altar to the Lord, and offered holocausts and peace offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

Third Book of Kings

Chapter 1

Now king David was old, and advanced in years: and when he was covered with clothes he was not warm.

2 His servants therefore, said to him: Let us seek for our Lord the king, a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom and warm our lord the king.

3 So they sought a beautiful young woman, in all the coasts of Israel and they found Abisag, a Sunamitess, and brought her to the king.

4 And the damsel was exceedingly beautiful, and she slept with the king, and served him, but the king did not know her.

5 And Adonias, the son of Haggith, exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him.

6 Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom.

7 And he conferred with Joab, the son of Sarvia, and with Abiathar, the priest, who furthered Adonias's side.

8 But Sadoc, the priest, and Banaias, the son of Joiada, and Nathan, the prophet, and Semei, and Rei, and the strength of David's army, was not with Adonias.

9 And Adonias having slain rams and calves, and all fat cattle, by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren, the king's sons, and all the men of Juda, the king's servants:

10 But Nathan, the prophet, and Banaias, and all the valiant men, and Solomon, his brother, he invited not.

11 And Nathan said to Bethsabée, the mother of Solomon: Hast thou not heard that Adonias, the son of Haggith, reigneth, and our lord David knoweth it not?

12 Now then, come, take my counsel, and save thy life, and the life of thy son Solomon.

13 Go, and get thee in to king David, and say to him: Didst not thou, my lord, O king, swear to me, thy handmaid, saying: Solomon, thy son, shall reign after me, and he shall sit on my throne? why then doth Adonias reign?

14 And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

15 So Bethsabée went in to the king into the chamber. Now the king was very old, and Abisag, the Sunamitess, ministered to him.

16 Bethsabée bowed herself, and worshipped the king. And the king said to her: What is thy will?

17 She answered, and said: My lord, thou didst swear to thy handmaid, by the Lord thy God, saying: Solomon, thy son, shall reign after

me, and he shall sit on my throne.

18 And behold, now Adonias reigneth, and thou, my lord the king, knowest nothing of it.

19 He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar, the priest, and Joab, the general of the army: but Solomon, thy servant, he invited not.

20 And now, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

21 Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I, and my son, Solomon, shall be accounted offenders.

22 As she was yet speaking with the king, Nathan, the prophet, came.

23 And they told the king, saying: Nathan, the prophet, is here. And when he was come in before the king, and had worshipped, bowing down to the ground,

24 Nathan said: My lord, O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne?

25 Because he is gone down to day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest: and they are eating and drinking before him, and saying: God save king Adonias:

26 But me, thy servant, and Sadoc, the priest, and Banaias, the son of Joiada, and Solomon, thy servant, he hath not invited.

27 Is this word come out from my lord the king, and hast thou not told me, thy servant, who should sit on the throne of my lord the king after him?

28 And king David answered, and said: Call to me Bethsabee. And when she was come in to

the king, and stood before him,

29 The king swore, and said: As the Lord liveth, who hath delivered my soul out of all distress,

30 Even as I swore to thee, by the Lord, the God of Israel, saying: Solomon thy son, shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

31 And Bethsabee, bowing with her face to the earth, worshipped the king, saying: May my lord David live for ever.

32 King David also said: Call me Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada. And when they were come in before the king,

33 He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon:

34 And let Sadoc, the priest, and Nathan, the prophet, anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

35 And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.

36 And Banaias, the son of Joiada, answered the king, saying: Amen: so say the Lord, the God of my lord the king.

37 As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.

38 So Sadoc, the priest, and Nathan, the prophet, went down, and Banaias, the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.

39 And Sadoc, the priest, took a horn of oil out of the tabernacle, and anointed Solomon:

and they sounded the trumpet, and all the people said: God save king Solomon.

40 And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

41 And Adonias, and all that were invited by him, heard it, and now the feast was at an end. Joab also, hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

42 While he yet spoke, Jonathan, the son of Abiathar, the priest, came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news.

43 And Jonathan answered Adonias: Not so: for our lord, king David, hath appointed Solomon king;

44 And hath sent with him Sadoc, the priest, and Nathan, the prophet, and Banaïas, the son of Joiada, and the Cerethi, and the Phelethi, and they have set him upon the king's mule:

45 And Sadoc, the priest, and Nathan, the prophet, have anointed him king, in Gihon: and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard.

46 Moreover, Solomon sitteth upon the throne of the kingdom.

47 And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And the king adored in his bed:

48 And he said: Blessed be the Lord, the God of Israel, who hath given this day one to sit on my throne, my eyes seeing it.

49 Then all the guests of Adonias were afraid, and they all arose, and every man went his way.

50 And Adonias fearing Solomon, arose and went, and took hold of the horn of the altar.

51 And they told Solomon, saying: Behold Adonias fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword.

52 And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him, he shall die.

53 Then king Solomon sent, and brought him out from the altar: and going in, he worshipped king Solomon: and Solomon said to him: Go to thy house.

Chapter 2

And the days of David drew nigh that he should die, and he charged his son Solomon, saying:

2 I am going the way of all flesh: take thou courage and shew thyself a man.

3 And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that thou mayst understand all thou dost, and whithersoever thou shalt turn thyself:

4 That the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

5 Thou knowest also what Joab, the son of Sarvia, hath done to me, what he did to the two captains of the army of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether: whom he slew, and shed the blood of war in peace, and

put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

6 Do, therefore, according to thy wisdom, and let not his hoary head go down to hell in peace.

7 But shew kindness to the sons of Berzellai, the Galaadite, and let them eat at thy table: for they met me when I fled from the face of Absalom, thy brother.

8 Thou hast also with thee Semei, the son of Gera, the son of Jemini, of Bahurim, who cursed me with a grievous curse, when I went to the camp: but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with the sword:

9 Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to the grave.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned in Israel, were forty years: in Hebron he reigned seven years, in Jerusalem thirty-three.

12 And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly.

13 And Adonias, the son of Haggith, came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: It is peaceable.

14 And he added: I have a word to speak with thee. She said to him: Speak. And he said:

15 Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.

16 Now therefore, I ask one petition of thee; turn not away my face. And she said to him:

Say on.

17 And he said I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag, the Sunamitess, to wife.

18 And Bethsabee said: Well, I will speak for thee to the king.

19 Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.

20 And she said to him: I desire one small petition of thee; do not put me to confusion. And the king said to her: My mother ask, for I must not turn away thy face.

21 And she said: Let Abisag, the Sunamitess, be given to Adonias, thy brother, to wife.

22 And king Solomon answered, and said to his mother: Why dost thou ask Abisag, the Sunamitess, for Adonias? ask for him also the kingdom; for he is my elder brother, and hath Abiathar, the priest, and Joab, the son of Sarvia.

23 Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word against his own life.

24 And now, as the Lord liveth, who hath established me, and placed me upon the throne of David, my father, and who hath made me a house, as he promised, Adonias shall be put to death this day.

25 And king Solomon sent by the hand of Banaïas, the son of Joiada, who slew him, and he died.

26 And the king said also to Abiathar, the priest: Go to Anathoth, to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David, my father, and hast endured trouble in all the troubles my

father endured.

27 So Solomon cast out Abiathar from being the priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo.

28 And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon: and Joab fled into the tabernacle of the Lord, and took hold on the horn of the altar.

29 And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias, the son of Joiada, saying. Go, kill him.

30 And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me.

31 And the king said to him: Do as he hath said; and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father:

32 And the Lord shall return his blood upon his own head; because he murdered two men, just and better than himself: and slew them with the sword, my father, David, not knowing it; Abner, the son of Ner, general of the army of Israel, and Amasa, the son of Jether general of the army of Juda;

33 And their blood shall return upon the head of Joab, and upon the head of his seed for ever. But to David and his seed, and his house, and to his throne, be peace for ever from the Lord.

34 So Banaias, the son of Joiada, went up, and setting upon him slew him, and he was buried in his house in the desert.

35 And the king appointed Banaias, the son

of Joiada in his room over the army; and Sadoc, the priest, he put in the place of Abiathar.

36 The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and go not out from thence any where.

37 For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death: thy blood shall be upon thy own head.

38 And Semei said to the king: The saying is good: as my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem many days.

39 And it came to pass after three years, that the servants of Semei ran away to Achis, the son of Maacha, the king of Geth: and it was told Semei that his servants were gone to Geth.

40 And Semei arose, and saddled his ass, and went to Achis, to Geth, to seek his servants, and he brought them out of Geth.

41 And it was told Solomon, that Semei had gone from Jerusalem to Geth, and was come back.

42 And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk abroad any where, know that thou shalt die? And thou answeredst me: The word that I have heard is good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I laid upon thee?

44 And the king said to Semei: Thou knowest all the evil, of which thy heart is conscious, which thou didst to David, my father: the Lord hath returned thy wickedness upon thy own head.

45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Banaïas, the son of Joiada: and he went out and struck him; and he died.

Chapter 3

And the kingdom was established in the hand of Solomon, and he made affinity with Pharaoh, the king of Egypt: for he took his daughter, and brought her into the city of David: until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 But yet the people sacrificed in the high places: for there was no temple built to the name of the Lord until that day.

3 And Solomon loved the Lord, walking in the precepts of David, his father; only he sacrificed in the high places, and burnt incense.

4 He went therefore to Gabaon, to sacrifice there: for that was the great high place: a thousand victims for holocausts, did Solomon offer upon that altar, in Gabaon.

5 And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee.

6 And Solomon said: Thou hast shewed great mercy to thy servant David, my father, even as he walked before thee in truth, and justice, and an upright heart with thee: and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord God, thou hast made thy servant king instead of David, my father: and I am but a child, and know not how to go out and come in;

8 And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for mul-

titude.

9 Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people, which is so numerous?

10 And the word was pleasing to the Lord, that Solomon had asked such a thing.

11 And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment;

12 Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, in so much that there hath been no one like thee before thee, nor shall arise after thee.

13 Yea, and the things also which thou didst not ask, I have given thee; to wit, riches and glory: so that no one hath been like thee among the kings in all days heretofore.

14 And if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days.

15 And Solomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants.

16 Then there came two women that were harlots, to the king, and stood before him.

17 And one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber.

18 And the third day after I was delivered, she also was delivered; and we were together, and no other person with us in the house; only we two.

19 And this woman's child died in the night: for in her sleep she overlaid him.

20 And rising in the dead time of the night, she took my child from my side, while I, thy handmaid, was asleep, and laid it in her bosom: and laid her dead child in my bosom.

21 And when I arose in the morning, to give my child suck, behold it was dead: but considering him more diligently, when it was clear day, I found that it was not mine which I bore.

22 And the other woman answered: It is not so as thou sayst, but thy child is dead, and mine is alive. On the contrary, she said; Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

23 Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay; but thy child is dead, and mine liveth.

24 The king therefore said: Bring me a sword. And when they had brought a sword before the king,

25 Divide, said he, the living child in two, and give half to the one and half to the other.

26 But the woman, whose child was alive, said to the king; (for her bowels were moved upon her child) I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine; but divide it.

27 The king answered, and said: Give the living child to this woman, and let it not be killed; for she is the mother thereof.

28 And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

Chapter 4

And king Solomon reigned over all Israel:

2 And these were the princes which he had: Azarias, the son of Sadoc, the priest:

3 Elihoreph, and Ahia, the sons of Sisa, scribes: Josaphat, the son of Ahilud, recorder:

4 Banaias, the son of Joiada, over the army: and Sadoc, and Abiathar, priests.

5 Azarias, the son of Nathan, over them that were about the king: Zabud, the son of Nathan, the priest, the king's friend:

6 And Ahisar, governor of the house: and Adoniram, the son of Abda, over the tribute.

7 And Solomon had twelve governors over all Israel, who provided victuals for the king and for his house hold: for every one provided necessities, each man his month in the year.

8 And these are their names: Benhur, in mount Ephraim.

9 Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

10 Benhesed, in Aruboth: his was Socho, and all the land of Ephraim.

11 Benabinadab, to whom belonged all Nephath-Dor: he had Tapheth, the daughter of Solomon, to wife.

12 Bana, the son of Ahilud, who governed Thanac, and Mageddo, and all Bethsan, which is by Sarthana, beneath Jezrael, from Bethsan unto Abelmehula, over against Jecmaan.

13 Bengaber, in Ramoth Galaad: he had the town of Jair, the son of Manasses, in Galaad: he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

14 Ahinadab, the son of Addo, was chief in Manaim.

15 Achimaas, in Nephthali: he also had Basemath, the daughter of Solomon, to wife.

16 Baana, the son of Husi, in Aser, and in Baloth.

17 Josaphat, the son of Pharue, in Issachar.

18 Semei, the son of Ela, in Benjamin.

19 Gaber, the son of Uri, in the land of Galaad, in the land of Sehon, the king of the Amorrhites, and of Og, the king of Basan, over all that were in that land.

20 Juda and Israel were innumerable, as the sand of the sea in multitude; eating and drinking, and rejoicing.

21 And Solomon had under him all the kingdoms, from the river to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life.

22 And the provision of Solomon, for each day, was thirty measures of fine flour, and threescore measures of meal;

23 Ten fat oxen, and twenty out of the pastures, and a hundred rams; besides venison of harts, roes, and buffles, and fatted fowls.

24 For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.

25 And Juda, and Israel, dwelt without any fear, every one under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon.

26 And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.

27 And the foresaid governors of the king fed them; and they furnished the necessities also for king Solomon's table, with great care, in their time.

28 They brought barley also, and straw for the horses and beasts, to the place where the king was, according as it was appointed them.

29 And God gave to Solomon wisdom, and understanding exceeding much, and largeness of heart, as the sand that is on the sea shore.

30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians;

31 And he was wiser than all men: wiser than Ethan, the Ezrahite, and Heman, and Chalcol, and Dorda, the sons of Mahol, and he was renowned in all nations round about.

32 Solomon also spoke three thousand parables: and his poems were a thousand and five.

33 And he treated about trees, from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.

34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

Chapter 5

And Hiram, king of Tyre, sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for Hiram had always been David's friend.

2 Solomon sent to Hiram, saying:

3 Thou knowest the will of David, my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest round about; and there is no adversary nor evil occurrence.

5 Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David my father, saying: Thy son, whom I will set upon the throne, in thy place, he shall build

a house to my name.

6 Give orders, therefore, that thy servants cut me down cedar trees, out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask: for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

7 Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people.

8 And Hiram sent to Solomon, saying: I have heard all thou hast desired of me; and I will do all thy desire concerning cedar trees, and fir trees.

9 My servants shall bring them down from Libanus to the sea: and I will put them together in floats, on the sea, and convey them to the place, which thou shalt signify to me, and will land them there, and thou shalt receive them: and thou shalt allow me necessities to furnish food for my household.

10 So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

11 And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.

12 And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together.

13 And king Solomon chose workmen out of all Israel, and the levy was of thirty thousand men.

14 And he sent them to Libanus, ten thousand every month, by turns, so that two months they were at home: and Adoniram was over this levy.

15 And Solomon had seventy thousand to

carry burdens, and eighty thousand to hew stones in the mountain:

16 Besides the overseers who were over every work, in number three thousand and three hundred, that ruled over the people, and them that did the work.

17 And the king commanded that they should bring great stones, costly stones, for the foundation of the temple, and should square them:

18 And the masons of Solomon, and the masons of Hiram, hewed them: and the Giblians prepared timber and stones to build the house.

Chapter 6

And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio, (the same is the second month) he began to build a house to the Lord.

2 And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

3 And there was a porch before the temple, of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth, before the face of the temple.

4 And he made in the temple oblique windows.

5 And upon the wall of the temple, he built floors round about, in the walls of the house, round about the temple and the oracle, and he made chambers in the sides round about.

6 The floor that was underneath was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not

be fastened in the walls of the temple.

7 And the house, when it was in building, was built of stones, hewed and made ready: so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building.

8 The door, for the middle side, was on the right hand of the house: and by winding stairs they went up to the middle room, and from the middle to the third.

9 So he built the house, and finished it: and he covered the house with roofs of cedar.

10 And he built a floor over all the house, five cubits in height, and he covered the house with timber of cedar.

11 And the word of the Lord came to Solomon,

12 As for this house, which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee, which I spoke to David thy father.

13 And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house on the inside, with boards of cedar, from the floor of the house to the top of the walls, and to the roofs, he covered it with boards of cedar on the inside: and he covered the floor of the house with planks of fir.

16 And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top: and made the inner house of the oracle to be the holy of holies.

17 And the temple itself, before the doors of the oracle, was forty cubits long.

18 And all the house was covered within with cedar, having the turnings, and the joints thereof artfully wrought, and carvings projecting out:

all was covered with boards of cedar: and no stone could be seen in the wall at all.

19 And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord.

20 Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered it, and overlaid it with most pure gold. And the altar also he covered with cedar.

21 And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold.

22 And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

23 And he made in the oracle two cherubims of olive tree, of ten cubits in height.

24 One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing.

25 The second cherub also was ten cubits: and the measure, and the work was the same in both the cherubims:

26 That is to say, one cherub was ten cubits high, and in like manner the other cherub.

27 And he set the cherubims in the midst of the inner temple: and the cherubims stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall: and the other wings in the midst of the temple touched one another.

28 And he overlaid the cherubims with gold.

29 And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and divers representations, as it were standing out, and coming forth from the wall.

30 And the floor of the house he also overlaid with gold within and without.

31 And in the entrance of the oracle, he made little doors of olive tree, and posts of five corners,

32 And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the cherubims and the palm trees, and the other things, with gold.

33 And he made in the entrance of the temple posts of olive tree foursquare:

34 And two doors of fir tree, one of each side: and each door was double, and so opened with folding leaves.

35 And he carved cherubims, and palm trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule.

36 And he built the inner court with three rows of polished stones, and one row of beams of cedar.

37 In the fourth year was the house of the Lord founded, in the month Zio:

38 And in the eleventh year, in the month Bul. (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he was seven years in building it.

Chapter 7

And Solomon built his own house in thirteen years, and brought it to perfection.

2 He built also the house of the forest of Libanus; the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar trees into pillars.

3 And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars,

4 Set one against another,

5 And looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal.

6 And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch, and pillars, and chapiters upon the pillars.

7 He made also the porch of the throne wherein is the seat of judgment; and covered it with cedar wood from the floor to the top.

8 And in the midst of the porch, was a small house, where he sat in judgment of the like work. He made also a house for the daughter of Pharaoh (whom Solomon had taken to wife) of the same work, as this porch;

9 All of costly stones, which were sawed by a certain rule and measure, both within and without: from the foundation to the top of the walls, and without, unto the great court.

10 And the foundations were of costly stones, great stones of ten cubits or eight cubits.

11 And above there were costly stones of equal measure hewed, and in like manner planks of cedar.

12 And the great court was made round with three rows of hewed stones, and one row of planks of cedar, which also was observed in the inner court of the house of the Lord, and in the porch of the house.

13 And king Solomon sent, and brought Hiram from Tyre,

14 The son of a widow woman, of the tribe of Nephthali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought

all his work.

15 And he cast two pillars in brass, each pillar was eighteen cubits high: and a line of twelve cubits compassed both the pillars.

16 He made also two chapiters of molten brass, to be set upon the tops of the pillars: the height of one chapter was five cubits, and the height of the other chapter was five cubits:

17 And a kind of network, and chain work wreathed together with wonderful art. Both the chapiters of the pillars were cast: seven rows of nets were on one chapter, and seven nets on the other chapter.

18 And he made the pillars, and two rows round about each network to cover the chapiters, that were upon the top, with pomegranates: and in like manner did he to the other chapter.

19 And the chapiters that were upon the top of the pillars, were of lily work, in the porch of four cubits.

20 And again there were other chapiters on the top of the pillars above, according to the measure of the pillar over against the network: and of pomegranates there were two hundred, in rows round about the other chapter.

21 And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like manner he set up the second pillar, and called the name thereof Booz.

22 And upon the tops of the pillars he made lily work: so the work of the pillars was finished.

23 He made also a molten sea, of ten cubits, from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about.

24 And a graven work, under the brim of it, compassed it for ten cubits going about the sea: there were two rows cast of chamfered sculptures.

25 And it stood upon twelve oxen, of which

three looked towards the north, and three towards the west, and three towards the south, and three towards the east: and the sea was above upon them, and their hinder parts were all hid within.

26 And the laver was a hand breadth thick: and the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.

27 And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high.

28 And the work itself of the bases, was intergraven: and there were gravings between the joinings.

29 And between the little crowns and the ledges, were lions, and oxen, and cherubims; and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down.

30 And every base had four wheels, and axletrees of brass: and at the four sides were undersetters, under the laver molten, looking one against another.

31 The mouth also of the laver within, was in the top of the chapter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the spaces between the pillars were square, not round.

32 And the four wheel[s], which were at the four corners of the base, were joined one to another under the base: the height of a wheel was a cubit and a half.

33 And they were such wheels as are used to be made in a chariot: and their axletrees, and spokes, and strakes, and naves, were all cast.

34 And the four undersetters, that were at every corner of each base, were of the base itself, cast and joined together.

35 And on the top of the base, there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself.

36 He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about.

37 After this manner, he made ten bases, of one casting and measure, and the like graving.

38 He made also ten lavers of brass: one laver contained four bates, and was of four cubits: and upon every base, in all ten, he put as many lavers.

39 And he set the ten bases, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple, over against the east southward.

40 And Hiram made cauldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of the Lord.

41 The two pillars and the two cords of the chapiters, upon the chapiters of the pillars: and the two networks, to cover the two cords, that were upon the top of the pillars.

42 And four hundred pomegranates for the two networks: two rows of pomegranates for each network, to cover the cords of the chapiters, which were upon the tops of the pillars.

43 And the ten bases, and the ten lavers on the bases.

44 And one sea, and twelve oxen under the sea.

45 And the cauldrons, and the shovels, and the basins. All the vessels that Hiram made for king Solomon, for the house of the Lord, were of fine brass.

46 In the plains of the Jordan, did the king cast them in a clay ground, between Socoth and

Sartham.

47 And Solomon placed all the vessels: but for its exceeding great multitude the brass could not be weighed.

48 And Solomon made all the vessels for the house of the Lord: the altar of gold, and the table of gold, upon which the loaves of proposition should be set:

49 And the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers,

50 And pots, and fleshhooks, and bowls, and mortars, and censers, of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the temple, were of gold.

51 And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David, his father, had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.

Chapter 8

Then all the ancients of Israel, with the princes of the tribes, and the heads of the families of the children of Israel, were assembled to king Solomon, in Jerusalem: that they might carry the ark of the covenant of the Lord, out of the city of David, that is, out of Sion.

2 And all Israel assembled themselves to king Solomon, on the festival day, in the month of Ethanim, the same is the seventh month.

3 And all the ancients of Israel came, and the priests took up the ark,

4 And carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of

the sanctuary, that were in the tabernacle: and the priests and the Levites carried them.

5 And king Solomon, and all the multitude of Israel, that were assembled unto him, went with him before the ark, and they sacrificed sheep and oxen, that could not be counted or numbered.

6 And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies, under the wings of the cherubims.

7 For the cherubims spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above.

8 And whereas the staves stood out, the ends of them were seen without, in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day.

9 Now in the ark there was nothing else but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord,

11 And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then Solomon said: The Lord said that he would dwell in a cloud.

13 Building, I have built a house for thy dwelling, to be thy most firm throne for ever.

14 And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.

15 And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David, my father, and with his own hands hath accomplished it, saying:

16 Since the day that I brought my people

Israel, out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there: but I chose David to be over my people Israel.

17 And David, my father, would have built a house to the name of the Lord, the God of Israel:

18 And the Lord said to David, my father: Whereas, thou hast thought in thy heart to build a house to my name, thou hast done well in having this same thing in thy mind.

19 Nevertheless, thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my name.

20 The Lord hath performed his word which he spoke. And I stand in the room of David, my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord, the God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

22 And Solomon stood before the altar of the Lord, in the sight of the assembly of Israel, and spread forth his hands towards heaven,

23 And said: Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath: who keepest covenant and mercy with thy servants, that have walked before thee with all their heart:

24 Who hast kept with thy servant David, my father, what thou hast promised him: with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth.

25 Now, therefore, O Lord God of Israel, keep with thy servant David, my father, what thou hast spoken to him, saying: There shall not be taken away of thee a man in my sight, to sit on the throne of Israel: yet so that thy children take heed to their way, that they walk before me as

thou hast walked in my sight.

26 And now, Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David, my father.

27 Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens, cannot contain thee, how much less this house which I have built?

28 But have regard to the prayer of thy servant, and to his supplications, O Lord, my God: hear the hymn and the prayer, which thy servant prayeth before thee this day:

29 That thy eyes may be open upon this house, night and day: upon the house of which thou hast said: My name shall be there: that thou mayst hearken to the prayer which thy servant prayeth, in this place to thee:

30 That thou mayst hearken to the supplication of thy servant, and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, shew them mercy.

31 If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound, and come, because of the oath, before thy altar, to thy house,

32 Then hear thou in heaven: and do and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice.

33 If thy people Israel shall fly before their enemies (because they will sin against thee) and doing penance, and confessing to thy name, shall come and pray, and make supplications to thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.

35 If heaven shall be shut up, and there shall

be no rain, because of their sins, and they, praying in this place, shall do penance to thy name, and shall be converted from their sins, by occasion of their afflictions:

36 Then hear thou them in heaven, and forgive the sins of thy servants, and of thy people Israel: and shew them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

37 If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew; if their enemy afflict them, besieging the gates, whatsoever plague, whatsoever infirmity,

38 Whatsoever curse or imprecation shall happen to any man of thy people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house;

39 Then hear thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men)

40 That they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.

41 Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name, and thy mighty hand,

42 And thy stretched out arm) so when he shall come, and shall pray in this place,

43 Then hear thou in heaven, in the firmament of thy dwelling place, and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel, and may prove that thy name is called upon on this house, which I have built.

44 If thy people go out to war against their en-

emies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy name:

45 And then hear thou in heaven their prayers, and their supplications, and do judgment for them.

46 But if they sin against thee, (for there is no man who sinneth not) and thou being angry, deliver them up to their enemies, so that they be led away captives into the land of their enemies, far or near;

47 Then if they do penance in their heart, in the place of captivity, and being converted, make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness:

48 And return to thee with all their heart, and all their soul, in the land of their enemies, to which they have been led captives: and pray to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the temple which I have built to thy name:

49 Then hear thou in heaven, in the firmament of thy throne, their prayers, and their supplications, and do judgment for them:

50 And forgive thy people, that have sinned against thee, and all their iniquities, by which they have transgressed against thee: and give them mercy before them that have made them captives, that they may have compassion on them.

51 For they are thy people, and thy inheritance, whom thou hast brought out of the land of Egypt, from the midst of the furnace of iron.

52 That thy eyes may be open to the supplication of thy servant, and of thy people Israel, to hear them in all things for which they shall call upon thee.

53 For thou hast separated them to thyself for an inheritance, from amongst all the people of the earth, as thou hast spoken by Moses, thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands towards heaven.

55 And he stood, and blessed all the assembly of Israel with a loud voice, saying:

56 Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised: there hath not failed so much as one word of all the good things that he promised by his servant Moses.

57 The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off:

58 But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God day and night, that he may do judgment for his servant, and for his people Israel, day by day:

60 That all the people of the earth may know, that the Lord he is God, and there is no other besides him.

61 Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

62 And the king, and all Israel with him, offered victims before the Lord.

63 And Solomon slew victims of peace offerings, which he sacrificed to the Lord, two

and twenty thousand oxen, and a hundred and twenty thousand sheep so the king, and all the children of Israel, dedicated the temple of the Lord.

64 In that day the king sanctified the middle of the court, that was before the house of the Lord for there he offered the holocaust, and sacrifice, and the fat of the peace offerings: because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and the fat of the peace offerings.

65 And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude, from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.

66 And on the eighth day, he sent away the people: and they blessed the king, and went to their dwellings, rejoicing, and glad in heart, for all the good things that the Lord had done for David, his servant, and for Israel, his people.

Chapter 9

And it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all that he desired and was pleased to do,

2 That the Lord appeared to him the second time, as he had appeared to him in Gabaon.

3 And the Lord said to him: I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever; and my eyes, and my heart, shall be there always.

4 And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness: and wilt do all that I have commanded

thee, and wilt keep my ordinances, and my judgments,

5 I will establish the throne of thy kingdom over Israel for ever, as I promised David, thy father, saying: There shall not fail a man of thy race upon the throne of Israel.

6 But if you and your children, revolting, shall turn away from following me, and will not keep my commandments, and my ceremonies, which I have set before you, but will go and worship strange gods, and adore them:

7 I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to my name, I will cast out of my sight; and Israel shall be a proverb, and a byword among all people.

8 And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: Why hath the Lord done thus to this land, and to this house?

9 And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil.

10 And when twenty years were ended, after Solomon had built the two houses; that is, the house of the Lord, and the house of the king,

11 (Hiram, the king of Tyre, furnishing Solomon with cedar trees, and fir trees, and gold, according to all he had need of) then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not;

13 And he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul, unto this day.

14 And Hiram sent to king Solomon a hundred

and twenty talents of gold.

15 This is the sum of the expenses, which king Solomon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer.

16 Pharaos, the king of Egypt, came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.

17 So Solomon built Gazer, and Bethhoron the nether,

18 And Baalath, and Palmira, in the land of the wilderness.

19 And all the towns that belonged to himself, and were not walled, he fortified; the cities also of the chariots, and the cities of the horse-men, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.

20 All the people that were left of the Amorrites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel:

21 Their children, that were left in the land; to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day.

22 But of the children of Israel, Solomon made not any to be bondmen, but they were warriors, and his servants, and his princes, and captains, and overseers of the chariots and horses.

23 And there were five hundred and fifty chief officers set over all the works of Solomon, and they had people under them, and had charge over the appointed works.

24 And the daughter of Pharaos came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

25 Solomon also offered three times every year holocausts, and victims of peace offerings, upon

the altar which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.

26 And king Solomon made a fleet in Asiongaber, which is by Ailath, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir; and they brought from thence to king Solomon four hundred and twenty talents of gold.

Chapter 10

And the queen of Saba having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions.

2 And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart.

3 And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her.

4 And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built,

5 And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the holocausts, which he offered in the house of the Lord, she had no longer any spirit in her;

6 And she said to the king: The report is true, which I heard in my own country,

7 Concerning thy words, and concerning thy wisdom. And I did not believe them that told

me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom and thy works exceed the fame which I heard.

8 Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom.

9 Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

11 (The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine trees, and precious stones.

12 And the king made of the thyine trees the rails of the house of the Lord, and of the king's house: and citterns and harps for singers: there were no such thyine trees as these brought nor seen unto this day.)

13 And king Solomon gave the queen of Saba all that she desired, and asked of him: besides what he offered her of himself of his royal bounty. And she returned, and went to her own country, with her servants.

14 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

15 Besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

16 And Solomon made two hundred shields of the purest gold: he allowed six hundred sicles of gold for the plates of one shield.

17 And three hundred targets of fine gold: three hundred pounds of gold covered one target: and the king put them in the house of the forest of Libanus.

18 King Solomon also made a great throne of ivory: and overlaid it with the finest gold.

19 It had six steps: and the top of the throne was round behind: and there were two hands on either side holding the seat: and two lions stood, one at each hand,

20 And twelve little lions stood upon the six steps, on the one side and on the other: there was no such work made in any kingdom.

21 Moreover, all the vessels out of which king Solomon drank, were of gold: and all the furniture of the house of the forest of Libanus was of most pure gold: there was no silver, nor was any account made of it in the days of Solomon:

22 For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

23 And king Solomon exceeded all the kings of the earth in riches and wisdom.

24 And all the earth desired to see Solomon's face, to hear his wisdom, which God had given in his heart.

25 And every one brought him presents, vessels of silver and of gold, garments, and armour, and spices, and horses, and mules, every year.

26 And Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he bestowed them in fenced cities, and with the king in Jerusalem.

27 And he made silver to be as plentiful in Jerusalem as stones: and cedars to be as common as sycamores which grow in the plains.

28 And horses were brought for Solomon out of Egypt, and Coa: for the king's merchants

bought them out of Coa, and brought them at a set price.

29 And a chariot of four horses came out of Egypt, for six hundred sicles of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the Hethites, and of Syria, sell horses.

Chapter 11

And king Solomon loved many strange women, besides the daughter of Pharao, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

2 Of the nations concerning which the Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come into yours: for they will most certainly turn away your hearts to follow their gods. And to these was Solomon joined with a most ardent love.

3 And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

4 And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

5 But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites.

6 And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David, his father.

7 Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch, the idol of the children of Ammon.

8 And he did in this manner for all his wives that were strangers, who burnt incense, and of-

fered sacrifice to their gods.

9 And the Lord was angry with Solomon, because his mind was turned away from the Lord, the God of Israel, who had appeared to him twice;

10 And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

11 The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

12 Nevertheless, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Neither will I take away the whole kingdom; but I will give one tribe to thy son, for the sake of David, my servant, and Jerusalem, which I have chosen.

14 And the Lord raised up an adversary to Solomon, Adad, the Edomite, of the king's seed, in Edom.

15 For when David was in Edom, and Joab, the general of the army, was gone up to bury them that were slain, and had killed every male in Edom,

16 (For Joab remained there six months with all Israel, till he had slain every male in Edom,)

17 Then Adad fled, he and certain Edomites of his father's servants, with him, to go into Egypt: and Adad was then a little boy.

18 And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went into Egypt, to Pharao, the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

19 And Adad found great favour before Pharao, insomuch that he gave him to wife the

own sister of his wife, Taphnes, the queen.

20 And the sister of Taphnes bore him his son, Genubath; and Taphnes brought him up in the house of Pharao: and Genubath dwelt with Pharao among his children.

21 And when Adad heard in Egypt that David slept with his fathers, and that Joab, the general of the army, was dead, he said to Pharao: Let me depart, that I may go to my own country.

22 And Pharao said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing; yet I beseech thee to let me go.

23 God also raised up against him an adversary, Razon, the son of Eliada, who had fled from his master, Adarezer, the king of Soba.

24 And he gathered men against him, and he became a captain of robbers, when David slew them of Soba: and they went to Damascus, and dwelt there, and they made him king in Damascus.

25 And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel; and he reigned in Syria.

26 Jeroboam also, the son of Nabat, an Ephrathite, of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king.

27 And this is the cause of his rebellion against him; for Solomon built Mello, and filled up the breach of the city of David, his father.

28 And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

29 So it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias, the Silonite, clad with a new garment, found him in the way: and they two were alone

in the field.

30 And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

31 And he said to Jeroboam: Take to thee ten pieces: for thus saith the Lord, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 But one tribe shall remain to him for the sake of my servant, David, and Jerusalem, the city which I have chosen out of all the tribes of Israel:

33 Because he hath forsaken me, and hath adored Astarthe, the goddess of the Sidonians, and Chamos, the god of Moab, and Moloch, the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and to keep my precepts, and judgments, as did David, his father.

34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments, and my precepts.

35 But I will take away the kingdom out of his son's hand, and will give thee ten tribes:

36 And to his son I will give one tribe, that there may remain a lamp for my servant, David, before me always in Jerusalem, the city which I have chosen, that my name might be there.

37 And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

38 If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as David, my servant, did: I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

39 And I will for this afflict the seed of David,

but yet not for ever.

40 Solomon, therefore, sought to kill Jeroboam: but he arose, and fled into Egypt, to Sesac, the king of Egypt, and was in Egypt till the death of Solomon.

41 And the rest of the words of Solomon, and all that he did and his wisdom: behold they are all written in the book of the words of the days of Solomon.

42 And the days that Solomon reigned in Jerusalem, over all Israel, were forty years.

43 And Solomon slept with his fathers, and was buried in the city of David, his father; and Roboam, his son, reigned in his stead.

Chapter 12

And Roboam went to Sichem: for thither were all Israel come together to make him king.

2 But Jeroboam, the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And they sent and called him: and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying:

4 Thy father laid a grievous yoke upon us: now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

5 And he said to them: Go till the third day, and come to me again. And when the people was gone,

6 King Roboam took counsel with the old men, that stood before Solomon, his father, while he yet lived, and he said: What counsel do you give me, that I may answer this people?

7 They said to him: If thou wilt yield to

this people to day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.

8 But he left the counsel of the old men, which they had given him, and consulted with the young men that had been brought up with him, and stood before him.

9 And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke, which thy father put upon us, lighter?

10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

11 And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

12 So Jeroboam, and all the people, came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

13 And the king answered the people roughly, leaving the counsel of the old men, which they had given him,

14 And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: My father beat you with whips, but I will beat you with scorpions.

15 And the king condescended not to the people: for the Lord was turned away from him, to make good his word, which he had spoken in the hand of Ahias, the Silonite, to Jeroboam, the son of Nabat.

16 Then the people, seeing that the king would not hearken to them, answered him, saying: What portion have we in David? or what

inheritance in the son of Isai? Go home to thy dwellings, O Israel: now, David, look to thy own house. So Israel departed to their dwellings.

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

18 Then king Roboam sent Aduram, who was over the tribute: and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem:

19 And Israel revolted from the house of David, unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.

21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam, the son of Solomon.

22 But the word of the Lord came to Semeias, the man of God, saying:

23 Speak to Roboam, the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

24 Thus saith the Lord: You shall not go up, nor fight against your brethren, the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.

25 And Jeroboam built Sichem in mount Ephraim, and dwelt there, and going out from thence, he built Phanael.

26 And Jeroboam said in his heart: Now shall

the kingdom return to the house of David,

27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam, the king of Juda, and they will kill me, and return to him.

28 And finding out a device, he made two golden calves, and said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt.

29 And he set the one in Bethel, and the other in Dan:

30 And this thing became an occasion of sin: for the people went to adore the calf as far as Dan.

31 And he made temples in the high places, and priests of the lowest of the people, who were not of the sons of Levi.

32 And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves, which he had made: and he placed in Bethel priests of the high places, which he had made.

33 And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart: and he ordained a feast to the children of Israel, and went up on the altar to burn incense.

Chapter 13

And behold there came a man of God out of Juda, by the word of the Lord, to Bethel, when Jeroboam was standing upon the altar, and burning incense.

2 And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus

saith the Lord: Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

3 And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it, shall be poured out.

4 And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him, withered: and he was not able to draw it back again to him.

5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

6 And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

7 And the king said to the man of God: Come home with me to dine, and I will make thee presents.

8 And the man of God answered the king: If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place:

9 For so it was enjoined me by the word of the Lord commanding me: Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest.

10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel,

and his sons came to him, and told him all the works that the man of God had done that day in Bethel: and they told their father the words which he had spoken to the king.

12 And their father said to them: What way went he? His sons shewed him the way by which the man of God went, who came out of Juda.

13 And he said to his sons: Saddle me the ass. And when they had saddled it, he got up,

14 And went after the man of God, and found him sitting under a turpentine tree: and he said to him: Art thou the man of God who camest from Juda? He answered: I am.

15 And he said to him: Come home with me to eat bread.

16 But he said: I must not return, nor go with thee, neither will I eat bread, or drink water in this place:

17 Because the Lord spoke to me, in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

18 He said to him: I also am a prophet like unto thee: and an angel spoke to me, in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

19 And brought him back with him: so he ate bread, and drank water in his house.

20 And as they sat at table, the word of the Lord came to the prophet that brought him back:

21 And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 And hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into

the sepulchre of thy fathers.

23 And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back.

24 And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.

25 And behold, men passing by, saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

26 And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him, according to the word of the Lord, which he spoke to him.

27 And he said to his sons: Saddle me an ass. And when they had saddled it,

28 And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass.

29 And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.

30 And he laid his dead body in his own sepulchre: and they mourned over him, saying: Alas! alas, my brother.

31 And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

32 For assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel: and against all the temples of the high places, that are in the

cities of Samaria.

33 After these words, Jeroboam came not back from his wicked way: but on the contrary, he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.

34 And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth.

Chapter 14

At that time Abia, the son of Jeroboam, fell sick.

2 And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias, the prophet is, who told me that I should reign over this people.

3 Take also with thee ten loaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what will become of this child.

4 Jeroboam's wife did as he told her: and rising up, went to Silo, and came to the house of Ahias; but he could not see, for his eyes were dim by reason of his age.

5 And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman,

6 Ahias heard the sound of her feet, coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

7 Go, and tell Jeroboam: Thus saith the Lord, the God of Israel: For as much as I exalted thee from among the people, and made thee prince over my people Israel;

8 And rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant, David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

9 But hast done evil above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

11 Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

12 Arise thou, therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

13 And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre, because in his regard there is found a good word from the Lord, the God of Israel, in the house of Jeroboam.

14 And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time:

15 And the Lord God shall strike Israel as a reed is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

16 And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

17 And the wife of Jeroboam arose, and de-

parted, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

18 And they buried him. And all Israel mourned for him, according to the word of the Lord, which he spoke by the hand of his servant Ahias, the prophet.

19 And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the book of the words of the days of the kings of Israel.

20 And the days that Jeroboam reigned, were two and twenty years: and he slept with his fathers: and Nadab, his son, reigned in his stead.

21 And Roboam, the son of Solomon, reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama, an Ammonitess.

22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

23 For they also built them altars, and statues, and groves, upon every high hill, and under every green tree:

24 There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel.

25 And in the fifth year of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem.

26 And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off: as also the shields of gold which Solomon had made:

27 And Roboam made shields of brass instead of them, and delivered them into the hand of the

captains of the shieldbearers, and of them that kept watch before the gate of the king's house.

28 And when the king went into the house of the Lord, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shieldbearers.

29 Now the rest of the acts of Roboam, and all that he did, behold they are written in the book of the words of the days of the kings of Juda.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam slept with his fathers, and was buried with them, in the city of David: and his mother's name was Naama, an Ammonitess: and Abiam, his son, reigned in his stead.

Chapter 15

Now in the eighteenth year of the reign of Jeroboam, the son of Nabat, Abiam reigned over Juda.

2 He reigned three years in Jerusalem: the name of his mother was Maacha, the daughter of Abessalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

4 But for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David had done that which was right in the eyes of the Lord, and had not turned aside from any thing that he commanded him, all the days of his life, except the matter of Urias, the Hethite.

6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the rest of the words of Abiam, and all

that he did, are they not written in the book of the words of the days of the kings of Juda? And there was war between Abiam and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the city of David: and Asa, his son, reigned in his stead.

9 So in the twentieth year of Jeroboam, king of Israel, reigned Asa, king of Juda,

10 And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom.

11 And Asa did that which was right in the sight of the Lord, as did David, his father:

12 And he took away the effeminate out of the land, and removed all the filth of the idols, which his fathers had made.

13 Moreover, he also removed his mother, Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him: and he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron:

14 But the high places he did not take away. Nevertheless, the heart of Asa was perfect with the Lord all his days:

15 And he brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels.

16 And there was war between Asa, and Baasa, king of Israel, all their days.

17 And Baasa, king of Israel, went up against Juda, and built Rama, that no man might go out or come in of the side of Asa, king of Juda.

18 Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the hands of his servants: and sent them to Benadad, son of Tabremon, the son of Hezion, king of Syria, who dwelt in Damascus, saying:

19 There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and I desire thee to come, and break thy league with Baasa, king of Israel, that he may depart from me.

20 Benadad, hearkening to king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abeldomum Maacha, and all Cenneroth; that is all the land of Nephthali.

21 And when Baasa had heard this, he left off building Rama, and returned into Thersa.

22 But king Asa sent word into all Juda, saying: Let no man be excused: and they took away the stones from Rama, and the timber thereof, wherewith Baasa had been building, and with them king Asa built Gabaa of Benjamin, and Maspha.

23 But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the book of the words of the days of the kings of Juda? But in the time of his old age he was diseased in his feet.

24 And he slept with his fathers, and was buried with them in the city of David, his father. And Josaphat, his son, reigned in his place.

25 But Nadab, the son of Jeroboam, reigned over Israel the second year of Asa, king of Juda: and he reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sins, wherewith he made Israel to sin.

27 And Baasa, the son of Ahias, of the house of Issachar, conspired against him, and slew him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

28 So Baasa slew him in the third year of Asa, king of Juda, and reigned in his place.

29 And when he was king, he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, which he had spoken in the hand of Ahias, the Silonite:

30 Because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence wherewith he provoked the Lord, the God of Israel.

31 But the rest of the acts of Nadab, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

32 And there was war between Asa and Baasa, the king of Israel, all their days.

33 In the third year of Asa, king of Juda, Baasa, the son of Ahias, reigned over all Israel, in Thersa, four and twenty years.

34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

Chapter 16

Then the word of the Lord came to Jehu, the son of Hanani, against Baasa, saying:

2 For as much as I have exalted thee out of the dust and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam, the son of Nabat.

4 Him that dieth of Baasa, in the city, the dogs shall eat: and him that dieth of his in the country, the fowls of the air shall devour.

5 But the rest of the acts of Baasa, and all that he did, and his battles, are they not written

in the book of the words of the days of the kings of Israel?

6 So Baasa slept with his fathers, and was buried in Thersa: and Ela, his son, reigned in his stead.

7 And when the word of the Lord came in the hand of Jehu, the son of Hanani, the prophet, against Baasa, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him; that is to say, Jehu, the son of Hanani, the prophet.

8 In the six and twentieth year of Asa, king of Juda, Ela, the son of Baasa, reigned over Israel, in Thersa, two years.

9 And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa, the governor of Thersa.

10 And Zambri rushing in, struck him, and slew him, in the seven and twentieth year of Asa, king of Juda and he reigned in his stead.

11 And when he was king, and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall and all his kinsfolks and friends.

12 And Zambri destroyed all the house of Baasa, according to the word of the Lord, that he had spoken to Baasa, in the hand of Jehu, the prophet,

13 For all the sins of Baasa, and the sins of Ela, his son, who sinned, and made Israel to sin, provoking the Lord, the God of Israel, with their vanities.

14 But the rest of the acts of Ela, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15 In the seven and twentieth year of Asa, king of Juda, Zambri reigned seven days in Thersa:

now the army was besieging Gebbethon, a city of the Philistines.

16 And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day.

17 And Amri went up, and all Israel with him, from Gebbethon, and they besieged Thersa.

18 And Zambri, seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died

19 In his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

20 But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the book of the words of the days of the kings of Israel?

21 Then were the people of Israel divided into two parts: one half of the people followed Thebni, the son of Gineth, to make him king: and one half followed Amri.

22 But the people that were with Amri, prevailed over the people that followed Thebni, the son of Gineth: and Thebni died, and Amri reigned.

23 In the one and thirtieth year of Asa, king of Juda, Amri reigned over Israel twelve years: in Thersa he reigned six years.

24 And he bought the hill of Samaria of Semer, for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Semer, the owner of the hill.

25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

26 And he walked in all the way of Jeroboam, the son of Nabat, and in his sins, wherewith he made Israel to sin: to provoke the Lord, the God

of Israel, to anger with their vanities.

27 Now the rest of the acts of Amri, and the battles he fought, are they not written in the book of the words of the days of the kings of Israel?

28 And Amri slept with his fathers, and was buried in Samaria, and Achab, his son, reigned in his stead.

29 Now Achab, the son of Amri, reigned over Israel in the eight and thirtieth year of Asa, king of Juda. And Achab, the son of Amri, reigned over Israel in Samaria two and twenty years.

30 And Achab, the son of Amri, did evil in the sight of the Lord above all that were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam, the son of Nabat: but he also took to wife Jezabel, daughter of Ethbaal, king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set up an altar for Baal, in the temple of Baal, which he had built in Samaria;

33 And he planted a grove: and Achab did more to provoke the Lord, the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel, of Bethel, built Jericho: in Abiram, his firstborn, he laid its foundations: and in his youngest son, Segub, he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue, the son of Nun.

Chapter 17

And Elias the Thesbite, of the inhabitants of Galaad, said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

2 And the word of the Lord came to him, saying:

3 Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the Jordan;

4 And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over against the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent.

7 But after some time the torrent was dried up: for it had not rained upon the earth.

8 Then the word of the Lord came to him, saying:

9 Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.

10 He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

11 And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruise: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it and die.

13 And Elias said to her: Fear not; but go, and do as thou hast said but first make for me of the same meal a little hearth cake, and bring it to me, and after make for thyself and thy son.

14 For thus saith the Lord, the God of Israel:

The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.

15 She went, and did according to the word of Elias: and he ate, and she, and her house: and from that day

16 The pot of meal wasted not, and the cruise of oil was not diminished according to the word of the Lord, which he spoke in the hand of Elias.

17 And it came to pass after this, that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

18 And she said to Elias: What have I to do with thee, thou man of God? art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son?

11 And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to the Lord, and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?

21 And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of this child, I beseech thee, return into his body.

22 And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

24 And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Chapter 18

After many days, the word of the Lord came to Elias, in the third year, saying: Go, and shew thyself to Achab, that I may give rain upon the face of the earth.

2 And Elias went to shew himself to Achab, and there was a grievous famine in Samaria.

3 And Achab called Abdias the governor of his house: now Abdias feared the Lord very much.

4 For when Jezabel killed the prophets of the Lord, he took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water.

5 And Achab said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

6 And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himself.

7 And as Abdias was in the way, Elias met him: and he knew him, and fell on his face, and said: Art thou my lord Elias?

8 And he answered: I am. Go, and tell thy master: Elias is here.

9 And he said: What have I sinned, that thou wouldst deliver me, thy servant, into the hand of Achab, that he should kill me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when all answered: He is not here: he took an oath of every kingdom and nation, because thou wast not found.

11 And now thou sayest to me: Go and tell thy master: Elias is here.

12 And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I

know not: and I shall go in and tell Achab; and he, not finding thee, will kill me: but thy servant feareth the Lord from his infancy.

13 Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord; how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water?

14 And now thou sayest: Go and tell thy master: Elias is here: that he may kill me.

15 And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will shew myself unto him.

16 Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

17 And when he had seen him, he said: Art thou he that troublest Israel?

18 And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

19 Nevertheless send now, and gather unto me all Israel, unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

20 Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel.

21 And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word.

22 And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

23 Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dress the other bullock, and

lay it on wood, and put no fire under it.

24 Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering, said: A very good proposal.

25 Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods; but put no fire under.

26 And they took the bullock, which he gave them, and dressed it: and they called on the name of Baal from morning even until noon, saying: O Baal, hear us. But there was no voice, nor any that answered: and they leaped over the altar that they had made.

27 And when it was now noon, Elias jested at them, saying: Cry with a louder voice: for he is a god; and perhaps he is talking, or is in an inn, or on a journey; or perhaps he is asleep, and must be awaked.

28 So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

29 And after midday was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed.

30 Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

31 And he took twelve stones, according to the number of the tribes of the sons of Jacob to whom the word of the Lord came, saying: Israel shall be thy name.

32 And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows, round about the altar.

33 And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

34 And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

35 And the water run round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocaust, Elias, the prophet, came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

37 Dear me, O Lord, hear me: that this people may learn that thou art the Lord God, and that thou hast turned their heart again.

38 Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw this, they fell on their faces, and they said: The Lord, he is God; the Lord, he is God.

40 And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

41 And Elias said to Achab: Go up, eat and drink: for there is a sound of abundance of rain.

42 Achab went up to eat and drink: and Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees,

43 And he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times.

44 And at the seventh time: Behold a little cloud arose out of the sea like a man's foot. And he said: Go up, and say to Achab: Prepare thy chariot, and go down, lest the rain prevent thee.

45 And while he turned himself this way and that way, behold the heavens grew dark, with clouds and wind, and there fell a great rain. And Achab getting up, went away to Jezrahel:

46 And the hand of the Lord was upon Elias, and he girded up his loins, and ran before Achab, till he came to Jezrahel.

Chapter 19

And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to morrow I make not thy life as the life of one of them.

3 Then Elias was afraid, and rising up, he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

4 And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord; take away my soul: for I am no better than my fathers.

5 And he cast himself down, and slept in the shadow of the juniper tree: and behold an angel of the Lord touched him, and said to him: Arise and eat.

6 He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate and drank, and he fell asleep again.

7 And the angel of the Lord came again the second time, and touched him, and said to him:

Arise, eat: for thou hast yet a great way to go.

8 And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

9 And when he was come thither, he abode in a cave. and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias?

10 And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

11 And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains, and breaking the rocks in pieces: but the Lord is not in the wind. And after the wind, an earthquake: but the Lord is not in the earthquake.

12 And after the earthquake, a fire: but the Lord is not in the fire. And after the fire, a whistling of a gentle air.

13 And when Elias heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and behold a voice unto him, saying: What dost thou here, Elias? And he answered:

14 With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword; and I alone am left, and they seek my life to take it away.

15 And the Lord said to him: Go, and return on thy way, through the desert, to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria;

16 And thou shalt anoint Jehu, the son of

Namsi, to be king over Israel: and Eliseus, the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

17 And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

18 And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him, kissing the hands.

19 And Elias departing from thence, found Eliseus, the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with, twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

20 And he forthwith left the oxen, and run after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up, he went away, and followed Elias, and ministered to him.

Chapter 20

And Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with him, and horses, and chariots: and going up, he fought against Samaria, and besieged it.

2 And sending messengers to Achab, king of Israel, into the city,

3 He said: Thus saith Benadad: Thy silver and thy gold is mine: and thy wives and thy goodliest children are mine.

4 And the king of Israel answered: According to thy word, my lord, O king, I am thine, and all that I have.

5 And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver and thy gold, and thy wives and thy children, thou shalt deliver up to me.

6 To morrow, therefore, at this same hour, I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

8 And all the ancients, and all the people said to him: Harken not to him, nor consent to him.

9 Wherefore he answered the messengers of Benadad: Tell my lord, the king: All that thou didst send for to me, thy servant at first, I will do: but this thing I cannot do.

10 And the messengers returning brought him word. And he sent again, and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded.

12 And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

13 And behold a prophet coming to Achab, king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day: that thou mayst know that I am the

Lord.

14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand:

16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

17 And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

18 And he said: Whether they come for peace, take them alive: or whether they come to fight, take them alive.

19 So the servants of the princes of the provinces went out, and the rest of the army followed:

20 And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad, king of Syria, fled away on horseback with his horsemen.

21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

22 (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

24 Do thou, therefore, this thing: Remove all the kings from thy army, and put captains in their stead:

25 And make up the number of soldiers that have been slain of thine, and horses, according to the former horses, and chariots, according to the chariots which thou hadst before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel, and did so.

26 Wherefore, at the return of the year, Benadad mustered the Syrians, and went up to Aphec, to fight against Israel.

27 And the children of Israel were mustered, and taking victuals, went out on the other side, and encamped over against them, like two little flocks of goats: but the Syrians filled the land.

28 (And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.)

29 And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew, of the Syrians, a hundred thousand footmen in one day.

30 And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left. And Benadad fleeing, went into the city, into a chamber that was within a chamber.

31 And his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful; so let us put sackcloths on our loins, and ropes on our heads, and go out to the king of Israel: perhaps he will save our lives.

32 So they girded sackcloths on their loins, and put ropes on their heads, and came to the

king of Israel, and said to him: Thy servant, Benadad, saith: I beseech thee let me have my life. And he said: If he be yet alive, he is my brother.

33 The men took this for good luck: and in haste caught the word out of his mouth, and said: Thy brother Benadad. And he said to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

34 And he said to him: The cities which my father took from thy father, I will restore: and do thou make thee streets in Damascus, as my father made in Samaria and having made a league, I will depart from thee. So he made a league with him, and let him go.

35 Then a certain man of the sons of the prophets, said to his companion, in the word of the Lord: Strike me. But he would not strike.

36 Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

37 Then he found another man, and said to him: Strike me. And he struck him and wounded him.

38 So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

39 And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and said: Keep this man: and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

40 And whilst I, in the hurry, turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed.

41 But he forthwith wiped off the dust from

his face, and the king of Israel knew him, that he was one of the prophets.

42 And he said to him: Thus saith the Lord. Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people.

43 And the king of Israel returned to his house, slighting to hear, and raging came into Samaria.

Chapter 21

And after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard, near the palace of Achab, king of Samaria.

2 And Achab spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and adjoining to my house; and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

3 Naboth answered him: The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

4 And Achab came into his house angry and fretting, because of the word that Naboth, the Jezrahelite, had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel, his wife, went in to him, and said to him: What is the matter that thy soul is so grieved? and why eatest thou no bread?

6 And he answered her: I spoke to Naboth, the Jezrahelite, and said to him: Give me thy vineyard, and take money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

7 Then Jezabel, his wife, said to him. Thou

art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer; I will give thee the vineyard of Naboth, the Jezrahelite.

8 So she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people;

10 And suborn two men, sons of Belial, against him. and let them bear false witness; that he hath blasphemed God and the king: and then carry him out, and stone him, and so let him die.

11 And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them;

12 They proclaimed a fast, and made Naboth sit among the chief of the people.

13 And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people: saying: Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city, and stoned him to death.

14 And they sent to Jezabel, saying: Naboth is stoned, and is dead.

15 And it came to pass, when Jezabel heard that Naboth was stoned, and dead, that she said to Achab: Arise, and take possession of the vineyard of Naboth, the Jezrahelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

16 And when Achab heard this, to wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth, the Jezrahelite, to take possession of it.

17 And the word of the Lord came to Elias, the Thesbite, saying:

18 Arise, and go down to meet Achab, king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it:

19 And thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain: moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.

20 And Achab said to Elias: Hast thou found me thy enemy? He said: I have found thee because thou art sold, to do evil in the sight of the Lord.

21 Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that pisseth against the wall, and him that is shut up, and the last in Israel.

22 And I will make thy house like the house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahias: for what thou hast done to provoke me to anger, and for making Israel to sin.

23 And of Jezabel also, the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel.

24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

25 Now, there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife, Jezabel, set him on,

26 And he became abominable, insomuch that he followed the idols which the Amorrhites had made, whom the Lord destroyed before the face of the children of Israel.

27 And when Achab had heard these words, he rent his garments, and put haircloth upon

his flesh, and fasted, and slept in sackcloth, and walked with his head cast down.

28 And the word of the Lord came to Elias, the Thesbite, saying:

29 Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself, for my sake, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.

Chapter 22

And there passed three years without war between Syria and Israel.

2 And in the third year, Josaphat, king of Juda, came down to the king of Israel.

3 (And the king of Israel said to his servants: Know ye not that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he said to Josaphat: Wilt thou come with me to battle to Ramoth Galaad?

5 And Josaphat said to the king of Israel: As I am, so art thou: my people and thy people are one: and my horsemen are thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord.

6 Then the king of Israel assembled the prophets, about four hundred men, and he said to them: Shall I go to Ramoth Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

7 And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

8 And the king of Israel said to Josaphat. There is one man left, by whom we may inquire of the Lord; Micheas, the son of Jemla: but I hate him, for he doth not prophecy good to me,

but evil. And Josaphat said: Speak not so, O king.

9 Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Micheas, the son of Jemla.

10 And the king of Israel, and Josaphat, king of Juda, sat each on his throne, clothed with royal robes, in a court, by the entrance of the gate of Samaria, and all the prophets prophesied before them.

11 And Sedecias, the son of Chanaana, made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

12 And all the prophets prophesied in like manner, saying: Go up to Ramoth Galaad, and prosper, for the Lord will deliver it into the king's hands.

13 And the messenger that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one mouth declare good things to the king: let thy word, therefore, be like to theirs, and speak that which is good.

14 But Micheas said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 So he came to the king, and the king said to him: Micheas, shall we go to Ramoth Galaad to battle, or shall we forbear? He answered him: Go up, and prosper, and the Lord shall deliver it into the king's hands.

16 But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is true, in the name of the Lord.

17 And he said: I saw all Israel scattered upon the hills, like sheep that have no shepherd; and the Lord said: These have no master: let every man of them return to his house in peace.

18 (Then the king of Israel said to Josaphat: Did I not tell thee, that he prophesieth no good

to me, but always evil?)

19 And he added and said: Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left:

20 And the Lord said: Who shall deceive Achab, king of Israel, that he may go up, and fall at Ramoth Galaad? And one spoke words of this manner, and another otherwise.

21 And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means?

22 And he said: I will go forth, and be a lying spirit, in the mouth of all his prophets. And the Lord said: Thou shalt deceive him, and shalt prevail: go forth, and do so.

23 Now, therefore, behold the Lord hath given a lying spirit in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

24 And Sedecias, the son of Chanaana, came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee?

25 And Micheas said: Thou shalt see in the day when thou shalt go into a chamber within a chamber to hide thyself.

26 And the king of Israel said: Take Micheas and let him abide with Amon, the governor of the city, and with Joas, the son of Amalech;

27 And tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress till I return in peace.

28 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

29 So the king of Israel, and Josaphat, king of Juda, went up to Ramoth-Galaad.

30 And the king of Israel said to Josaphat:

Take thy armour, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle.

31 And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

32 So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault, they fought against him: and Josaphat cried out.

33 And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him.

34 And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel, between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

35 And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

36 And the herald proclaimed through all the army, before the sun set, saying: Let every man return to his own city, and to his own country.

37 And the king died, and was carried into Samaria: and they buried the king in Samaria.

38 And they washed his chariot in the pool of Samaria and the dogs licked up his blood, and they washed the reins according to the word of the Lord which he had spoken.

39 But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the book of the words of the days of the kings of Israel?

40 So Achab slept with his fathers; and

Ochozias, his son, reigned in his stead.

41 But Josaphat, the son of Asa, began to reign over Juda, in the fourth year of Acab, king of Israel.

42 He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba, the daughter of Salai.

43 And he walked in all the way of Asa, his father, and he declined not from it: and he did that which was right in the sight of the Lord.

44 Nevertheless, he took not away the high places for as yet the people offered sacrifice, and burnt incense in the high places.

45 And Josaphat had peace with the king of Israel.

46 But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the book of the words of the days of the kings of Juda?

47 And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

48 And there was then no king appointed in Edom.

49 But king Josaphat made navies on the sea, to sail into Ophir for gold: but they could not go, for the ships were broken in Asiongaber.

50 Then Ochozias, the son of Achab, said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

51 And Josaphat slept with his fathers, and was buried with them in the city of David, his father: and Joram, his son, reigned in his stead.

52 And Ochozias, the son of Achab, began to reign over Israel, in Samaria, in the seventeenth year of Josaphat, king of Juda, and he reigned over Israel two years.

53 And he did evil in the sight of the Lord, and walked in the way of his father and his mother,

and in the way of Jeroboam, the son of Nabat, who made Israel to sin.

54 He served also Baal, and worshipped him, and provoked the Lord, the God of Israel, according to all that his father had done.

Fourth Book of Kings

Chapter 1

And Moab rebelled against Israel, after the death of Achab.

2 And Ochozias fell through the lattices of his upper chamber, which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness.

3 And an angel of the Lord spoke to Elias, the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron?

4 Wherefore, thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

5 And the messengers turned back to Ochozias. And he said to them: Why are you come back?

6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel, that thou sendest to Beelzebub, the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

7 And he said to them: What manner of man was he who met you, and spoke these words?

8 But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias, the Thesbite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, he said to him: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven and consume thee, and thy fifty. And there came down fire from heaven and consumed him, and the fifty that were with him.

11 And he again sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God: Thus saith the king: Make haste and come down.

12 Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven, and consumed him and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him, and said: Man of God, despise not my life, and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

15 And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king,

16 And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub, the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore, from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died, according to the word of the Lord, which Elias spoke; and Joram, his brother, reigned in his stead, in the second year of Joram, the son of Josaphat, king of Juda, because he had no son.

18 But the rest of the acts of Ochozias, which he did, are they not written in the book of the words of the days of the kings of Israel?

Chapter 2

And it came to pass, when the Lord would take up Elias, into heaven, by a whirlwind, that Elias and Eliseus were going from Galgal.

2 And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

3 The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he answered: I also know it: hold your peace.

4 And Elias said to Eliseus: Stay here, because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho,

5 The sons of the prophets, that were at Jericho, came to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he said: I also know it: hold your peace.

6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: as the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together.

7 And fifty men, of the sons of the prophets, followed them, and stood in sight, at a distance: but they two stood by the Jordan.

8 And Elias took his mantle, and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee, that in me may be thy double spirit.

10 And he answered: Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

11 And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.

12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

13 And he took up the mantle of Elias, that fell from him: and going back, he stood on the bank of the Jordan;

14 And he struck the waters with the mantle

of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

15 And the sons of the prophets, at Jericho, who were over against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground.

16 And they said to him: Behold, there are with thy servants, fifty strong men, that can go, and seek thy master, lest, perhaps, the spirit of the Lord, hath taken him up and cast him upon some mountain, or into some valley. And he said: Do not send.

17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days, but found him not.

18 And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you? Do not send.

20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it,

21 He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

23 And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head, go up, thou bald head.

24 And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them, two and forty boys.

25 And from thence he went to mount Carmel, and from thence he returned to Samaria.

Chapter 3

And Joram the son of Achab, reigned over Israel, in Samaria, in the eighteenth year of Josaphat, king of Juda. And he reigned twelve years.

2 And he did evil before the Lord, but not like his father and his mother: for he took away the statues of Baal, which his father had made.

3 Nevertheless, he stuck to the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he depart from them.

4 Now Mesa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with their fleeces.

5 And when Achab was dead, he broke the league which he had made with the king of Israel.

6 And king Joram went out that day from Samaria, and mustered all Israel.

7 And he sent to Josaphat; king of Juda, saying: The king of Moab is revolted from me: come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people are thy people: and my horses, thy horses.

8 And he said: Which way shall we go up? But he answered: By the desert of Edom.

9 So the king of Israel, and the king of Juda, and the king of Edom, went, and they fetched a compass of seven days journey, and there was no water for the army, and for the beasts, that followed them.

10 And the king of Israel said: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab.

11 And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus, the son of Saphat, who poured water on the hands of Elias.

12 And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat, king of Juda, and the king of Edom, went down to him.

13 And Eliseus said to the king of Israel: What have I to do with thee? go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab?

14 And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat, king of Juda, I would not have hearkened to thee, nor looked on thee.

15 But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said:

16 Thus saith the Lord: Make the channel of this torrent full of ditches.

17 For thus saith the Lord: You shall not see wind, nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts.

18 And this is a small thing in the sight of the Lord: moreover, he will deliver, also, Moab into your hands.

19 And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

20 And it came to pass, in the morning, when the sacrifices used to be offered, that behold, water came by the way of Edom, and the country was filled with water.

21 And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

22 And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over against them red, like blood,

23 And they said: It is the blood of the sword: the kings have fought among themselves, and they have killed one another: go now, Moab, to the spoils.

24 And they went into the camp of Israel: but Israel rising up, defeated Moab, who fled before them. And they being conquerors, went and smote Moab.

25 And they destroyed the cities: And they filled every goodly field, every man casting his stone: and they stopt up all the springs of waters: and cut down all the trees that bore fruit, so that brick walls only remained: and the city was beset by the slingers, and a great part thereof destroyed.

26 And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall: and there was great indignation in Israel, and presently they departed from him, and returned into their own country.

Chapter 4

Now a certain woman of the wives of the prophets, cried to Eliseus, saying: Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him.

2 And Eliseus said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I, thy handmaid, have nothing in my house but a little oil, to anoint me.

3 And he said to her: Go, borrow of all thy neighbours empty vessels, not a few.

4 And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full, take them away.

5 So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in.

6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.

7 And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

8 And there was a day when Eliseus passed by Sunam: now there was a great woman there, who detained him to eat bread: and as he passed often that way, he turned into her house to eat bread.

9 And she said to her husband: I perceive that this is a holy man of God, who often passeth by us.

10 Let us, therefore, make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us he may abide there.

11 Now, there was a certain day, when he came, and turned into the chamber, and rested there.

12 And he said to Giezi, his servant: Call this Sunamitess. And when he had called her, and she stood before him,

13 He said to his servant: Say to her: Behold, thou hast diligently served us in all things; what

wilt thou have me to do for thee? Hast thou any business, and wilt thou, that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

14 And he said: What will she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old.

15 Then he bid him call her. And when she was called, and stood before the door,

16 He said to her: At this time, and this same hour, if life be in company, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

17 And the woman conceived, and brought forth a son in the time, and at the same hour that Eliseus had said.

18 And the child grew. And on a certain day, when he went out to his father to the reapers,

19 He said to his father: My head acheth, my head acheth. But he said to his servant. Take him, and carry him to his mother.

20 And when he had taken him, and brought him to his mother, she sat him on her knees, until noon, and then he died.

21 And she went up, and laid him upon the bed of the man of God, and shut the door: and going out,

22 She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass, that I may run to the man of God, and come again.

23 And he said to her: Why dost thou go to him? to day is neither new moon nor sabbath. She answered: I will go.

24 And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going: And do that which I bid thee.

25 So she went forward, and came to the man of God, to mount Carmel: and when the man of

God saw her coming towards, he said to Giezi, his servant: Behold that Sunamitess.

26 Go, therefore, to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well.

27 And when she came to the man of God, to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

28 And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

29 Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child.

30 But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

31 But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen.

32 Eliseus, therefore, went into the house, and behold the child lay dead on his bed:

33 And going in, he shut the door upon him, and upon the child, and prayed to the Lord.

34 And he went up, and lay upon the child: and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm.

35 Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

36 And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in

to him: and he said: Take up thy son.

37 She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

38 And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him: And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets.

39 And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back, he shred them into the pot of pottage; for he knew not what it was.

40 And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof.

41 But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

42 And a certain man came from Baalsalisa, bringing to the man of God, bread of the first-fruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat.

43 And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat: for thus saith the Lord: They shall eat, and there shall be left.

44 So he set it before them: and they ate, and there was left, according to the word of the Lord.

Chapter 5

Naaman, general of the army, of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper.

2 Now there had gone out robbers from Syria, and had led away captive out of the land of Israel, a little maid, and she waited upon Naaman's wife.

3 And she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath.

4 Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel.

5 And the king of Syria said to him: Go; and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment;

6 And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayst heal him of his leprosy.

7 And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

8 And when Eliseus, the man of God, had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel.

9 So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus:

10 And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.

11 Naaman was angry, and went away, saying: I thought he would have come out to me, and standing, would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me.

12 Are not the Abana, and the Pharpar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation,

13 His servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean?

14 Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child: and he was made clean.

15 And returning to the man of God, with all his train, he came, and stood before him, and said: In truth, I know there is no other God, in all the earth, but only in Israel: I beseech thee, therefore, take a blessing of thy servant.

16 But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

17 And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burden of earth: for thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord.

18 But there is only this, for which thou shalt entreat the Lord for thy servant; when my master goeth into the temple of Remmon, to worship there, and he leaneth on my hand: if I bow down

in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me, thy servant, for this thing.

19 And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

20 But Giezi, the servant of the man of God, said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him.

21 And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

22 And he said: Well: my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

23 And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

25 But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

26 But he said: Was not my heart present, when the man turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy oliveyards and vineyards, and sheep, and oxen, and men-servants, and maid-servants.

27 But the leprosy of Naaman, shall also stick to thee, and to thy seed for ever. And he went

out from him a leper, as white as snow.

Chapter 6

And the sons of the prophets said to Eliseus: Behold, the place where we dwell with thee is too strait for us.

2 Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go.

3 And one of them said: But come thou also with thy servants. He answered: I will come.

4 So he went with them. And when they were come to the Jordan, they cut down wood.

5 And it happened, as one was felling some timber, that the head of the ax fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

6 And the man of God said: Where did it fall? and he shewed him the place: Then he cut off a piece of wood, and cast it in thither: and the iron swam.

7 And he said: Take it up. And he put out his hand, and took it.

8 And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place, let us lay an ambush.

9 And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place: for the Syrians are there in ambush.

11 And the heart of the king of Syria, was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel?

12 And one of his servants said: No one, my lord, O king: but Eliseus, the prophet, that is in Israel, telleth the king of Israel all the words, that thou speakest in thy privy chamber.

13 And he said to them: Go, and see where he is: that I may send and take him. And they told him: saying: Behold he is in Dothan.

14 Therefore, he sent thither horses, and chariots, and the strength of an army: and they came by night, and beset the city.

15 And the servant of the man of God, rising early went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

16 But he answered: Fear not: for there are more with us than with them.

17 And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw: and behold, the mountain was full of horses, and chariots of fire round about Eliseus.

18 And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness: and the Lord struck them with blindness, according to the word of Eliseus.

19 And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man whom you seek. So he led them into Samaria.

20 And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria.

21 And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them?

22 And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayst kill them: but set bread and water before them, that they may eat and drink, and go to their master.

23 And a great provision of meats was set be-

fore them, and they ate and drank; and he let them go: and they went away to their master: and the robbers of Syria came no more into the land of Israel.

24 And it came to pass, after these things, that Benadad, king of Syria, gathered together all his army, and went up and besieged Samaria.

25 And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cab of pigeons' dung, for five pieces of silver.

26 And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord, O king.

27 And he said: If the Lord doth not save thee, how can I save thee? out of the barnfloor, or out of the winepress? And the king said to her: What aileth thee? And she answered:

28 This woman said to me: Give thy son, that we may eat him today, and we will eat my son tomorrow.

29 So we boiled my son, and ate him. And I said to her on the next day: Give thy son, that we may eat him. And she hath hid her son.

30 When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the haircloth which he wore within next to his flesh.

31 And the king said: May God do so and so to me, and may he add more, if the head of Eliseus, the son of Saphat, shall stand on him this day.

32 But Eliseus sat in his house, and the ancients sat with him. So he sent a man before: and before that messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then when the messenger shall come, shut the door, and suffer him not to come in: for behold the

sound of his master's feet is behind him.

33 While he was yet speaking to them, the messenger appeared, who was coming to him. And he said: Behold, so great an evil is from the Lord: what shall I look for more from the Lord?

Chapter 7

And Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: Tomorrow, about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make flood-gates in heaven, can that possibly be which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we to stay here till we die?

4 If we will enter into the city, we shall die with the famine: and if we will remain here, we must also die: come therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

5 So they arose in the evening, to go to the Syrian camp. And when they were come to the first part of the camp of the Syrians, they found no man there.

6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold, the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians; and they are come upon us.

7 Wherefore they arose, and fled away in the

dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

8 So when these lepers were come to the beginning of the camp, they went into one tent, and ate and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence in like manner, and hid it.

9 Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's court.

10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing.

11 Then the guards of the gate went, and told it within in the king's palace.

12 And he arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city, we shall take them alive, and then we may get into the city.

13 And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of Israel, for the rest are consumed), and let us send and see.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.

15 And they went after them, as far as the Jordan: and behold, all the way was full of garments, and vessels, which the Syrians had cast away, in their fright, and the messengers re-

turned, and told the king.

16 And the people going out, pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

17 And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

18 And it came to pass, according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time tomorrow, in the gate of Samaria.

19 When that lord answered the man of God, and said: Although the Lord should make flood-gates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see it with thy eyes, and shalt not eat thereof.

20 And so it fell out to him, as it was foretold, and the people trod upon him in the gate, and he died.

Chapter 8

And Eliseus spoke to the woman, whose son he had restored to life, saying: Arise, and go thou, and thy household, and sojourn wheresoever thou canst find: for the Lord hath called a famine, and it shall come upon the land seven years.

2 And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

3 And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the

king for her house and for her lands.

4 And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

5 And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house, and her lands. And Giezi said: My lord, O king, this is the woman, and this is her son, whom Eliseus raised to life.

6 And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

7 Eliseus also came to Damascus, and Benadad, king of Syria was sick; and they told him, saying: The man of God is come hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son, Benadad, the king of Syria, hath sent me to thee, saying: Can I recover of this my illness?

10 And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath shewed me that he shall surely die.

11 And he stood with him, and was troubled so far as to blush: and the man of God wept.

12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women.

13 And Hazael said: But what am I, thy servant, a dog, that I should do this great thing? And Eliseus said: The Lord hath shewed me that thou shalt be king of Syria.

14 And when he was departed from Eliseus he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover.

15 And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

16 In the fifth year of Joram, son of Achab, king of Israel, and of Josaphat, king of Juda, reigned Joram, son of Josaphat, king of Juda.

17 He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord.

19 But the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always.

20 In his days Edom revolted from being under Juda, and made themselves a king.

21 And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.

23 But the rest of the acts of Joram, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias, his son, reigned in his stead.

25 In the twelfth year of Joram, the son of Achab, king of Israel, reigned Ochozias, son of Joram, king of Juda.

26 Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri king of Israel.

27 And he walked in the ways of the house of Achab: and he did evil before the Lord, as did the house of Achab: for he was the son in law of the house of Achab.

28 He went also with Joram, son of Achab, to fight against Hazael, king of Syria, in Ramoth Galaad, and the Syrians wounded Joram:

29 And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth, when he fought against Hazael, king of Syria. And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Achab, in Jezrahel, because he was sick there.

Chapter 9

And Eliseus the prophet, called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

2 And when thou art come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in, thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

3 Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

4 So the young man, the servant of the prophet, went away to Ramoth Galaad,

5 And went in thither: and behold, the captains of the army were sitting, and he said: I have a word to thee, O prince. And Jehu said:

Unto whom of us all? And he said: To thee, O prince.

6 And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord.

7 And thou shalt cut off the house of Achab, thy master, and I will revenge the blood of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel.

8 And I will destroy all the house of Achab, and I will cut off from Achab, him that pisseth against the wall, and him that is shut up, and the meanest in Israel.

9 And I will make the house of Achab, like the house of Jeroboam, the son of Nabat, and like the house of Baasa, the son of Ahias.

10 And the dogs shall eat Jezabel, in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

11 Then Jehu went forth to the servants of his Lord: and they said to him: Are all things well? why came this madman to thee? And he said to them: You know the man, and what he said.

12 But they answered: It is false; but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have anointed thee king over Israel.

13 Then they made haste, and taking every man his garment, laid it under his feet, after the manner of a judgment seat, and they sounded the trumpet, and said: Jehu is king.

14 So Jehu, the son of Josaphat, the son of Namsi, conspired against Joram. Now Joram had besieged Ramoth Galaad, he, and all Israel, fighting with Hazael, king of Syria:

15 And was returned to be healed in Jezrahel of his wounds; for the Syrians had wounded him, when he fought with Hazael, king of Syria. And

Jehu said: If it please you, let no man go forth or flee out of the city, lest he go, and tell in Jezrahel.

16 And he got up, and went into Jezrahel for Joram was sick there, and Ochozias king of Juda, was come down to visit Joram.

17 The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

18 So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

19 And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

20 And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of Jehu, the son of Namsi; for he drives furiously.

21 And Joram said: Make ready the chariot. And they made ready his chariot: and Joram, king of Israel, and Ochozias, king of Juda, went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth, the Jezrahelite.

22 And when Joram saw Jehu, he said: Is there peace, Jehu? And he answered: What peace? so long as the fornications of Jezabel, thy mother, and her many sorceries, are in their vigour.

23 And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.

24 But Jehu bent his bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately

he fell in his chariot.

25 And Jehu said to Badacer, his captain: Take him, and cast him into the field of Naboth, the Jezrahelite: for I remember, when I and thou, sitting in a chariot, followed Achab, this man's father, that the Lord laid this burden upon him, saying:

26 If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

27 But Ochozias, king of Juda, seeing this, fled by the way of the garden house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jeblaam: and he fled into Mageddo, and died there.

28 And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers, in the city of David.

29 In the eleventh year of Joram, the son of Achab, Ochozias reigned over Juda;

30 And Jehu came into Jezrahel. But Jezabel, hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window.

31 At Jehu coming in at the gate, and said: Can there be peace for Zambri, that hath killed his master?

32 And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.

33 And he said to them: Throw her down headlong; And they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her.

34 And when he was come in to eat, and to drink, he said: Go, and see after that cursed

woman, and bury her; because she is a king's daughter.

35 And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands.

36 And coming back they told him. And Jehu said: It is the word of the Lord, which he spoke by his servant Elias, the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel.

37 And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel; so that they who pass by shall say: Is this that same Jezabel?

Chapter 10

And Achab had seventy sons in Samaria: so Jehu wrote letters, and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying:

2 As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

3 Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

4 But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

5 Therefore they that were over the king's house, and the rulers of the city, and the ancients, and the bringers up of the children, sent to Jehu, saying: We are thy servants: whatsoever thou shalt command us we will do; we will not make us any king: do thou all that pleaseth thee.

6 And he wrote letters the second time to

them, saying: If you be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezrahel by tomorrow at this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel.

8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning.

9 And when it was light, he went out, and standing, said to all the people: You are just: if I conspired against my master, and slew him; who hath slain all these?

10 See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab, and the Lord hath done that which he spoke in the hand of his servant Elias.

11 So Jehu slew all that were left of the house of Achab in Jezrahel, and all his chief men, and his friends, and his priests, till there were no remains left of him.

12 And he arose, and went to Samaria: and when he was come to the shepherds' cabin in the way,

13 He met with the brethren of Ochozias, king of Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

14 And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed thence, he found Jonadab, the son of Rechab, coming to

meet him, and he blessed him. And he said to him: Is thy heart right as my heart is with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot,

16 And said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot,

17 And brought him into Samaria. And he slew all that were left of Achab, in Samaria, to a man, according to the word of the Lord which he spoke by Elias.

18 And Jehu gathered together all the people, and said to them: Achab worshipped Baal a little, but I will worship him more.

19 Now therefore call to me all the prophets of Baal, and all his servants, and all his priests: let none be wanting, for I have a great sacrifice to offer to Baal: whosoever shall be wanting, shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal.

20 And he said: Proclaim a festival for Baal. And he called,

21 And he sent into all the borders of Israel; and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other.

22 And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments.

23 And Jehu, and Jonadab, the son of Rechab, went to the temple of Baal, and said to the worshippers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

24 And they went in to offer sacrifices and burnt offerings: but Jehu had prepared him fourscore men without, and said to them: If any

of the men escape, whom I have brought into your hands, he that letteth him go, shall answer life for life.

25 And it came to pass, when the burnt offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them: let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out: and they went into the city of the temple of Baal,

26 And brought the statue out of Baal's temple, and burnt it,

27 And broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu destroyed Baal out of Israel:

29 But yet he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel, and Dan.

30 And the Lord said to Jehu: because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart: thy children shall sit upon the throne of Israel to the fourth generation.

31 But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days the Lord began to be weary of Israel: and Hazael ravaged them in all the coasts of Israel,

33 From the Jordan eastward, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the torrent Arnon, and Galaad, and Basan.

34 But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the book of the words of the days of the kings of

Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz, his son, reigned in his stead.

36 And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

Now Athalia, the mother of Ochozias, seeing that her son was dead, arose and slew all the royal seed.

2 But Josaba the daughter of king Joram, sister of Ochozias, took Joas, the son of Ochozias, and stole him from among the king's sons that were slain, out of the bedchamber with his nurse: and hid him from the face of Athalia; so that he was not slain.

3 And he was with her six years, hid in the house of the Lord. And Athalia reigned over the land.

4 And in the seventh year Joiada sent, and taking the centurions and soldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the house of the Lord, shewed them the king's son:

5 And he commanded them, saying: This is the thing that you must do.

6 Let a third part of you go in on the sabbath, and keep the watch of the king's house. And let a third part be at the gate of Sur; and let a third part be at the gate behind the dwelling of the shieldbearers; and you shall keep the watch of the house of Messa.

7 But let two parts of you all that go forth on the sabbath, keep the watch of the house of the Lord about the king.

8 And you shall compass him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king, coming in and going out.

9 And the centurions did according to all things that Joiada the priest, had commanded them: and takiug every one their men, that went in on the sabbath, with them that went out in the sabbath, came to Joiada, the priest.

10 And he gave them the spears, and the arms of king David, which were in the house of the Lord.

11 And they stood, having every one their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king.

12 And he brought forth the king's son, and put the diadem upon him, and the testimony: and they made him king, and anointed him: and clapping their hands, they said: God save the king.

13 And Athalia heard the noise of the people running: and going in to the people into the temple of the Lord,

14 She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

15 But Joiada commanded the centurions that were over the army, and said to them: Have her forth without the precinct of the temple, and whosoever shall follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord.

16 And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

17 And Joiada made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord; and between the king and the people.

18 And all the people of the land went into

the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they slew also Mathan the priest of Baal before the altar. And the priest set guards in the house of the Lord.

19 And he took the centurions, and the bands of the Cerethi, and the Phelethi, and all the people of the land, and they brought the king from the house of the Lord: and they came by the way of the gate of the shieldbearers into the palace, and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.

21 Now Joas was seven years old when he began to reign.

Chapter 12

In the seventh year of Jehu, Joas began to reign: and he reigned forty years in Jerusalem. The name of his mother was Sebia, of Bersabee.

2 And Joas did that which was right before the Lord all the days that Joiada, the priest, taught him.

3 But yet he took not away the high places: for the people still sacrificed and burnt incense in the high places.

4 And Joas said to the priests: all the money of the sanctified things, which is brought into the temple of the Lord by those that pass, which is offered for the price of a soul, and which of their own accord, and of their own free heart, they bring into the temple of the Lord:

5 Let the priests take it according to their order and repair the house, wheresoever they shall see any thing that wanteth repairing.

6 Now till the three and twentieth year of king Joas the priests did not make the repairs of the

temple.

7 And king Joas called Joiada, the high priest, and the priests, saying to them: Why do you not repair the temple? Take you, therefore, money no more according to your order, but restore it for the repairing of the temple.

8 And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

9 And Joiada, the high priest, took a chest, and bored a hole in the top, and set it by the altar at the right hand of them that came into the house of the Lord; and the priests that kept the doors, put therein all the money that was brought to the temple of the Lord.

10 And when they saw that there was very much money in the chest, the king's scribe, and the high priest, came up, and poured it out, and counted the money that was found in the house of the Lord.

11 And they gave it out by number and measure into the hands of them that were over the builders of the house of the Lord: and they laid it out to the carpenters, and the masons, that wrought in the house of the Lord,

12 And made the repairs: and to them that cut stones, and to buy timber, and stones to be hewed, that the repairs of the house of the Lord might be completely finished, and wheresoever there was need of expenses to uphold the house.

13 But there were not made of the same money for the temple of the Lord, bowls, or flesh-hooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord:

14 For it was given to them that did the work, that the temple of the Lord might be repaired.

15 And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully.

16 But the money for trespass, and the money for sins, they brought not into the temple of the Lord, because it was for the priests.

17 Then Hazael, king of Syria, went up, and fought against Geth, and took it, and set his face to go up to Jerusalem.

18 Wherefore Joas, king of Juda, took all the sanctified things, which Josaphat, and Joram, and Ochozias, his fathers, the kings of Juda, had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and in the king's palace: and sent it to Hazael, king of Syria, and he went off from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

20 And his servants arose, and conspired among themselves, and slew Joas, in the house of Mello, in the descent of Sella.

21 For Josachar the son of Semaath, and Jozabad the son of Somer his servant, struck him, and he died: and they buried him with his fathers in the city of David; and Amasias, his son, reigned in his stead.

Chapter 13

In the three and twentieth year of Joas son of Ochozias, king of Juda, Joachaz, the son of Jehu, reigned over Israel, in Samaria, seventeen years.

2 And he did evil before the Lord, and followed the sins of Jeroboam, the son of Nabat, who made Israel to sin; and he departed not from them.

3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, the king of Syria, and into the hand of Benadad, the son of Hazael, all days.

4 But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them:

5 And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

6 But yet they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by threshing in the barnfloor.

8 But the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the book of the words of the days of the kings of Israel?

9 And Joachaz slept with his fathers, and they buried him in Samaria: and Joas, his son, reigned in his stead.

10 In the seven and thirtieth year of Joas, king of Juda, Joas the son of Joachaz reigned over Israel, in Samaria, sixteen years.

11 And he did that which is evil in the sight of the Lord: he departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin; but he walked in them.

12 But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias, king of Juda, are they not written in the book of the words of the days of the kings of Israel?

13 And Joas slept with his fathers; and Jeroboam sat upon his throne. But Joas was buried in Samaria, with the kings of Israel.

14 Now Eliseus was sick of the illness whereof

he died: and Joas, king of Israel, went down to him, and wept before him, and said: O my father, my father, the chariot of Israel, and the guider thereof.

15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows,

16 He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands,

17 And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still.

19 And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it.

20 And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year.

21 And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet.

22 Now Hazael, king of Syria, afflicted Israel all the days of Joachaz.

23 And the Lord had mercy on them, and returned to them, because of his covenant, which he had made with Abraham, and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, unto this present time.

24 And Hazael, king of Syria, died; and Benadad, his son, reigned in his stead.

25 Now Joas the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz, his father, by war; three times did Joas beat him, and he restored the cities to Israel.

Chapter 14

In the second year of Joas son of Joachaz, king of Israel, reigned Amasias son of Joas, king of Juda.

2 He was five and twenty years old when he began to reign; and nine and twenty years he reigned in Jerusalem; the name of his mother was Joadan, of Jerusalem.

3 And he did that which was right before the Lord, but yet not like David his father. He did according to all things that Joas his father, did:

4 But this only, that he took not away the high places; for yet the people sacrificed, and burnt incense in the high places:

5 And when he had possession of the kingdom, he put his servants to death that had slain the king, his father.

6 But the children of the murderers he did not put to death, according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sin.

7 He slew of Edom in the valley of the Saltpits, ten thousand men, and took the rock by war, and called the name thereof Jectehel, unto this day.

8 Then Amasias sent messengers to Joas, son of Joachaz, son of Jehu, king of Israel, saying: Come, let us see one another.

9 And Joas, king of Israel, sent again to Amasias, king of Juda, saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed, and trod down the thistle.

10 Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up; be content with this glory, and sit at home; why provokest thou evil, that thou shouldst fall, and Juda with thee?

11 But Amasias did not rest satisfied. So Joas, king of Israel, went up; and he and Amasias, king of Juda, saw one another in Bethsames, a town in Juda.

12 And Juda was put to the worse before Israel, and they fled every man to their dwellings.

13 But Joas, king of Israel, took Amasias, king of Juda, the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem; and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias, king of Juda, are they not written in the book of the words of the days of the kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel: and Jeroboam, his son, reigned in his stead.

17 And Amasias, the son of Joas, king of Juda, lived after the death of Joas, son of Joachaz, king of Israel, fifteen years.

18 And the rest of the acts of Amasias, are they not written in the book of the words of the

days of the kings of Juda?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachis. And they sent after him to Lachis, and killed him there.

20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers, in the city of David.

21 And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father, Amasias.

22 He built Elath, and restored it to Juda, after that the king slept with his fathers.

23 In the fifteenth year of Amasias, son of Joas, king of Juda, reigned Jeroboam, the son of Joas, king of Israel, in Samaria, one and forty years:

24 And he did that which is evil before the Lord. He departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 He restored the borders of Israel from the entrance of Emath, unto the sea of the wilderness, according to the word of the Lord, the God of Israel, which he spoke by his servant, Jonas, the son of Amathi, the prophet, who was of Geth, which is in Opher.

26 For the Lord saw the affliction of Israel, that it was exceedingly bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel.

27 And the Lord did not say that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joas.

28 But the rest of the acts of Jeroboam, and all that he did, and his valour, wherewith he fought, and how he restored Damascus and Emath to Juda, in Israel, are they not written in the book of the words of the days of the kings of

Israel?

29 And Jeroboam slept with his fathers, the kings of Israel; and Zacharias, his son, reigned in his stead.

Chapter 15

In the seven and twentieth year of Jeroboam, king of Israel, reigned Azarias, son of Amasias, king of Juda.

2 He was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia, of Jerusalem.

3 And he did that which was pleasing before the Lord, according to all that his father, Amasias, had done.

4 But the high places he did not destroy, for the people sacrificed, and burnt incense in the high places.

5 And the Lord struck the king, so that he was a leper unto the day of his death, and he dwelt in a free house apart: but Joatham, the king's son, governed the palace, and judged the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

7 And Azarias slept with his fathers: and they buried him with his ancestors in the city of David, and Joatham, his son, reigned in his stead.

8 In the eight and thirtieth year of Azarias, king of Juda, reigned Zacharias, son of Jeroboam, over Israel, in Samaria, six months:

9 And he did that which is evil before the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

10 And Sellum, the son of Jabes, conspired against him: and struck him publicly, and killed him, and reigned in his place.

11 Now the rest of the acts of Zacharias, are they not written in the book of the words of the days of the kings of Israel?

12 This was the word of the Lord, which he spoke to Jehu, saying: Thy children, to the fourth generation, shall sit upon the throne of Israel. And so it came to pass.

13 Sellum, the son of Jabes, began to reign in the nine and thirtieth year of Azarias, king of Juda: and reigned one month in Samaria.

14 And Manahem, the son of Gadi, went up from Thersa, and he came into Samaria, and struck Sellum, the son of Jabes, in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Sellum, and his conspiracy which he made, are they not written in the book of the words of the days of the kings of Israel?

16 Then Manahem destroyed Thapsa and all that were in it, and the borders thereof from Thersa, because they would not open to him: and he slew all the women thereof that were with child, and ripped them up.

17 In the nine and thirtieth year of Azarias, king of Juda, reigned Manahem, son of Gadi, over Israel, ten years, in Samaria.

18 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, all his days.

19 And Phul, king of the Assyrians, came into the land, and Manahem gave Phul a thousand talents of silver to aid him and to establish him in the kingdom.

20 And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty sicles of silver: so

the king of the Assyrians turned back, and did not stay in the land.

21 And the rest of the acts of Manahem, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

22 And Manahem slept with his fathers: and Phaceia, his son, reigned in his stead.

23 In the fiftieth year of Azarias, king of Juda, reigned Phaceia, the son of Manahem, over Israel, in Samaria, two years.

24 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 And Phacee the son of Romelia, his captain, conspired against him, and smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galaadites, and he slew him, and reigned in his stead.

26 And the rest of the acts of Phaceia, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

27 In the two and fiftieth year of Azarias, king of Juda, reigned Phacee, the son of Romelia, over Israel, in Samaria, twenty years.

28 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

29 In the days of Phacee, king of Israel, came Theglathphalasar, king of Assyria, and took Aion, and Abel Domum Maacha, and Janoe, and Ceddes, and Asor, and Galaad, and Galilee, and all the land of Nephthali: and carried them captives into Assyria.

30 Now Osee, son of Ela, conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him: and reigned in his stead in the twentieth year of

Joatham, the son of Ozias.

31 But the rest of the acts of Phacee, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

32 In the second year of Phacee, the son of Romelia king of Israel, reigned Joatham, son of Ozias, king of Juda.

33 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

34 And he did that which was right before the Lord: according to all that his father Ozias had done, so did he.

35 But the high places he took not away: the people still sacrificed, and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 But the rest of the acts of Joatham, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

37 In those days the Lord began to send into Juda, Rasin king of Syria, and Phacee the son of Romelia.

38 And Joatham slept with his fathers, and was buried with them in the city of David, his father; and Achaz, his son, reigned in his stead.

Chapter 16

In the seventeenth year of Phacee, the son of Romelia reigned Achaz, the son of Joatham, king of Juda.

2 Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was pleasing in the sight of the Lord, his God, as David, his father.

3 But he walked in the way of the kings of Israel: moreover, he consecrated also his son, making him pass through the fire, according to the idols of the nations which the Lord destroyed before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 Then Rasin, king of Syria, and Phacee, son of Romelia, king of Israel, came up to Jerusalem to fight: and they besieged Achaz, but were not able to overcome him.

6 At that time Rasin, king of Syria, restored Aila to Syria, and drove the men of Juda out of Aila: and the Edomites came into Aila, and dwelt there unto this day.

7 And Achaz sent messengers to Theglathphalasar, king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me.

8 And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians.

9 And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste: and he carried away the inhabitants thereof to Cyrene; but Rasin he slew.

10 And king Achaz went to Damascus to meet Theglathphalasar, king of the Assyrians, and when he had seen the altar of Damascus, king Achaz sent to Urias, the priest, a pattern of it, and its likeness, according to all the work thereof.

11 And Urias, the priest, built an altar according to all that king Achaz had commanded from Damascus so did Urias, the priest, until king Achaz came from Damascus.

12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and offered holocausts, and his own sacrifice;

13 And he offered libations, and poured the blood of the peace offerings, which he had offered, upon the altar.

14 But the altar of brass that was before the Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of the Lord: and he set it at the side of the altar towards the north.

15 And king Achaz commanded Urias, the priest, saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim, thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure.

16 So Urias, the priest, did according to all that king Achaz had commanded him.

17 And king Achaz took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

18 The Musach also for the sabbath, which he had built in the temple, and the king's entry from without, he turned into the temple of the Lord, because of the king of the Assyrians.

19 Now the rest of the acts of Achaz which he did, are they not written in the book of the words of the of the days of the kings of Juda?

20 And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias, his son, reigned in his stead.

Chapter 17

In the twelfth year of Achaz king of Juda, Osee the son of Ela reigned in Samaria, over Israel, nine years.

2 And he did evil before the Lord: but not as the kings of Israel that had been before him.

3 Against him came up Salmanasar, king of the Assyrians; and Osee became his servant, and paid him tribute.

4 And when the king of the Assyrians found that Osee, endeavouring to rebel, had sent messengers to Sua, the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison.

5 And he went through all the land: and going up to Samaria, he besieged it three years.

6 And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala, and Habor, by the river of Gozan, in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the Lord, their God, who brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt; and they worshipped strange gods.

8 And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner.

9 And the children of Israel offended the Lord, their God, with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they made them statues and groves on every high hill, and under every shady tree:

11 And they burnt incense there upon altars, after the manner of the nations which the

Lord had removed from their face: and they did wicked things, provoking the Lord.

12 And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

13 And the Lord testified to them in Israel, and in Juda, by the hand of all the prophets and seers, saying: Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the prophets.

14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord, their God.

15 And they rejected his ordinances, and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

16 And they forsook all the precepts of the Lord, their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal,

17 And consecrated their sons, and their daughters, through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

18 And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

19 But neither did Juda itself keep the commandments of the Lord, their God: but they walked in the errors of Israel, which they had wrought.

20 And the Lord cast off all the seed of Israel,

and afflicted them, and delivered them into the hand of spoilers, till he cast them away from his face:

21 Even from that time, when Israel was rent from the house of David, and made Jeroboam, son of Nabat, their king: for Jeroboam separated Israel from the Lord, and made them commit a great sin.

22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them,

23 Till the Lord removed Israel from his face, as he had spoken in the hand of all his servants, the prophets: and Israel was carried away out of their land to Assyria, unto this day.

24 And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And when they began to dwell there, they feared not the Lord: and the Lord sent lions among them, which killed them.

26 And it was told the king of the Assyrians, and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions among them: and behold they kill them, because they know not the manner of the God of the land.

27 And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

28 So one of the priests, who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

29 And every nation made gods of their own and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

30 For the men of Babylon made Sochoth-benoth: and the Cuthites made Nergel: and the men of Emath made Asima.

31 And the Hevites made Nebahaz, and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech, the gods of Sepharvaim.

32 And nevertheless they worshipped the Lord. And they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places.

33 And when they worshipped the Lord, they served also their own gods, according to the custom of the nations out of which they were brought to Samaria:

34 Unto this day they follow the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the Lord commanded the children of Jacob, whom he surnamed Israel:

35 With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them.

36 But the Lord, your God, who brought you out of the land of Egypt, with great power, and a stretched out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice.

37 And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

38 And the covenant that he made with you, you shall not forget: neither shall ye worship strange Gods,

39 But fear the Lord, your God, and he shall deliver you out of the hand of all your enemies.

40 But they did not hearken to them, but did according to their old custom.

41 So these nations feared the Lord, but nevertheless served also their idols: their children also, and grandchildren, as their fathers did, so do they unto this day.

Chapter 18

In the third year of Osee, the son of Ela, king of Israel, reigned Ezechias, the son of Achaz, king of Juda.

2 He was five and twenty years old when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi, the daughter of Zacharias.

3 And he did that which was good before the Lord, according to all that David, his father, had done

4 He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name No-hestan.

5 He trusted in the Lord, the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him:

6 And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses.

7 Wherefore the Lord also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

8 He smote the Philistines as far as Gaza, and

all their borders, from the tower of the watchmen to the fenced city.

9 In the fourth year of king Ezechias, which was the seventh year of Osee, the son of Ela, king of Israel, Salmanasar, king of the Assyrians, came up to Samaria, and besieged it,

11 And the king of the Assyrians carried away Israel into Assyria, and placed them in Hala, and in Habor, by the rivers of Gozan, in the cities of the Medes.

12 Because they hearkened not to the voice of the Lord, their God, but transgressed his covenant: all that Moses, the servant of the Lord, commanded, they would not hear, nor do.

13 In the fourteenth year of king Ezechias, Sennacherib, king of the Assyrians, came up against the fenced cities of Juda, and took them.

14 Then Ezechias, king of Juda, sent messengers to the king of the Assyrians, to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias, king of Juda, of three hundred talents of silver, and thirty talents of gold.

15 And Ezechias gave all the silver that was found in the house of the Lord, and in the king's treasures.

16 At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

17 And the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces, from Lachis, to king Ezechias, with a strong army, to Jerusalem: and they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field.

18 And they called for the king: and there went out to them Eliacim, the son of Helcias,

who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest?

20 Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel?

21 Dost thou trust in Egypt a staff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? so is Pharaoh, king of Egypt, to all that trust in him.

22 But if you say to me: We trust in the Lord, our God: is it not he, whose high places and altars Ezechias hath taken away: and hath commanded Juda and Jerusalem: You shall worship before this altar in Jerusalem?

23 Now therefore come over to my master, the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

24 And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen?

25 Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land, and destroy it.

26 Then Eliacim, the son of Helcias, and Sobna, and Joahe, said to Rabsaces: We pray thee, speak to us, thy servants, in Syriac: for we understand that tongue: and speak not to us in the Jews' language, in the hearing of the people that are upon the wall.

27 And Rabsaces answered them, saying: Hath my master sent me to thy master, and to thee, to speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Then Rabsaces stood, and cried out with a

loud voice in the Jews' language, and said: Hear the word of the great king, the king of the Assyrians.

29 Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand.

30 Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.

31 Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me: and every man of you shall eat of his own vineyard, and of his own fig tree: and you shall drink water of your own cisterns,

32 Till I come, and take you away, to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil, and honey, and you shall live, and not die. Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us.

33 Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

34 Where is the god of Emath, and of Arphad? where is the god of Sepharvaim, of Ana, and of Ava? have they delivered Samaria out of my hand?

35 Who are they among all the gods of the nations that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

37 And Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, came to Ezechias,

with their garments rent, and told him the words of Rabsaces.

Chapter 19

And when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloths, to Isaias, the prophet, the son of Amos.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength.

4 It may be the Lord, thy God, will hear all the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to reproach the living God, and to reprove with words, which the Lord, thy God, hath heard: and do thou offer prayer for the remnants that are found.

5 So the servants of king Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he was departed from Lachis.

9 And when he heard of Tharaca, king of Ethiopia: Behold, he is come out to fight with

thee: and was going against him, he sent messengers to Ezechias, saying:

10 Thus shall you say to Ezechias, king of Juda: Let not thy God deceive thee, in whom thou trustest: and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 Behold, thou hast heard what the kings of the Assyrians have done to all countries, how they have laid them waste: and canst thou alone be delivered?

12 Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden, that were in Thelassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, and of Ana, and of Ava?

14 And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord,

15 And he prayed in his sight, saying: O Lord God of Israel, who sittest upon the cherubims, thou alone art the God of all the kings of the earth: thou madest heaven and earth:

16 Incline thy ear, and hear: open, O Lord, thy eyes and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

17 Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

18 And they have cast their gods into the fire: for they were not gods, but the work of men's hands, of wood and stone, and they destroyed them.

19 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, the only God.

20 And Isaias, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib, king of the Assyrians.

21 This is the word that the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head behind thy back.

22 Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel.

23 By the hand of thy servants thou hast reproached the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

24 I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut up waters.

25 Hast thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins:

26 And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

27 Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

28 Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips,

and I will turn thee back by the way by which thou camest.

29 And to thee, O Ezechias, this shall be a sign: Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which shall be saved out of mount Sion: the zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

33 By the way that he came he shall return: and into this city he shall not come, saith the Lord.

34 And I will protect this city, and will save it for my own sake, and for David, my servant's sake.

35 And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead.

36 And Sennacherib, king of the Assyrians, departing, went away, and he returned and abode in Ninive.

37 And as he was worshipping in the temple of Nesroch, his god, Adramelech and Sarasar, his sons, slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon, his son, reigned in his stead.

Chapter 20

In those days Ezechias was sick unto death: and Isaias, the son of Amos, the prophet, came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live.

2 And he turned his face to the wall, and prayed to the Lord, saying:

3 I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping.

4 And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying:

5 Go back, and tell Ezechias, the captain of my people: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: and behold I have healed thee: on the third day thou shalt go up to the temple of the Lord.

6 And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect this city for my own sake, and for David, my servant's sake.

7 And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed.

8 And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I will go up to the temple of the Lord the third day?

9 And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees?

10 And Ezechias said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done, but let it return back ten degrees.

11 And Isaias, the prophet, called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down on the dial of Achaz.

12 At that time Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias: for he had heard that Ezechias had been sick.

13 And Ezechias rejoiced at their coming, and he shewed them the house of his aromatical spices, and the gold, and the silver, and divers precious odours, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions, that Ezechias shewed them not.

14 And Isaias, the prophet, came to king Ezechias, and said to him: What said these men? or from whence came they to thee? And Ezechias said to him: From a far country, they came to me out of Babylon.

15 And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house: There is nothing among my treasures that I have not shewed them.

16 And Isaias said to Ezechias: Hear the word of the Lord.

17 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good: let peace

and truth be in my days.

20 And the rest of the acts of Ezechias, and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the book of the words of the days of the kings of Juda?

21 And Ezechias slept with his fathers, and Manasses, his son reigned in his stead.

Chapter 21

Manasses was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

2 And he did evil in the sight of the Lord, according to the idols of the nations, which the Lord destroyed from before the face of the children of Israel.

3 And he turned, and built up the high places, which Ezechias, his father, had destroyed: and he set up altars to Baal, and made groves, as Achab, the king of Israel, had done: and he adored all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said: In Jerusalem I will put my name.

5 And he built altars for all the host of heaven, in the two courts of the temple of the Lord.

6 And he made his son pass through fire: and he used divinations, and observed omens, and appointed pythons, and multiplied soothsayers, to do evil before the Lord, and to provoke him.

7 He set also an idol of the grove, which he had made, in the temple of the Lord: concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

8 And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them, according to the law which my servant Moses commanded them.

9 But they hearkened not: but were seduced by Manasses, to do evil more than the nations which the Lord destroyed before the children of Israel.

10 And the Lord spoke in the hand of his servants, the prophets, saying:

11 Because Manasses, king of Juda, hath done these most wicked abominations, beyond all that the Amorrites did before him, and hath made Juda also to sin with his filthy doings:

12 Therefore thus saith the Lord, the God of Israel: Behold, I will bring on evils upon Jerusalem and Juda: that whosoever shall hear of them, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab: and I will efface Jerusalem, as writings tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

14 And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies: and they shall become a prey, and a spoil to all their enemies.

15 Because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

16 Moreover, Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth: besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

17 Now the rest of the acts of Manasses, and all that he did, and his sin, which he sinned, are they not written in the book of the words of the days of the kings of Juda?

18 And Manasses slept with his fathers, and was buried in the garden of his own house, in the garden of Oza: and Amon, his son, reigned in his stead.

19 Two and twenty years old was Amon when he began to reign, and he reigned two years in Jerusalem: the name of his mother was Mesalemeth, the daughter of Harus, of Jeteba.

20 And he did evil in the sight of the Lord, as Manasses, his father, had done.

21 And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he adored them.

22 And forsook the Lord, the God of his fathers, and walked not in the way of the Lord.

23 And his servants plotted against him, and slew the king in his own house.

24 But the people of the land slew all them that had conspired against king Amon: and made Josias, his son, their king in his stead.

25 But the rest of the acts of Amon, which he did, are they not written in the book of the words of the days of the kings of Juda?

26 And they buried him in his sepulchre, in the garden of Oza: and his son, Josias, reigned in his stead.

Chapter 22

Josias was eight years old when he began to reign: he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia, of Besecath.

2 And he did that which was right in the sight of the Lord, and walked in all the ways of David, his father: he turned not aside to the right hand, or to the left.

3 And in the eighteenth year of king Josias,

the king sent Saphan, the son of Assia, the son of Messulam, the scribe of the temple of the Lord, saying to him:

5 And let it be given to the workmen by the overseers of the house of the Lord: and let them distribute it to those that work in the temple of the Lord, to repair the temple:

6 That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord.

7 But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

8 And Helcias, the high priest, said to Saphan, the scribe: I have found the book of the law in the house of the Lord: and Helcias gave the book to Saphan, and he read it.

9 And Saphan, the scribe, came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of the Lord.

10 And Saphan, the scribe, told the king, saying: Helcias, the priest, hath delivered to me a book. And when Saphan had read it before the king,

11 And the king had heard the words of the law of the Lord, he rent his garments.

12 And he commanded Helcias, the priest, and Ahicam, the son of Saphan, and Achobor, the son of Micha, and Saphan, the scribe, and Asaia, the king's servant, saying:

13 Go and consult the Lord for me, and for the people, and for all Juda, concerning the words of this book which is found: for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this

book, to do all that is written for us.

14 So Helcias, the priest, and Ahicam, and Achobor, and Sapham, and Asaia, went to Holda, the prophetess, the wife of Sellum, the son of Thecua, the son of Araas, keeper of the wardrobe, who dwelt in Jerusalem, in the Second: and they spoke to her.

15 And she said to them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

16 Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

17 Because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

18 But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord, the God of Israel: for as much as thou hast heard the words of the book,

19 And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me; I also have heard thee; saith the Lord.

20 Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; that thy eyes may not see all the evils which I will bring upon this place.

Chapter 23

And they brought the king word again what she had said. And he sent: and all the ancients of

Juda and Jerusalem were assembled to him.

2 And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests, and the prophets, and all the people, both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the house of the Lord.

3 And the king stood upon the step: and he made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

4 And the king commanded Helcias, the high priest, and the priests of the second order, and the doorkeepers, to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem, in the valley of Cedron, and he carried the ashes of them to Bethel.

5 And he destroyed the soothsayers, whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven.

6 And he caused the grove to be carried out from the house of the Lord, without Jerusalem, to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.

7 He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.

8 And he gathered together all the priests out

of the cities of Juda: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the entering in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city.

9 However, the priests of the high places came not up to the altar of the Lord, in Jerusalem: but only eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son, or his daughter, through fire, to Moloch.

11 And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire.

12 And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron.

13 The high places also that were at Jerusalem, on the right side of the Mount of Offence, which Solomon, king of Israel, had built to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled.

14 And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

15 Moreover, the altar also that was at Bethel, and the high place, which Jeroboam, the son of Nabat, who made Israel to sin, had made: both

the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.

16 And as Josias turned himself, he saw there the sepulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke, who had foretold these things.

17 And he said: What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

18 And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet, that came out of Samaria.

19 Moreover all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places, that were there, upon the altars; and he burnt men's bones upon them: and returned to Jerusalem.

21 And he commanded all the people, saying: Keep the Phase to the Lord your God, according as it is written in the book of this covenant.

22 Now there was no such a Phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda,

23 As was this Phase, that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias.

24 Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been

in the land of Juda and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book, which Helcias the priest had found in the temple of the Lord.

25 There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses: neither after him did there arise any like unto him.

26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda: because of the provocations, wherewith Manasses had provoked him.

27 And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

29 In his days Pharaoh Nechao, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.

30 And his servants carried him dead from Mageddo: and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Joachaz, the son of Josias: and they anointed him, and made him king in his father's stead.

31 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

32 And he did evil before the Lord, according to all that his fathers had done.

33 And Pharaο Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

34 And Pharaο Nechao made Eliacim, the son of Josias, king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

35 And Joakim gave the silver and the gold to Pharaο, after he had taxed the land for every man, to contribute according to the commandment of Pharaο: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharaο Nechao.

36 Joakim was five and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida, the daughter of Phadaia, of Ruma.

37 And he did evil before the Lord according to all that his fathers had done.

Chapter 24

In his days Nabuchodonosor, king of Babylon came up, and Joakim became his servant three years: then again he rebelled against him.

2 And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it, according to the word of the Lord, which he had spoken by his servants, the prophets.

3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did;

4 And for the innocent blood that he shed,

filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

5 But the rest of the acts of Joakim, and all that he did, are they not written in the book of the words of the days of the kings of Juda? And Joakim slept with his fathers:

6 And Joachin, his son, reigned in his stead.

7 And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

8 Joachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta, the daughter of Elnathan, of Jerusalem.

9 And he did evil before the Lord, according to all that his father had done.

10 At that time the servants of Nabuchodonosor, king of Babylon, came up against Jerusalem, and the city was surrounded with their forts.

11 And Nabuchodonosor, king of Babylon, came to the city, with his servants, to assault it.

12 And Joachin, king of Juda, went out to the king of Babylon, he, and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

13 And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, according to the word of the Lord.

14 And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand, into captivity: and every artificer and smith: and none were

left, but the poor sort of the people of the land.

15 And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity, from Jerusalem, into Babylon.

16 And all the strong men, seven thousand, and the artificers, and the smiths, a thousand, all that were valiant men, and fit for war: and the king of Babylon led them captives into Babylon.

17 And he appointed Matthanias, his uncle, in his stead: and called his name Sedecias.

18 Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

19 And he did evil before the Lord, according to all that Joakim had done.

20 For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face: and Sedecias revolted from the king of Babylon.

Chapter 25

And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, king of Babylon, came, he and all his army, against Jerusalem: and they surrounded it: and raised works round about it.

2 And the city was shut up and besieged till the eleventh year of king Sedecias,

3 The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

4 And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden (now the Chaldees besieged the city round about), and Sedecias fled

by the way that leadeth to the plains of the wilderness.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were scattered, and left him:

6 So they took the king, and brought him to the king of Babylon, to Reblatha, and he gave judgment upon him.

7 And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

8 In the fifth month, the seventh day of the month, the same is the nineteenth year of the king of Babylon, came Nabuzardan, commander of the army, a servant of the king of Babylon, into Jerusalem.

9 And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem, and every great house he burnt with fire.

10 And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

11 And Nabuzardan, the commander of the army, carried away the rest of the people, that remained in the city, and the fugitives, that had gone over to the king of Babylon, and the remnant of the common people.

12 But of the poor of the land he left some dressers of vines and husbandmen.

13 And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass, which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon.

14 They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass, with which they ministered.

15 Moreover also the censers, and the bowls,

such as were of gold in gold: and such as were of silver in silver, the general of the army took away.

16 That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord: the brass of all these vessels was without weight.

17 One pillar was eighteen cubits high: and the chapter of brass, which was upon it, was three cubits high: and the network, and the pomegranates that were upon the chapter of the pillar, were all of brass: and the second pillar had the like adorning.

18 And the general of the army took Seraias, the chief priest, and Sophonias, the second priest, and three doorkeepers:

19 And out of the city one eunuch, who was captain over the men of war: and five men of them who had stood before the king, whom he found in the city, and Sopher, the captain of the army, who exercised the young soldiers of the people of the land: and threescore men of the common people, who were found in the city:

20 These Nabuzardan, the general of the army, took away, and carried them to the king of Babylon, to Reblatha.

21 And the king of Babylon smote them, and slew them at Reblatha, in the land of Emath: so Juda was carried away out of their land.

22 But over the people that remained in the land of Juda, which Nabuchodonosor, king of Babylon, had left, he gave the government to Godolias, the son of Ahicam, the son of Saphan.

23 And when all the captains of the soldiers had heard this, they and the men that were with them, to wit, that the king of Babylon had made Godolias governor they came to Godolias to Maspha, Ismael, the son of Nathanias, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth, the Netophathite, and Jezonias,

the son of Maachathi, they and their men.

24 And Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ismael, the son of Nathanias, the son of Elisama, of the seed royal came, and ten men with him, and smote Godolias; so that he died: and also the Jews and the Chaldees that were with him in Maspha.

26 And all the people, both little and great, and the captains of the soldiers, rising up, went to Egypt, fearing the Chaldees.

27 And it came to pass in the seven and thirtieth year of the captivity of Joachin, king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach, king of Babylon, in the year that he began to reign, lifted up the head of Joachin, king of Juda, out of prison.

28 And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon.

29 And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

30 And he appointed him a continual allowance, which was also given him by the king, day by day, all the days of his life.

First Book of Paralipomenon

Chapter 1

Adam, Seth, Enos,

2 Cainan, Malaleel, Jared,

3 Henoc, Mathusale, Lamech,

4 Noe, Sem, Cham, and Japheth.

5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, Thubal, Mosoch, Thiras.

6 And the sons of Gomer: Ascenez, and Riphath, and Thogorma.

7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.

8 The sons of Cham: Chus, and Mesrai, and Phut, and Chanaan.

9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: Saba, and Dadan.

10 Now Chus begot Nemrod: he began to be mighty upon earth.

11 But Mesraim begot Ludim, and Anamim, and Laabim, and Nephtuim,

12 Phetrusim also, and Casluim: from whom came the Philistines, and Caphtorim.

13 And Chanaan begot Sidon his firstborn, and the Hethite,

14 And the Jebusite, and the Amorrhite, and the Gergesite,

15 And the Hevite, and the Aracite, and the Sinite,

16 And the Aradian, and the Samarite, and the Hamathite.

17 The sons of Sem: Elam and Asur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.

18 And Arphaxad begot Sale, and Sale begot Heber.

19 And to Heber were born two sons, the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jectan.

20 And Jectan begot Elmodad, and Saleph, and Asarmoth, and Jare,

21 And Adoram, and Usal, and Decla,

22 And Hebal, and Abimael, and Saba,

23 And Ophir, and Hevila, and Jobab. All these are the sons of Jectan.

24 Sem, Arphaxad, Sale,

25 Heber, Phaleg, Ragau,

26 Serug, Nachor, Thare,

27 Abram, this is Abraham.

28 And the sons of Abraham, Isaac and Ismahel.

29 And these are the generations of them. The firstborn of Ismahel, Nabajoth, then Cedar, and Adbeel, and Mabsam,

30 And Masma, and Duma, Massa, Hadad, and Thema,

31 Jetur, Naphis, Cedma: these are the sons of Ismahel.

32 And the sons of Cetura, Abraham's concubine, whom she bore: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. And the sons of Jec-

san, Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomin.

33 And the sons of Madian: Ephra, and Ephra, and Henoch, and Abida, and Eldaa. All these are the sons of Cetura.

34 And Abraham begot Isaac: and his sons were Esau and Israel.

35 The sons of Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core.

36 The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.

37 The sons of Rahuel: Nahath, Zara, Samma, Meza.

38 The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan.

39 The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.

40 The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia, and Ana. The son of Ana: Dison.

41 The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.

42 The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.

43 Now these are the kings that reigned in the land of Edom, before there was a king over the children of Israel: Bale the son of Beor: and the name of his city was Denaba.

44 And Bale died, and Jobab the son of Zare of Bosra, reigned in his stead.

45 And when Jobab also was dead, Husam of the land of the Themanites reigned in his stead.

46 And Husam also died, and Adad the son of Badad reigned in his stead, and he defeated the Madianites in the land of Moab: the name of his city was Avith.

47 And when Adad also was dead, Semla of Masreca reigned in his stead.

48 Semla also died, and Saul of Rohoboth, which is near the river, reigned in his stead.

49 And when Saul was dead, Balanan the son of Achobor reigned in his stead.

50 He also died, and Adad reigned in his stead: and the name of his city was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.

51 And after the death of Adad, there began to be dukes in Edom instead of kings: duke Thamna, duke Alva, duke Jetheth,

52 Duke Oolibama, duke Ela, duke Phinon,

53 Duke Cenez, duke Theman, duke Mabsar,

54 Duke Magdiel, duke Hiram. These are the dukes of Edom.

Chapter 2

And these are the sons of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,

2 Dan, Joseph, Benjamin, Nephtali, Gad, and Aser.

3 The sons of Juda: Her, Onan and Sela. These three were born to him of the Chanaanitess the daughter of Sue. And Her the firstborn of Juda, was wicked in the sight of the Lord, and he slew him.

4 And Thamar his daughter in law bore him Phares and Zara. So all the sons of Juda were five.

5 And the sons of Phares, were Hesron and Hamul.

6 And the sons also of Zare: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.

7 And the sons of Charmi: Achar, who troubled Israel, and sinned by the theft of the anathema.

8 The sons of Ethan: Azarias,

9 And the sons of Hesron that were born to him: Jerameel, and Ram, and Calubi.

10 And Ram begot Aminadab, and Aminadab begot Nahasson, prince of the children of Juda.

11 And Nahasson begot Salma, the father of Booz.

12 And Booz begot Obed, and Obed begot Isai.

13 And Isai begot Eliab his firstborn, the second Abinadab, the third Simmaa,

14 The fourth, Nathanael, the fifth Raddai,

15 The sixth Asom, the seventh David.

16 And their sisters were Sarvia, and Abigail. The sons of Sarvia: Abisai, Joab, and Asael, three.

17 And Abigail bore Amasa, whose father was Jether the Ismahelite.

18 And Caleb the son of Hesron took a wife named Azuba, of whom he had Jerioth: and her sons were Jaser, and Sobab, and Ardon.

19 And when Azuba was dead, Caleb took to wife Ephrata: who bore him Hur.

20 And Hur begot Uri: and Uri begot Bezeleel.

21 And afterwards Hesron went in to the daughter of Machir the father of Galaad, and took her to wife when he was threescore years old: and she bore him Segub.

22 And Segub begot Jair, and he had three and twenty cities in the land of Galaad.

23 And he took Gessur, and Aram the towns of Jair, and Canath, and the villages thereof, threescore cities. All these, the sons of Machir father of Galaad.

24 And when Hesron was dead, Caleb went in to Ephrata. Hesron also had to wife Abia who bore him Ashur the father of Thecua.

25 And the sons of Jerameel the firstborn of Hesron, were Ram his firstborn, and Buna, and Aram, and Asom, and Achia.

26 And Jerameel married another wife, named Atara, who was the mother of Onam.

27 And the sons of Ram the firstborn of Jerameel, were Moos, Jamin, and Achar.

28 And Onam had sons Semei, and Jada. And the sons of Semei: Nadab, and Abisur.

29 And the name of Abisur's wife was Abihail, who bore him Ahobban, and Molid.

30 And the sons of Nadab were Saled and Apphaim. And Saled died without children.

31 But the son of Apphaim was Jesi: and Jesi begot Sesan. And Sesan begot Oholai.

32 And the sons of Jada the brother of Semei: Jether and Jonathan. And Jether also died without children.

33 But Jonathan begot Phaleth, and Ziza. These were the sons of Jerameel.

34 And Sesan had no sons, but daughters and a servant an Egyptian, named Jeraa.

35 And he gave him his daughter to wife: and she bore him Ethei.

36 And Ethei begot Nathan, and Nathan begot Zabad.

37 And Zabad begot Ophlal, and Ophlal begot Obed.

38 Obed begot Jehu, Jehu begot Azarias.

39 Azarias begot Helles, and Helles begot Elasa.

40 Elasa begot Sisamoi, Sisamoi begot Sellum,

41 Sellum begot Icamia, and Icamia begot Elisama.

42 Now the sons of Caleb the brother of Jerameel were Mesa his firstborn, who was the father of Siph: and the sons of Maresa father of Hebron.

43 And the sons of Hebron, Core, and Thaphua, and Recem, and Samma.

44 And Samma begot Raham, the father of Jercaam, and Recem begot Sammai.

45 The son of Sammai, Maon: and Maon the father of Bethsur.

46 And Epha the concubine of Caleb bore Haran, and Mosa, and Gezez. And Haran begot Gezez.

47 And the sons of Jahaddai, Rogom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.

48 And Maacha the concubine of Caleb bore Saber, and Tharana.

49 And Saaph the father of Madmena begot Sue the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Achsa.

50 These were the sons of Caleb, the son of Hur the firstborn of Ephrata, Sobal the father of Cariathiarim.

51 Salma the father of Bethlehem, Hariph the father of Bethgader.

52 And Sobal the father of Cariathiarim had sons: he that saw half of the places of rest.

53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Saraites, and Esthaolites.

54 The sons of Salma, Bethlehem, and Ne-tophathi, the crowns of the house of Joab, and half of the place of rest of Sarai.

55 And the families of the scribes that dwell in Jabes, singing and making melody, and abiding in tents. These are the Cinites, who came of Calor (Chamath) father of the house of Rechab.

Chapter 3

Now these were the sons of David that were born to him in Hebron: the firstborn Amnon of Achinoam the Jezrahelitess, the second Daniel of Abigail the Carmelitess.

2 The third Absalom the son of Maacha the daughter of Tolmai king of Gessur, the fourth Adonias the son of Aggith,

3 The fifth Saphatias of Abital, the sixth Jethrahem of Egla his wife.

4 So six sons were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years.

5 And these sons were born to him in Jerusalem: Simmaa, and Sobab, and Nathan, and Solomon, four of Bethsabee the daughter of Ammiel.

6 Jebaar also and Elisama,

7 And Eliphalet, and Noge, and Nepheg, and Japhia,

8 And Elisama, and Eliada, and Elipheleth, nine:

9 All these the sons of David, beside the sons of the concubines: and they had a sister Tamar.

10 And Solomon's son was Roboam: whose son Abia begot Asa. And his son was Josaphat,

11 The father of Joram: and Joram begot Ochozias, of whom was born Joas:

12 And his son Amasias begot Azarias. And Joathan the son of Azarias

13 Begot Achaz, the father of Ezechias, of whom was born Manasses.

14 And Manasses begot Amon the father of Josias.

15 And the sons of Josias were, the firstborn Johanan, the second Joakim, the third Sedecias, the fourth Sellum.

16 Of Joakim was born Jechonias, and Sedecias.

17 The sons of Jechonias were Asir, Salathiel,

18 Melchiram, Phadaia, Senneser and Jecemia, Sama, and Nadabia.

19 Of Phadaia were born Zorobabel and Seimei. Zorobabel begot Mosollam, Hananias, and Salomith their sister:

20 Hasaba also, and Ohol, and Barachias, and Hasadiah, Josabhesed, five.

21 And the son of Hananias was Phaltias the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechenias.

22 The son of Sechenias was Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, six in number.

23 The sons of Naaria, Elioenai, and Ezechias, and Ezricam, three.

24 The sons of Elioenai, Oduia, and Elia-sub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

Chapter 4

The sons of Juda: Phares, Hesron, and Charmi and Hur, and Sobal.

2 And Raia the son of Sobal begot Jahath, of whom were born Ahumai, and Laad. These are the families of Sarathi.

3 And this is the posterity of Etam: Jezrahel, and Jesema, And Jedebos: and the name of their sister was Asalelphuni.

4 And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sons of Hur the firstborn of Ephratha the father of Bethlehem.

5 And Assur the father of Thecua had two wives, Halaa and Naara:

6 And Naara bore him Ozam, and Hepher, and Themani, and Ahasthari: these are the sons of Naara.

7 And the sons of Halaa, Sereth, Isaar, and Ethnan.

8 And Cos begot Anob, and Soboba, and the kindred of Aharehel the son of Arum.

9 And Jabes was more honourable than any of his brethren, and his mother called his name Jabes, saying: Because I bore him with sorrow.

10 And Jabes called upon the God of Israel,

saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.

11 And Caleb the brother of Sua begot Mahir, who was the father of Esthon.

12 And Esthon begot Bethrapha, and Phesse, and Tehinna father of the city of Naas: these are the men of Recha.

13 And the sons of Cenez were Othoniel, and Saraia. And the sons of Othoniel, Hathath, and Maonathi.

14 Maonathi begot Ophra, and Saraia begot Joab the father of the Valley of artificers: for artificers were there.

15 And the sons of Caleb the son of Jephone, were Hir, and Ela, and Naham. And the sons of Ela: Cenez.

16 The sons also of Jaleleel: Ziph, and Zipha, Thiria and Asrael.

17 And the sons of Esra, Jether, and Mered, and Ephher, and Jalon, and he begot Mariam, and Sammai, and Jesba the father of Esthamo.

18 And his wife Judaia, bore Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoë. And these are the sons of Bethia the daughter of Pharao, whom Mered took to wife.

19 And the sons of his wife Odaia the sister of Naham the father of Celia, Garimi, and Esthamo, who was of Machathi.

20 The sons also of Simon, Amnon, and Rinna the son of Hanan, and Thilon. And the sons of Jesi Zoheth, and Benzoheth.

21 The sons of Sela the son of Juda: Her the father of Lecha, and Laada the father of Maresa, and the families of the house of them that wrought fine linen in the House of oath.

22 And he that made the sun to stand, and the men of Lying, and Secure, and Burning, who

were princes in Moab, and who returned into Lahem. Now these are things of old.

23 These are the potters, and they dwelt in Plantations, and Hedges, with the king for his works, and they abode there.

24 The sons of Simeon: Namuel and Jamin, Jarib, Zara, Saul:

25 Sellum his son, Mapsam his son, Masma his son.

26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son.

27 The sons of Semei were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda.

28 And they dwelt in Bersabee, and Molada, and Hasarsuhal,

29 And in Bala, and in Asom, and in Tholad,

30 And in Bathuel, and in Horma, and in Siceleg,

31 And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of David.

32 Their towns also were Etam, and Aen, Remmon, and Thochen, and Asan, five cities.

33 And all their villages round about these cities as far as Baal. This was their habitation, and the distribution of their dwellings.

34 And Mosabab and Jemlech, and Josaphat, the son of Amasias,

35 And Joel, and Jehu the son of Josabia the son of Saraia, the son of Asiel,

36 And Elioenai, and Jacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and Banaia,

37 Ziza also the son of Sephei the son of Alon the son of Idaia the son of Semri the son of Samaia.

38 These were named princes in their kindreds, and in the houses of their families were multiplied exceedingly.

39 And they went forth to enter into Gador as far as to the east side of the valley, to seek pastures for their flocks.

40 And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before.

41 And these whose names are written above, came in the days of Ezechias king of Juda: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.

42 Some also of the children of Simeon, five hundred men, went into mount Seir, having for their captains Phaltias and Naaria and Raphaia and Oziel the sons of Jesi:

43 And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

Chapter 5

Now the sons of Ruben the firstborn of Israel, (for he was his firstborn: but forasmuch as he defiled his father's bed, his first birthright was given to the sons of Joseph the son of Israel, and he was not accounted for the firstborn.

2 But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birthright was accounted to Joseph.)

3 The sons then of Ruben the firstborn of Israel were Enoch, and Phallu, Esron, and Charmi.

4 The sons of Joel: Samaia his son, Gog his son, Semei his son,

5 Micha his son, Reia his son, Baal his son,

6 Beera his son, whom Thelgathphalnasar king of the Assyrians carried away captive, and

he was prince in the tribe of Ruben.

7 And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel, and Zacharias.

8 And Bala the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer as far as Nebo, and Beelmeon.

9 And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

10 And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country, that looketh to the east of Galaad.

11 And the children of Gad dwelt over against them in the land of Basan, as far as Selcha:

12 Johel the chief, and Saphan the second: and Janai, and Saphat in Basan.

13 And their brethren according to the houses of their kindreds, were Michael and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, seven.

14 These were the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesisi, the son of Jeddo, the son of Buz.

15 And their brethren the sons of Abdiel, the son of Guni, chief of the house in their families,

16 And they dwelt in Galaad, and in Basan and in the towns thereof, and in all the suburbs of Saron, unto the borders.

17 All these were numbered in the days of Joathan king of Juda, and in the days of Jeroboam king of Israel.

18 The Sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields, and swords, and bending the bow, and trained up to battles, four and forty thousand

seven hundred and threescore that went out to war.

19 They fought against the Agarites: but the Itureans, and Naphis, and Nodab,

20 Gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon God in the battle: and he heard them, because they had put their faith in him.

21 And they took all that they possessed, of camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls.

22 And many fell down slain: for it was the battle of the Lord. And they dwelt in their stead till the captivity.

23 And the children of the half tribe of Manasses possessed the land, from the borders of Basan unto Baal, Hermon, and Sanir, and mount Hermon, for their number was great.

24 And these were the heads of the house of their kindred, Ephraim, and Jesi, and Eliel, and Esriel, and Jeremia, and Odoia, and Jediel, most valiant and powerful men, and famous chiefs in their families.

25 But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Phul king of the Assyrians. and the spirit of Thelgathphalnasar king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Lahela, and to Habor, and to Ara, and to the river of Gozan, unto this day.

Chapter 6

The sons of Levi were Gerson, Caath, and Merari.

2 The Sons of Caath: Amram, Isaar, Hebron, and Oziel.

3 The children of Amram: Aaron, Moses, and Mary. The Sons of Aaron: Nadab and Abiu, Eleazar and Ithamar.

4 Eleazar begot Phinees, and Phinees begot Abisue,

5 And Abisue begot Bocci, and Bocci begot Ozi.

6 Ozi begot Zariaas, and Zariaas begot Maraioth.

7 And Maraioth begot Amarias, and Amarias begot Achitob.

8 Achitob begot Sadoc, and Sadoc begot Achimaas.

9 Achimaas begot Azarias, Azarias begot Johanan,

10 Johanan begot Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem.

11 And Azarias begot Amarias, and Amarias begot Achitob.

12 And Achitob begot Sadoc, and Sadoc begot Sellum,

13 Sellum begot Helcias, and Helcias begot Azarias,

14 Azarias begot Saraias, and Saraias begot Josedec.

15 Now Josedec went out, when the Lord carried away Juda, and Jerusalem, by the hands of Nabuchodonosor.

16 So the sons of Levi were Gerson, Caath, and Merari.

17 And these are the names of the sons of Gerson: Lobni and Semei.

18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel.

19 The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families.

20 Of Gerson: Lobni his son, Jahath his son, Zamma his son,

21 Joah his son, Addo his son, Zara his son, Jethrai his son.

22 The sons of Caath, Aminadab his son, Core his son, Asir his son,

23 Elcana his son, Abiasaph his son, Asir his son,

24 Thahath his son, Uriel his son, Ozias his son, Saul his son.

25 The sons of Elcana: Amasai, and Achimoth.

26 And Elcana. The sons of Elcana: Sophai his son, Nahath his son,

27 Eliab his son, Jeroham his son, Elcana his son.

28 The sons of Samuel: the firstborn Vasseni, and Abia.

29 And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son,

30 Sammaa his son, Haggia his son, Asaia his son.

31 These are they, whom David set over the singing men of the house of the Lord, after that the ark was placed.

32 And they ministered before the tabernacle of the testimony, with singing, until Solomon built the house of the Lord in Jerusalem, and they stood according to their order in the ministry.

33 And these are they that stood with their sons, of the sons of Caath, Hemam a singer, the son of Joel, the son of Sammuel,

34 The son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,

35 The son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,

36 The son of Elcana, the son of Johel, the son of Azarias, the son of Sophonias,

37 The son of Thahath, the son of Asir, the son of Abiasaph, the son of Core,

38 The son of Isaar, the son of Caath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa.

40 The son of Michael, the son of Basaia, the son of Melchia.

41 The son of Athanai, the son of Zara, the son of Adaia.

42 The son of Ethan, the son of Zamma, the son of Semei.

43 The son of Jeth, the son of Gerson, the son of Levi.

44 And the sons of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Meloch,

45 The son of Hasabia, the son of Amasai, the son of Helcias,

46 The son of Amasai, the son of Boni, the son of Somer,

47 The son of Moholi, the son of Musi, the son of Merari, the son of Levi.

48 Their brethren also the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord.

49 But Aaron and his sons offered burnt offerings upon the altar of holocausts, and upon the altar of incense, for every work of the holy of holies: and to pray for Israel according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son,

51 Bocci his son, Ozi his son, Zarahia his son,

52 Meraioth his son, Amarias his son, Achitob his son,

53 Sadoc his son, Achimaas his son.

54 And these are their dwelling places by the towns and confines, to wit, of the sons of Aaron, of the families of the Caathites: for they fell to them by lot.

55 And they gave them Hebron in the land of Juda, and the suburbs thereof round about:

56 But the fields of the city, and the villages to Caleb son of Jephone.

57 And to the sons of Aaron they gave the cities for refuge Hebron, and Lobna, and the suburbs thereof,

58 And Jether and Esthemo, with their suburbs, and Helon, and Dabir with their suburbs:

59 Asan also, and Bethsames, with their suburbs.

60 And out of the tribe of Benjamin: Gabee and its suburbs, Almath with its suburbs, Anathoth also with its suburbs: all their cities throughout their families were thirteen.

61 And to the sons of Caath that remained of their kindred they gave out of the half tribe of Manasses ten cities in possession.

62 And to the sons of Gerson by their families out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephtali, and out of the tribe Manasses in Basan, thirteen cities.

63 And to the sons of Merari by their families out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.

64 And the children of Israel gave to the Levites the cities, and their suburbs.

65 And they gave them by lot, out of the tribe of the sons of Juda, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin, these cities which they called by their names.

66 And to them that were of the kindred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim.

67 And they gave the cities of refuge Sichem with its suburbs in mount Ephraim, and Gazer with its suburbs,

68 Jecmaan also with its suburbs, and Beth-horon in like manner,

69 Helon also with its suburbs, and Gethremmon in like manner,

70 And out of the half tribe of Manasses, Aner and its suburbs, Baalam and its suburbs, to wit, to them that were left of the family of the sons of Caath.

71 And to the sons of Gersom, out the kindred of the half tribe of Manasses, Gaulon, in Basan, and its suburbs, and Astharoth with its suburbs.

72 Out of the tribe of Issachar, Cedes and its suburbs, and Dabereth with its suburbs;

73 Ramoth also and its suburbs, and Anem with its suburbs.

74 And out of the tribe of Aser: Masal with its suburbs, and Abdon in like manner;

75 Hucac also and its suburbs, and Rohol with its suburbs.

76 And out of the tribe of Nephtali, Cedes in Galilee and its suburbs, Hamon with its suburbs, and Cariathaim, and its suburbs.

77 And to the sons of Merari that remained: out of the tribe of Zabulon, Remmono and its suburbs, and Thabor with its suburbs.

78 Beyond the Jordan also over against Jericho, on the east side of the Jordan and out of the tribe of Ruben, Bosor in the wilderness with its suburbs, and Jassa with its suburbs;

79 Cademoth also and its suburbs, and Mephaath with its suburbs;

80 Moreover also out of the tribe of Gad, Ramoth in Galaad and its suburbs, and Manaim with its suburbs;

81 Hesebon also with its suburbs, and Jazer with its suburbs.

Chapter 7

Now the sons of Issachar were Thola, and Phua, Jasub and Simeron, four.

2 The sons of Thola: Ozi and Raphaia, and Jeriel, and Jemai, and Jebsem, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola were numbered in the days of David, two and twenty thousand six hundred most valiant men.

3 The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five all great men.

4 And there were with them by their families and peoples, six and thirty thousand most valiant men ready for war: for they had many wives and children.

5 Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.

6 The sons of Benjamin were Bela, and Bechor, and Jadihel, three.

7 The sons of Bela: Esbon, and Ozi, and Ozial, and Jerimoth and Urai, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four.

8 And the sons of Bechor were Zamira, and Joas, and Eliezer, and Elioenai, and Amai, and Jerimoth, and Abia, and Anathoth, and Almath: all these were the sons of Bechor.

9 And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred.

10 And the son of Jadihel: Balan. And the sons of Balan: Jehus and Benjamin, and Aod, and Chanana, and Zethan and Tharsis, and

Ahisahar.

11 All these were sons of Jadihel, heads of their kindreds, most valiant men, seventeen thousand and two hundred fifty to go out to war.

12 Sepham also and Hapham the sons of Hir: and Hasim the sons of Aher.

13 And the sons of Nephtali were Jasiel, and Guni, and Jezer, and Sellum, sons of Bala.

14 And the son of Manasses, Ezriel: and his concubine the Syrian bore Machir the father of Galaad.

15 And Machir took wives for his sons Haphim, and Saphan: and he had a sister named Maacha: the name of the second was Salphaad, and Salphaad had daughters.

16 And Maacha the wife of Machir bore a son, and she called his name Phares: and the name of his brother was Sares: and his sons were Ulam and Recen.

17 And the son of Ulam, Baden. These are the sons of Galaad, the son of Machir, the son of Manasses.

18 And his sister named Queen bore Goodlyman, and Abiezer, and Mohola.

19 And the sons of Semida were Ahiu, and Sechem, and Leci and Aniam.

20 And the sons of Ephraim were Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and his son Zabad,

21 And his son Suthala, and his son Ezer, and Elad: and the men of Geth born in the land slew them, because they came down to invade their possessions.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And he went in to his wife: and she conceived and bore a son, and he called his name Beria, because he was born when it went evil with his house:

24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozen-sara.

25 And Rapha was his son, and Reseph, and Thale, of whom was born Thaan,

26 Who begot Laadan: and his son was Ammiud, who begot Elisama,

27 Of whom was born Nun, who had Josue for his son.

28 And their possessions and habitations were Bethel with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also with her daughters, as far as Asa with her daughters.

29 And by the borders of the sons of Manasses Bethsan and her daughters, Thanach and her daughters, Mageddo and her daughters: Dor and her daughters: in these dwelt the children of Joseph, the son of Israel.

30 The children of Aser were Jemna, and Jessua, and Jessui, and Baria, and Sara their sister.

31 And the sons of Baria: Haber, and Melchiel: he is the father of Barsaith.

32 And Heber begot Jephlat, and Somer, and Hotham, and Suaa their sister.

33 The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat.

34 And the sons of Somer: Ahi, and Roaga and Haba, and Aram.

35 And the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal.

36 The sons of Supha: Sue, Hernapher, and Sual, and Beri, and Jamra.

37 Bosor and Hod, and Samma, and Salusa, and Jethran, and Bera.

38 The sons of Jether: Jephone, and Phaspha, and Ara.

39 And the sons of Olla: Aree, and Haniel, and Resia.

40 All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

Chapter 8

Now Benjamin begot Bale his firstborn, Asbel the second, Ahara the third,

2 Nohaa the fourth, and Rapha the fifth.

3 And the sons of Bale were Addar, and Gera, and Abiud,

4 And Abisue, and Naaman, and Ahoe,

5 And Gera, and Sephuphan, and Hiram.

6 These are the sons of Abed, heads of families that dwelt in Gabaa, who were removed into Manahath.

7 And Naaman, and Achia, and Gera he removed them, and begot Oza, and Ahiud.

8 And Saharim begot in the land of Moab, after he sent away Husim and Bara his wives.

9 And he begot of Hodes his wife Jobab, and Sebia, and Mosa, and Molchom,

10 And Jehus and Sechia, and Marma. These were his sons heads of their families.

11 And Mehusim begot Abitob, and Elphaal.

12 And the sons of Elphaal were Heber, and Misaam, and Samad: who built Ono, and Lod, and its daughters.

13 And Baria, and Sama were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.

14 And Ahio, and Sesac, and Jerimoth,

15 And Zabadia, and Arod, and Heder,

16 And Michael, and Jespha, and Joha, the sons of Baria.

17 And Zabadia, and Mosollam, Hezeci, and Heber,

18 And Jesamari, and Jezlia, and Jobab, sons of Elphaal,

19 And Jacim, and Zechri, and Zabdi,

20 And Elioenai, and Selethai, and Elial,

21 And Adaia, and Baraia, and Samareth, the sons of Semei.

22 And Jespham, and Heber, and Eliel,

23 And Abdon, and Zechri, and Hanan,

24 And Hanania, and Elam, and Anathothia.

25 And Jephdaia, and Phanuel the sons of Sesac.

26 And Samsari, and Sohoria and Otholia,

27 And Jersia, and Elia, and Zechri, the sons of Jeroham.

28 These were the chief fathers, and heads of their families who dwelt in Jerusalem.

29 And at Gabaon dwelt Abigabaon, and the name of his wife was Maacha:

30 And his firstborn son Abdon, and Sur, and Cis, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher, and Macelloth:

32 And Macelloth begot Samaa: and they dwelt over against their brethren in Jerusalem with their brethren.

33 And Ner begot Cis and Cis begot Saul. And Saul begot Jonathan and Melchisua, and Abinadab, and Esbaal.

34 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.

35 And the sons of Micha were Phithon, and Melech, and Tharaa, and Ahaz.

36 And Ahaz begot Joad: and Joad begot Alamath, and Azmoth, and Zamri: and Zamri begot Mosa,

37 And Mosa begot Banaa, whose son was Rapha, of whom was born Elasa, who begot Asel.

38 And Asel had six sons whose names were Ezricam, Bochrui, Ismahel, Saris, Obdia, and Hanan. All these were the sons of Asel.

39 And the sons of Esec, his brother, were Ulam the firstborn, and Jehus the second, and Eliphalet the third.

40 And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

Chapter 9

And all Israel was numbered: and the sum of them was written in the book of the kings of Israel, and Juda: and they were carried away to Babylon for their transgression.

2 Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathineans.

3 And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasses.

4 Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni of the sons of Phares the son of Juda.

5 And of Siloni: Asaia the firstborn, and his sons.

6 And of the sons of Zara: Jehuel and their brethren, six hundred and ninety.

7 And of the sons of Benjamin: Salo the son of Mosollam, the son of Oduia, the son of Asana:

8 And Jobania the son of Jeroham: and Ela the son of Ozi, the son of Mochori and Mosallam the son of Saphatias, the son of Rahuel, the son of Jebania:

9 And their brethren by their families, nine hundred and fifty-six. All these were heads of their families, by the houses of their fathers.

10 And of the priests: Jedaia, Joiarib, and Jachin:

11 And Azarias the son of Helcias, the son of

Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God.

12 And Adaias the son of Jeroham, the son of Phassur, the son of Melchias, and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.

13 And their brethren heads in their families a thousand seven hundred and threescore, very strong and able men for the work of the ministry in the house of God.

14 And of the Levites: Semeia the son of Hasub the son of Ezricam, the son of Hasebia of the sons of Merari.

15 And Bacbacar the carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph:

16 And Obdia the son of Semeia, the son of Galal, the son of Idithum: and Barachia the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

17 And the porters were Sellum, and Accub, and Telmon, and Ahiman: and their brother Sellum was the prince,

18 Until that time, in the king's gate eastward, the sons of Levi waited by their turns.

19 But Sellum the son of Core, the son of Abi-asaph, the son of Core, with his brethren and his father's house, the Corites were over the works of the service, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

20 And Phinees the son of Eleazar, was their prince before the Lord,

21 And Zacharias the son of Mosollamia, was porter of the gate of the tabernacle of the testimony:

22 All these that were chosen to be porters at the gates, were two hundred and twelve: the they were registered in their proper towns: whom

David and Samuel the seer appointed in their trust.

23 As well them as their sons, to keep the gates of the house of the Lord, and the tabernacle by their turns.

24 In four quarters were the porters: that is to say, toward the east, and west, and north, and south.

25 And their brethren dwelt in village, and came upon their sabbath days from time to time.

26 To these four Levites were committed the whole number of the porters, and they were over the chambers, and treasures, of the house of the Lord.

27 And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

28 And some of their stock had the charge of the vessels for the ministry: for the vessels were both brought in and carried out by number.

29 Some of them also had the instruments of the sanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.

30 And the sons of the priests made the ointments of the spices.

31 And Mathathias a Levite, the firstborn of Sellum the Corite, was overseer of such things as were fried the fryingpan.

32 And some of the sons of Caath their brethren, were over the loaves of proposition, to prepare always new for every sabbath.

33 These are the chief of the singing men of the families of the Levites, who dwelt in the chambers, by the temple, that they might serve continually day and night in their ministry.

34 The heads of the Levites, princes in their families, abode in Jerusalem.

35 And in Gabaon dwelt Jehiel the father of Gabaon, and the name of his wife was Maacha:

36 His firstborn son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

37 Gedor also, and Ahio, and Zacharias, and Macelloth.

38 And Macelloth begot Samaan: these dwelt over against their brethren in Jerusalem, with their brethren.

39 Now Ner begot Cis: and Cis begot Saul: and Saul begot Jonathan and Melchisua, and Abinadab, and Esbaal.

40 And the son of Jonathan, was Meribbaal: and Meribbaal begot Micha.

41 And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

42 And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa.

43 And Mosa begot Banaa: whose son Raphaia begot Elasa: of whom was born Asel.

44 And Asel had six sons whose names are, Ezricam Bochrui, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

Chapter 10

Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in mount Gelboe.

2 And the Philistines drew near pursuing after Saul, and his sons, and they killed Jonathan, and Abinadab, and Melchisua the sons of Saul.

3 And the battle grew hard against Saul and the archers reached him, and wounded him with arrows.

4 And Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armourbearer would not, for he was struck with fear: so Saul took his sword, and fell upon it.

5 And when his armourbearer saw it, to wit, that Saul was dead, he also fell upon his sword and died.

6 So Saul died, and his three sons, and all his house fell together.

7 And when the men of Israel, that dwelt in the plains, saw this, they fled: and Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.

8 And the next day the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe.

9 And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and shewn in the temples of the idols and to the people.

10 And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

11 And when the men of Jabes Galaad had heard this, to wit, all that the Philistines had done to Saul,

12 All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

13 So Saul died for his iniquities, because he transgressed the commandment of the Lord, which he had commanded, and kept it not: and moreover consulted also a witch,

14 And trusted not in the Lord: therefore he slew him, and transferred his kingdom to David the son of Isai.

Chapter 11

Then all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh.

2 Yesterday also, and the day before when Saul was king, thou wast he that leddest out and broughtest in Israel: for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them.

3 So all the ancients of Israel came to the king to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel according to the word of the Lord which he spoke in the hand of Samuel.

4 And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the city of David.

6 And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab the son of Sarvia went up first, and was made the general.

7 And David dwelt in the castle, and therefore it was called the city of David,

8 And he built the city round about from Mello all round, and Joab built the rest of the city.

9 And David went on growing and increasing, and the Lord of hosts was with him.

10 These are the chief of the valiant man of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.

11 And this is the number of the heroes of David: Jesbaam the son of Hachamoni the chief among the thirty: he lifted up his spear against three hundred wounded by him at one time.

12 And after him was Eleazar his uncle's son the Ahohite, who was one of the three mighties.

13 He was with David in Phesdomim, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

14 But these men stood in the midst of the field, and defended it: and they slew the Philistines, and the Lord gave a great deliverance to his people.

15 And three of the thirty captains went down to the rock, wherein David was, to the cave of Odollam, when the Philistines encamped in the valley of Raphaim.

16 And David was in a hold, and the garrison of the Philistines in Bethlehem.

17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord,

19 Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant.

20 And Abisai the brother of Joab, he was chief of three, and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

21 And illustrious among the second three, and their captain: but yet he attained not to the first three.

22 Banaias the son of Joiada a most valiant

man, of Cabseel, who had done many acts: he slew the two ariels of Moab: and he went down, and killed a lion in the midst of a pit in the time of snow.

23 And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam: and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

24 These things did Banaias the son of Joiada, who was renowned among the three valiant ones,

25 And the first among the thirty, but yet to the three he attained not: and David made him of his council.

26 Moreover the most valiant men of the army, were Asahel brother of Joab, and Elchanan the son of his uncle of Bethlehem,

27 Sammoth an Arorite, Helles a Phalonite,

28 Ira the son of Acces a Thecuite, Abiezer an Anathothite,

29 Sobbochai a Husathite, Ilai an Ahohite,

30 Maharai a Netophathite, Heled the son of Baana a Netophathite,

31 Ethai the son of Ribai of Gabaath of the sons of Benjamin, Banai a Pharathonite,

32 Hurai of the torrent Gaas, Abiel an Ar-bathite, Azmoth a Bauramite, Eliaba a Sal-abonite,

33 The sons of Assem a Gezonite, Jonathan the son of Sage an Ararite,

34 Ahiam the son of Sachar an Ararite,

35 Eliphal the son of Ur,

36 Hephher a Mecherathite, Ahia a Phelonite,

37 Hesro a Carmelite, Naarai the son of Azbai,

38 Joel the brother of Nathan, Mibahar the son of Agarai.

39 Selec an Ammonite, Naharai a Berothite, the armourbearer of Joab the son of Sarvia.

40 Ira a Jethrite, Gareb a Jethrite,

41 Urias a Hethite, Zabab the son of Oholi,

42 Adina the son of Siza a Rubenite the prince of the Rubenites, and thirty with him:

43 Hanan the son of Maacha, and Josaphat a Mathanite,

44 Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite,

45 Jedihel the son of Zamri, and Joha his brother a Thosaite,

46 Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and Jasiel of Masobia.

Chapter 12

Now these are they that came to David to Siceleg, while he yet fled from Saul the son of Cis, and they were most valiant and excellent warriors,

2 Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of Saul of Benjamin.

3 The chief was Ahiezer, and Joas, the sons of Samoa of Gabaath, and Jaziel, and Phallet the sons of Azmoth, and Beracha, and Jehu an Anathothite.

4 And Samaias of Gabaon, the stoutest amongst the thirty and over the thirty; Jeremias, and Jeheziel and Johanan, and Jozabad of Gaderoth;

5 And Eluzai, and Jerimuth, and Baalia, and Samaria, and Saphatia the Haruphite;

6 Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim:

7 And Joela, and Zabadia the sons of Jeroham of Gedor.

8 From Gaddi also there went over to David, when he lay hid in the wilderness most valiant men, and excellent warriors, holding shield and spear: whose faces were like the faces of a lion,

and they were swift like the roebucks on the mountains.

9 Ezer the chief, Obdias the second, Eliab the third,

10 Masmana the fourth, Jeremias the fifth,

11 Ethi the sixth, Eliel the seventh,

12 Johanan the eighth, Elzebad the ninth,

13 Jerenias the tenth, Machbani the eleventh,

14 These were of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand.

15 These are they who passed over the Jordan in the first month, when it is used to flow over its banks: and they put to flight all that dwelt in the valleys both toward the east and toward the west.

16 And there came also of the men of Benjamin, and of Juda to the hold, in which David abode.

17 And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies whereas I have no iniquity in my hands, let the God of our fathers see, and judge.

18 But the spirit came upon Amasai the chief among thirty, and he said: We are thine, O David, and for thee, O son of Isai: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band.

19 And there were some of Manasses that went over to David, when he came with the Philistines against Saul to fight: but he did not fight with them: because the lords of the Philistines taking counsel sent him back, saying: With the danger of our heads he will return to his master Saul.

20 So when he went back to Siceleg, there fled to him of Manasses, Ednas and Jozabad, and

Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thousands in Manasses.

21 These helped David against the rovers: for they were all most valiant men, and were made commanders in the army.

22 Moreover day by day there came some to David to help him till they became a great number, like the army of God.

23 And this is the number of the chiefs of the army who came to David, when he was in Hebron, to transfer to him the kingdom of Saul, according to the word of the Lord.

24 The sons of Juda bearing shield and spear, six thousand eight hundred well appointed to war.

25 Of the sons of Simeon valiant men for war, seven thousand one hundred.

26 Of the sons of Levi, four thousand six hundred.

27 And Joiada prince of the race of Aaron, and with him three thousand seven hundred.

28 Sadoc also a young man of excellent disposition, and the house of his father, twenty-two principal men.

29 And of the sons of Benjamin the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul.

30 And of the sons of Ephraim twenty thousand eight hundred, men of great valour renowned in their kindreds.

31 And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king.

32 Also of the sons of Issachar men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel.

33 And of Zabulon such as went forth to battle, and stood in array well appointed with ar-

mour for war, there came fifty thousand to his aid, with no double heart.

34 And of Nephtali, a thousand leaders: and with them seven and thirty thousand, furnished with shield and spear.

35 Of Dan also twenty-eight thousand six hundred prepared for battle.

36 And of Aser forty thousand going forth to fight, and challenging in battle.

37 And on the other side of the Jordan of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses a hundred and twenty thousand, furnished with arms for war.

38 All these men of war well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart to make David king.

39 And they were there with David three days eating and drinking: for their brethren had prepared for them.

40 Moreover they that were near them even as far as Issachar, and Zabulon, and Nephtali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: meal, figs, raisins, wine, oil, and oxen, and sheep in abundance, for there was joy in Israel.

Chapter 13

David consulted with the captains of thousands, and of hundreds, and with all the commanders.

2 And he said to all the assembly of Israel: If it please you; and if the words which I speak come from the Lord our God, let us send to the rest of our brethren into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us,

3 And let us bring again the ark of our God to us: for we sought it not in the days of Saul.

4 And all the multitude answered that it should be so: for the word pleased all the people.

5 So David assembled all Israel from Sihor of Egypt, even to the entering into Emath, to bring the ark of God from Cariathiarim.

6 And David went up with all the men of Israel to the hill of Cariathiarim which is in Juda, to bring thence the ark of the Lord God sitting upon the cherubims, where his name is called upon.

7 And they carried the ark of God upon a new cart out of the house of Abinadab. And Oza and his brother drove the cart.

8 And David and all Israel played before God with all their might with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets,

9 And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark: for the ox being wanton had made it lean a little on one side.

10 And the Lord was angry with Oza, and struck him, because he had touched the ark; and he died there before the Lord.

11 And David was troubled because the Lord had divided Oza: and he called that place the Breach of Oza to this day.

12 And he feared God at that time, saying: How can I bring in the ark of God to me?

13 And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obedom the Gethite.

14 And the ark of God remained in the house of Obedom three months: and the Lord blessed his house, and all that he had.

Chapter 14

And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him a house.

2 And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people Israel.

3 And David took other wives in Jerusalem: and he begot sons, and daughters.

4 Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon,

5 Jebahar, and Elisua, and Eliphalet,

6 And Noga, and Napheg, and Japhia,

7 Elisama, and Baaliada, and Eliphalet.

8 And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the vale of Raphaim.

10 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

11 And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

12 And they left there their gods, and David commanded that they should be burnt.

13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

14 And David consulted God again, and God said to him: Go not up after them, turn away

from them, and come upon them over against the pear trees.

15 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou go out to battle. For God is gone out before thee to strike the army of the Philistines.

16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera.

17 And the name of David became famous in all countries, and the Lord made all nations fear him.

Chapter 15

He made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

2 Then David said: No one ought to carry the ark of God, but the Levites, whom the Lord hath chosen to carry it, and to minister unto himself for ever.

3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.

4 And the sons of Aaron also, and the Levites.

5 Of the children of Caath, Uriel was the chief, and his brethren a hundred and twenty.

6 Of the sons of Merari, Asaia the chief, and his brethren two hundred and twenty.

7 Of the sons of Gersom, Joel the chief, and his brethren a hundred and thirty.

8 Of the sons of Elisaphan, Semeias the chief: and his brethren two hundred.

9 Of the sons of Hebron, Eliel the chief: and his brethren eighty.

10 Of the sons of Oziel, Aminadab the chief: and his brethren a hundred and twelve.

11 And David called Sadoc, and Abiathar the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab:

12 And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord the God of Israel to the place, which is prepared for it:

13 Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

14 So the priests and the Levites were sanctified, to carry the ark of the Lord the God of Israel.

15 And the sons of Levi took the ark of God as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.

17 And they appointed Levites, Hemam the son of Joel, and of his brethren Asaph the son of Barachias: and of the sons of Merari, their brethren: Ethan the son of Casaia.

18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obedom, and Jehiel, the porters.

19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias, and Banaias, sung mysteries upon psalteries.

21 And Mathathias, and Eliphalu, and Mace-

nias and Obedom, and Jehiel and Ozaziu, sung a song of victory for the octave upon harps.

22 And Chonenias chief of the Levites, presided over the prophecy, to give out the tunes: for he was very skilful.

23 And Barachias, and Elcana, were door-keepers of the ark.

24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer the priests, sounded with trumpets, before the ark of God: and Obedom and Jehias were porters of the ark.

25 So David and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord out of the house of Obedom with joy.

26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

28 And all Israel brought the ark of the covenant of the Lord with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

29 And when the ark of the covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart.

Chapter 16

So they brought the ark of God, and set it in the midst of the tent, which David had pitched for it:

and they offered holocausts, and peace offerings before God.

2 And when David had made an end of offering holocausts, and peace offerings, he blessed the people in the name of the Lord.

3 And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify, and praise the Lord God of Israel.

5 Asaph the chief, and next after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obedom: and Jehiel over the instruments of psaltery, and harps: and Asaph sounded with cymbals:

6 But Banaias, and Jaziel the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

7 In that day David made Asaph the chief to give praise to the Lord with his brethren.

8 Praise ye the Lord, and call upon his name: make known his doings among the nations.

9 Sing to him, yea, sing praises to him: and relate all his wondrous works.

10 Praise ye his holy name: let the heart of them rejoice, that seek the Lord.

11 Seek ye the Lord, and his power: seek ye his face evermore.

12 Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

13 O ye seed of Israel his servants, ye children of Jacob his chosen.

14 He is the Lord our God: his judgments are in all the earth.

15 Remember for ever his covenant: the word, which he commanded to a thousand generations.

16 The covenant which he made with Abraham: and his oath to Isaac.

17 And he appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

18 Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a small number: very few and sojourners in it.

20 And they passed from nation to nation: and from a kingdom to another people.

21 He suffered no man to do them wrong: and reproved kings for their sake.

22 Touch not my anointed: and do no evil to my prophets.

23 Sing ye to the Lord, all the earth: shew forth from day to day his salvation.

24 Declare his glory among the Gentiles: his wonders among all people.

25 For the Lord is great and exceedingly to be praised: and he is to be feared above all gods.

26 For all the gods of the nations are idols: but the Lord made the heavens.

27 Praise and magnificence are before him: strength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

29 Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy becomingness.

30 Let all the earth be moved at his presence: for he hath founded the world immoveable.

31 Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

33 Then shall the trees of the wood give praise before the Lord: because he is come to judge the

earth.

34 Give ye glory to the Lord, for he is good: for his mercy endureth for ever.

35 And say ye: Save us, O God our savior: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praises.

36 Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say Amen, and a hymn to God.

37 So he left there before the ark of the covenant of the Lord, Asaph and his brethren to minister in the presence of the ark continually day by day, and in their courses.

38 And Obededom, with his brethren sixty-eight: and Obededom the son of Idithun, and Hosa he appointed to be porters.

39 And Sadoc the priest, and his brethren priests, before the tabernacle of the Lord in the high place, which was in Gabaon.

40 That they should offer holocausts to the Lord upon the altar of holocausts continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel.

41 And after him Heman, and Idithun, and the rest that were chosen, every one by his name to give praise to the Lord: because his mercy endureth for ever.

42 And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments to sing praises to God: and the sons of Idithun he made porters.

43 And all the people returned to their houses: and David to bless also his own house.

Chapter 17

Now when David was dwelling in his house, he said to Nathan the prophet: Behold I dwell in a house of cedar: and the ark of the covenant of the Lord is under skins.

2 And Nathan said to David: Do all that is in thy heart: for God is with thee.

3 Now that night the word of God came to Nathan, saying:

4 Go, and speak to David my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in.

5 For I have not remained in a house from the time that I brought up Israel, to this day: but I have been always changing places in a tabernacle, and in a tent,

6 Abiding with all Israel. Did I ever speak to any one, of all the judges of Israel whom I charged to feed my people, saying: Why have you not built me a house of cedar?

7 Now therefore thus shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel.

8 And I have been with thee whithersoever thou hast gone: and have slain all thy enemies before thee, and have made thee a name like that of one of the great ones that are renowned in the earth.

9 And I have given a place my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity waste them, as at the beginning,

10 Since the days that I gave judges to my people Israel, and have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house.

11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David came and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me?

17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come: and hast made me remarkable above all men, O Lord God.

18 What can David add more, seeing thou hast thus glorified thy servant, and known him?

19 O Lord, for thy servant's sake, according to thy own heart, thou hast shewn all this magnificence, and wouldst have all the great things to be known.

20 O Lord there is none like thee: and here is no other God beside thee, of all whom we have heard of with our ears.

21 For what other nation is there upon earth like thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors cast out nations before their face whom he had delivered out of Egypt?

22 And thou hast made thy people Israel to be thy own people for ever, and thou, O Lord,

art become their God.

23 Now therefore, O Lord, let the word which thou hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David his servant remaineth before him.

25 For thou, O Lord my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee.

26 And now O Lord, thou art God: and thou hast promised to thy servant such great benefits.

27 And thou hast begun to bless the house of thy servant, that it may be always before thee: for seeing thou blessest it, O Lord, it shall be blessed for ever.

Chapter 18

And it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters out of the hands of the Philistines,

2 And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.

3 At that time David defeated also Adarezer king of Soba of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot horses, only a hundred chariots, which he reserved for himself.

5 And the Syrians of Damascus came also to

help Adarezer king of Soba: and David slew of them likewise two and twenty thousand men.

6 And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went.

7 And David took the golden quivers which the servants of Adarezer had, and he brought them to Jerusalem.

8 Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Thou king of Hemath heard that David had defeated all the army of Adarezer king of Soba,

10 He sent Adoram his son to king David to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.

11 And all the vessels of gold, and silver and brass king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.

12 And Abisai the son of Sarvia slew of the Edomites in the vale of the saltpits, eighteen thousand:

13 And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder.

16 And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Susa, scribe.

17 And Banaias the son of Joiada was over

the bands of the Cerethi, and the Phelethi: and the sons of David were chief about the king.

Chapter 19

Now it came to pass that Naas the king of the children of Ammon died, and his son reigned in his stead.

2 And David said: I will shew kindness to Hanon the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon,

3 The princes of the children of Ammon said to Hanon: Thou thinkest perhaps that David to do honour to thy father hath sent comforters to thee: and thou dost not take notice, that his servants are come to thee to consider, and search, and spy out thy land.

4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.

5 And when they were gone, they sent word to David, who sent to meet them (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew and then to return.

6 And when the children of Ammon saw that they had done an injury to David, Hanon and the rest of the people sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia and out of Syria Maacha, and out of Soba.

7 And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over against Medaba. And the children of Ammon gathered themselves together out of their cities, and came

to battle.

8 And when David heard of it, he sent Joab, and all the army of valiant men:

9 And the children of Ammon came out and put their army in array before the gate of the city: and the kings, that were come to their aid, stood apart in the field.

10 Wherefore Joab understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians,

11 And the rest of the people he delivered into the hand of Abisai his brother, and they went against the children of Ammon.

12 And he said: If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

13 Be of good courage and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

14 So Joab and the people that were with him, went against the Syrians to the battle: and he put them to flight.

15 And the children of Ammon seeing that the Syrians were fled, they likewise fled from Abisai his brother, and went into the city: and Joab also returned to Jerusalem.

16 But the Syrians seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

17 And it was told David, and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

18 But the Syrian fled before Israel: and David slew of the Syrians seven thousand char-

iots, and forty thousand footmen, and Sophach the general of the army.

19 And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

Chapter 20

And it came to pass after the course of a year, at the time that kings go out to battle, Joab gathered together an army and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David stayed at Jerusalem, when Joab smote Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones, and he made himself a diadem of it: he took also the spoils of the city which were very great.

3 And the people that were therein he brought out: and made harrows, and sleds, and chariots of iron to go over them, so that they were cut and bruised to pieces: in this manner David dealt with all the cities of the children of Ammon: and he returned with all his people to Jerusalem.

4 After this there arose a war at Gazer against the Philistines: in which Sabachai the Husathite slew Saphai of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines, in which Adeodatus the son of Saltus a Bethlehemite slew the brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each

hand and foot: who also was born of the stock of Rapha.

7 He reviled Israel: but Jonathan the son of Samaa the brother of David slew him. These were the sons of Rapha in Geth, who fell by the hand of David and his servants.

Chapter 21

And Satan rose up against Israel: and moved David to number Israel.

2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even to Dan, and bring me the number of them that I may know it.

3 And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants: why doth my lord seek this thing, which may be imputed as a sin to Israel?

4 But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel was found to be eleven hundred thousand men that drew the sword: and of Juda four hundred and seventy thousand fighting men.

6 But Levi and Benjamin he did not number: for Joab unwillingly executed the king's orders.

7 And God was displeased with this thing that was commanded: and he struck Israel.

8 And David said to God: I have sinned exceedingly in doing this: I beseech thee take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad the seer of David, saying:

10 Go, and speak to David, and tell him: Thus

saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

11 And when Gad was come to David, he said to him: Thus saith the Lord: choose which thou wilt:

12 Either three years famine: or three months to flee from thy enemies, and not to be able to escape their sword: or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel: now therefore see what I shall answer him who sent me.

13 And David said to Gad: I am on every side in a great strait: but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

15 And he sent an angel to Jerusalem, to strike it: and as he was striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough, now stop thy hand. And the angel of the Lord stood by the thrashingfloor of Ornan the Jebusite.

16 And David lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he and the ancients clothed in haircloth, fell down flat on the ground.

17 And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: but as for this flock, what hath it deserved? O Lord my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

18 And the angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God in the thrashingfloor of Ornan the

Jebusite.

19 And David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

20 Now when Ornan looked up, and saw the angel, he and his four sons hid themselves: for at that time he was thrashing wheat in the floor.

21 And as David was coming to Ornan, Ornan saw him, and went out of the thrashingfloor to meet him, and bowed down to him with his face to the ground.

22 And David said to him: Give me this place of thy thrashingfloor, that I may build therein an altar to the Lord: but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

23 And Ornan said to David: Take it, and let my lord the king do all that pleaseth him: and moreover the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice: I will give it all willingly.

24 And king David said to him: It shall not be so, but I will give thee money as much as it is worth: for I must not take it from thee, and so offer to the Lord holocausts free cost.

25 So David gave to Ornan for the place, six hundred sicles of gold of just weight.

26 And he built there an altar to the Lord: and he offered holocausts, and peace offerings, and he called upon the Lord, and he heard him by sending fire from heaven upon the altar of the holocaust.

27 And the Lord commanded the angel: and he put up his sword again into the sheath.

28 And David seeing that the Lord had heard him in the thrashingfloor of Ornan the Jebusite, forthwith offered victims there.

29 But the tabernacle of the Lord, which Moses made in the desert, and the altar of holocausts, was at that time in the high place of

Gabaon.

30 And David could not go to the altar there to pray to God: for he was seized with an exceeding great fear, seeing the sword of the angel of the Lord.

Chapter 22

Then David said: This is the house of God, And this is the altar for the holocaust of Israel.

2 And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stonecutters to hew stones and polish them, to build the house of God.

3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

4 And the cedar trees were without number, which the Sidonians, and Tyrians brought to David.

5 And David said: Solomon my son is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries: therefore I will prepare him necessities. And therefore before his death he prepared all the charges.

6 And he called for Solomon his son: and commanded him to build a house to the Lord the God of Israel.

7 And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord my God.

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou cannot not build house to my name, after shedding so much blood before me:

9 The son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore he

shall be called Peaceable: and I will give peace and quietness to Israel all his days.

10 He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as he hath spoken of thee.

12 The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord thy God.

13 For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the Lord commanded Moses to teach Israel: take courage and act manfully, fear not, nor be dismayed.

14 Behold I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents, and of silver a million of talents: but of brass, and of iron there is no weight, for the abundance surpasseth all account: timber also and stones I have prepared for all the charges.

15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work,

16 In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel, to help Solomon his son,

18 Saying: You see, that the Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and before his people.

19 Give therefore your hearts and your souls, to seek the Lord your God and arise, and build a sanctuary to the Lord God, that the ark of

the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

Chapter 23

David being old and full of days, made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, and the priests and Levites.

3 And the Levites were numbered from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

4 Of these twenty-four thousand were chosen, and distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

5 Moreover four thousand were porters: and as many singers singing to the Lord with the instruments, which he had made to sing with.

6 And David distributed them into courses by the families of the sons of Levi, to wit, of Gerson, and of Caath, and of Merari.

7 The sons of Gerson were Leedan and Semei.

8 The sons of Leedan: the chief Jahiel, and Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

10 And the sons of Semei were Lebeth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

11 And Lebeth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath were Amram, and Isaar, Hebron, and Oziel, four.

13 The sons of Amram, Aaron, and Moses.

And Aaron was separated to minister in the holy of holies, he and his sons for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

14 The sons also of Moses, the man of God, were numbered in the tribe of Levi.

15 The sons of Moses were Gersom and Eliezer:

16 The sons of Gersom: Subuel the first.

17 And the sons of Eliezer were: Rohobia the first: and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly.

18 The sons of Isaar: Salomith the first.

19 The sons of Hebron: Jeriau the first, Amarias the second, Jahaziel the third, Jecmaam the fourth.

20 The sons of Oziel: Micha the first, Jesia the second.

21 The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis.

22 And Eleazar died, and had no sons but daughters: and the sons of Cis their brethren took them.

23 The sons of Musi: Moholi, and Eder, and Jerimoth, three.

24 These are the sons of Levi in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord from twenty years old and upward.

25 For David said: The Lord the God of Israel hath given rest to his people, and a habitation in Jerusalem for ever.

26 And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof.

27 So according to the last precepts of David, the sons of Levi are to be numbered from twenty years old and upward.

28 And they are to be under the hand of the sons of Aaron for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord.

29 And the priests have the charge of the loaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the fryingpan, and of the roasting, and of every weight and measure.

30 And the Levites are to stand in the morning to give thanks, and to sing praises to the Lord: and in like manner in the evening,

31 As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number and ceremonies prescribed for every thing, continually before the Lord.

32 And let them keep the observances of the tabernacle of the covenant, and the ceremonies of the sanctuary, and the charge of the sons of Aaron their brethren, that they may minister in the house of the Lord.

Chapter 24

Now these were the divisions of the sons of Aaron: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

2 But Nadab and Abiu died before their father, and had no children: so Eleazar, and Ithamar did the office of the priesthood.

3 And David distributed them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministry.

4 And there were found many more of the sons of Eleazar among the principal men, than of the

sons of Ithamar. And he divided them so, that there were of the sons of Eleazar, sixteen chief men by their families: and of the sons of Ithamar eight by their families and houses.

5 And he divided both the families one with the other by lot: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

6 And Semeias the son of Nathanael the scribe a Levite, wrote them down before the king and the princes, and Sadoc the priest, and Ahimelech the son of Abiathar, and the princes also of the priestly and Levitical families: one house, which was over the rest, of Eleazar: and another house, which had the rest under it, of Ithamar.

7 Now the first lot came forth to Joiarib, the second to Jedei,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Melchia, the sixth to Maiman,

10 The seventh to Accos, the eighth to Abia,

11 The ninth to Jesua, the tenth to Sechenia,

12 The eleventh to Eliasib, the twelfth to Jacim,

13 The thirteenth to Hoppa, the fourteenth to Isbaab,

14 The fifteenth to Belga, the sixteenth to Emmer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pheteia, the twentieth to Hezechiel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These are their courses according to their ministries, to come into the house of the Lord, and according to their manner under the hand of Aaron their father: as the Lord the God of Israel had commanded.

20 Now of the rest of the sons of Levi, there was of the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

21 Also of the sons of Rohobia the chief Jesias.

22 And the son of Isaar Salemoth, and the son of Salemoth Jahath:

23 And his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth.

24 The son of Oziel, Micha: the son of Micha, Samir.

25 The brother of Micha, Jesia: and the son of Jesia, Zacharias.

26 The sons of Merari: Moholi and Musi: the son of Oziau: Benno.

27 The son also of Merari Oziau, and Soam, and Zacchur, and Hebri.

28 And the son of Moholi: Eleazar, who had no sons.

29 And the son of Cis, Jeramael.

30 The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi according to the houses of their families.

31 And they also cast lots over against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

Chapter 25

Moreover David and the chief officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps, and with psalteries, and with cymbals according to their number serving in their appointed office.

2 Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph prophesying near the

king.

3 And of Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, under the hand of their father Idithun, who prophesied with a harp to give thanks and to praise the Lord.

4 Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mellothi, Othir, Mahazioth:

5 All these were the sons of Heman the seer of the king in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.

6 All these under their father's hand were distributed to sing in the temple of the Lord, with cymbals, and psalteries and harps, for the service of the house of the Lord near the king: to wit, Asaph, and Idithun, and Heman.

7 And the number of them with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty-eight.

8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve.

10 The third to Zachur, to his sons and his brethren twelve.

11 The fourth to Isari, to his sons and his brethren twelve.

12 The fifth to Nathania, to his sons and his brethren twelve.

13 The sixth to Bocciau, to his sons and his brethren twelve.

14 The seventh to Isreela, to his sons and his brethren twelve.

15 The eighth to Jesaia, to his sons and his brethren twelve.

16 The ninth to Mathanaias, to his sons and his brethren twelve.

17 The tenth to Semeias, to his sons and his brethren twelve.

18 The eleventh to Azareel, to his sons and his brethren twelve.

19 The twelfth to Hasabia, to his sons and his brethren twelve.

20 The thirteenth to Subael, to his sons and his brethren twelve.

21 The fourteenth to Mathathias, to his sons and his brethren twelve.

22 The fifteenth to Jerimoth, to his sons and his brethren twelve.

23 The sixteenth to Hananias, to his sons and his brethren twelve.

24 The seventeenth to Jesbacassa, to his sons and his brethren twelve.

25 The eighteenth to Hanani, to his sons and his brethren twelve.

26 The nineteenth to Mellothi, to his sons and his brethren twelve.

27 The twentieth to Eliatha, to his sons and his brethren twelve.

28 The one and twentieth to Othir, to his sons and his brethren twelve.

29 The two and twentieth to Geddelthi, to his sons and his brethren twelve.

30 The three and twentieth to Mahazioth, to his sons and his brethren twelve.

31 The four and twentieth to Romemthiezer, to his sons and his brethren twelve.

2 The sons of Meselemia: Zacharias the first-born, Jadihel the second, Zabadias the third, Jathanael the fourth,

3 Elam the fifth, Johanan the sixth, Elioenai the seventh.

4 And the sons of Obededom, Semeias the firstborn, Jozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth,

5 Ammiel the sixth, Issachar the seventh, Phollathi the eighth: for the Lord had blessed him.

6 And to Semei his son were born sons, heads of their families: for they were men of great valour.

7 The sons then of Semeias were Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men: and Eliu, and Samachias.

8 All these of the sons of Obededom: they, and their sons, and their brethren most able men for service, sixty-two of Obededom.

9 And the sons of Meselemia, and their brethren strong men, were eighteen.

10 And of Hosa, that is, of the sons of Merari: Semri the chief, (for he had not a firstborn, and therefore his father made him chief.)

11 Helcias the second, Tabelias the third, Zacharias the fourth: all these the sons, and the brethren of Hosa, were thirteen.

12 Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord.

13 And they cast lots equally, both little and great, by their families for every one of the gates.

14 And the lot of the east fell to Selemias. But to his son Zacharias, a very wise and learned man, the north gate fell by lot.

15 And to Obededom and his sons that towards the south: in which part of the house was the council of the ancients.

Chapter 26

And the divisions of the porters: of the Corites Meselemia, the son of Core, of the sons of Asaph.

16 To Sephim, and Hosa towards the west, by the gate which leadeth to the way of the ascent: ward against ward.

17 Now towards the east were six Levites: and towards the north four a day: and towards the south likewise four a day: and where the council was, two and two.

18 In the cells also of the porters toward the west four in the way: and two at every cell.

19 These are the divisions of the porters of the sons of Core, and of Merari.

20 Now Achias was over the treasures of the house of God, and the holy vessels.

21 The sons of Ledan, the sons of Gersonni: of Ledan were heads of the families, of Ledan, and Gersonni, Jehieli.

22 The sons of Jehieli: Zathan and Joel, his brethren over the treasures of the house of the Lord,

23 With the Amramites, and Isaarites, and Hebronites, and Ozielites.

24 And Subael the son of Gersom, the son of Moses, was chief over the treasures.

25 His brethren also, Eliezer, whose son Rohobia, and his son Isaias, and his son Joram, and his son Zechri, and his son Selemith.

26 Which Selemith and his brethren were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands and over hundreds, and the captains of the host had dedicated,

27 Out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord.

28 And all these things that Samuel the seer and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia had sanctified: and whosoever had sanctified those things, they were under the hand of Selemith and his brethren.

29 But Chonenias and his sons were over the Isaarites, for the business abroad over Israel to teach them and judge them.

30 And of the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred had the charge over Israel beyond the Jordan westward, in all the works of the Lord, and for the service of the king.

31 And the chief of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of the reign of David they were numbered, and there were found most valiant men in Jazer Galaad,

32 And his brethren of stronger age, two thousand seven hundred chiefs of families. And king David made them rulers over the Rubenites and the Gadites, and the half tribe of Manasses, for all the service of God, and the king.

Chapter 27

Now the children of Israel according to their number, the heads of families, captains of thousands and of hundreds, and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief were four and twenty thousand.

2 Over the first company the first month Jesboam, the son of Zabdiel was chief, and under him were four and twenty thousand.

3 Of the sons of Phares, the chief of all the captains in the host in the first month.

4 The company of the second month was under Dudia, an Ahohite, and after him was another named Macelloth, who commanded a part of the army of four and twenty thousand.

5 And the captain of the third company for the third month, was Banaias the son of Joiada the priest: and in his division were four and twenty

thousand.

6 This is that Banaías the most valiant among the thirty, and above the thirty. And Amizabad his son commanded his company.

7 The fourth, for the fourth month, was Asahel the brother of Joab, and Zabadias his son after him: and in his company were four and twenty thousand.

8 The fifth captain for the fifth month, was Samaoth a Jezerite: and his company were four and twenty thousand.

9 The sixth, for the sixth month, was Hira the son of Acces a Thecuíte: and in his company were four and twenty thousand.

10 The seventh, for the seventh month, was Helles a Phallonite of the sons of Ephraim: and in his company were four and twenty thousand.

11 The eighth, for the eighth month, was Sobochai a Husathite of the race of Zarahi: and in his company were four and twenty thousand.

12 The ninth, for the ninth month, was Abiezer an Anathothite of the sons of Jemini, and in his company were four and twenty thousand.

13 The tenth, for the tenth month, was Marai, who was a Netophathite of the race of Zarai: and in his company were four and twenty thousand.

14 The eleventh, for the eleventh month, was Banaías, a Pharathonite of the sons of Ephraim: and in his company were four and twenty thousand.

15 The twelfth, for the twelfth month, was Holdai a Netophathite, of the race of Gothoniél: and in his company were four and twenty thousand.

16 Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer the son of Zechri was ruler: over the Simeonites, Saphatías the son of Maacha:

17 Over the Levites, Hasabías the son of Camuel: over the Aaronites, Sadoc:

18 Over Juda, Eliu the brother of David over Issachar, Amri the son of Michael:

19 Over the Zabulonites, Jesmaías the son of Adias: over the Nephtalites, Jerimoth the son of Ozriel:

20 Over the sons of Ephraim, Osee the son of Ozaziú: over the half tribe of Manasses, Joel the son of Phadaia:

21 And over the half tribe of Manasses in Galaad, Jaddo the son of Zacharias: and over Benjamin, Jasiel the son of Abner.

22 And over Dan, Ezrihel the son of Jeroham: these were the princes of the children of Israel.

23 But David would not number them from twenty years old and under: because the lord had said that he would multiply Israel like the stars of heaven.

24 Joab the son of Sarvia began to number, but he finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the king's treasures was Azmoth the son of Adiel: and over those stores which were in the cities, and in the villages, and, in the castles, was Jonathan the son of Ozias.

26 And over the tillage, and the husbandmen, who tilled the ground, was Ezri the son of Chelub:

27 And over the dressers of the vine yards, was Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite.

28 And over the oliveyards and the fig groves, which were in the plains, was Balanam a Gederite: and over the oil cellars, Joas.

29 And over the herds that fed in Saron, was Setrai a Saronite: and over the oxen in the valleys, Saphat the son of Adli:

30 And over the camels, Ubil an Ishmahelite and over the asses, Jadas a Meronathite:

31 And over the sheep Jaziz an Agarene. All these were the rulers of the substance of king David.

32 And Jonathan David's uncle, a counsellor, a wise and learned man: he and Jahiel the son of Hachamoni were with the king's sons.

33 And Achitophel was the king's counsellor, and Chusai the Arachite, the king's friend.

34 And after Achitophel was Joiada the son of Banaias, and Abiathar. And the general of the king's army was Joab.

Chapter 28

And David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thousands, and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

2 And the king rising up, and standing said: Hear me, my brethren and my people: I had a thought to have built a house, in which the ark of the Lord, and the footstool of our God might rest: and prepared all things for the building.

3 And God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

4 But the Lord God of Israel chose me of all the house of my father, to be king over Israel for ever: for of Juda he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel.

5 And among my sons (for the Lord hath given

me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said to me: Solomon thy son shall build my house, and my courts: for I have chosen him to be my son, and I will be a father to him.

7 And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 Now then before all the assembly of Israel, in the hearing of our God, keep ye, and seek all the commandments of the Lord our God: that you may possess the good land, and may leave it to your children after you for ever.

9 And thou my son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

10 Now therefore seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

11 And David gave to Solomon his son a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house for the mercy seat,

12 As also of all the courts, which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things,

13 And of the divisions of the priests and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord.

14 Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses.

15 He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also he gave silver by weight for the silver candlesticks, and for their lamps according to the diversity of the dimensions of them.

16 He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

17 For fleshhooks also, and bowls, and censors of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also for lions of silver he set aside a different weight of silver.

18 And for the altar of incense, he gave the purest gold: and to make the likeness of the chariot of the cherubims spreading their wings, and covering the ark of the covenant of the Lord.

19 All these things, said he, came to me written by the hand of the Lord that I might understand all the works of the pattern.

20 And David said to Solomon his son: Act like a man, and take courage, and do: fear not, and be not dismayed: for the Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

21 Behold the courses of the priests and the Levites, for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes, and the people know how to execute all thy commandments.

Chapter 29

And king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender: and the work is great,

for a house is prepared not for man, but for God.

2 And I with all my ability have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood: and onyx stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance.

3 Now over and above the things which I have offered into the house of my God I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the temple.

5 And gold for wheresoever there is need of gold: and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to day, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel and the captains of thousands, and of hundreds, and the overseers of the king's possessions promised,

7 And they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand solids: of silver ten thousand talents: and of brass eighteen thousand talents: and of iron a hundred thousand talents.

8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel the Gersonite.

9 And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David the king rejoiced also with a great joy.

10 And he blessed the Lord before all the mul-

titude, and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity.

11 Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes.

12 Thine are riches, and thine is glory, thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things.

13 Now therefore our God we give thanks to thee, and we praise thy glorious name.

14 Who am I, and what is my people, that we should be able to promise thee all these things? all things are thine: and we have given thee what we received of thy hand.

15 For we are sojourners before thee, and strangers, as were all our fathers. I Our days upon earth are as a shadow, and there is no stay.

16 O Lord our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

17 I know my God that thou provest hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy thy people, which are here present, offer thee their offerings.

18 O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

19 And give to Solomon my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

20 And David commanded all the assembly: Bless ye the Lord our God. And all the assembly

blessed the Lord the God of their fathers: and they bowed themselves and worshipped God, and then the king.

21 And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed most abundantly for all Israel.

22 And they ate, and drank before the Lord that day with great joy. And they anointed the second time Solomon the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest.

23 And Solomon sat on the throne of the Lord as king instead of David his father, and he pleased all: and all Israel obeyed him.

24 And all the princes, and men of power, and all the sons of king David gave their hand, and were subject to Solomon the king.

25 And the Lord magnified Solomon over all Israel: and gave him the glory of a reign, such as no king of Israel had before him.

26 So David the son of Isai reigned over all Israel.

27 And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years.

28 And he died in a good age, full of days, and riches, and glory. And Solomon his son reigned in his stead.

29 Now the acts of king David first and last are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer:

30 And of all his reign, and his valour, and of the times that passed under him, either in Israel, or in all the kingdoms of the countries.

Second Book of Paralipomenon

Chapter 1

And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him to a high degree.

2 And Solomon gave orders to all Israel, to the captains of thousands, and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families:

3 And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses the servant of God made, in the wilderness.

4 For David had brought the ark of God from Cariathiarim to the place, which he had prepared for it, and where he had pitched a tabernacle for it, that is, in Jerusalem.

5 And the altar of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it:

6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered up on it a thousand victims.

7 And behold that night God appeared to him, saying: Ask what thou wilt that I should give thee.

8 And Solomon said to God: Thou hast shewn great kindness to my father David: and hast made me king in his stead.

9 Now therefore, O Lord God, let thy word

be fulfilled, which thou hast promised to David my father: for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

10 Give me wisdom and knowledge that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

11 And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king,

12 Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

13 Then Solomon came from the high place of Gabaon to Jerusalem before the tabernacle of the covenant, and reigned over Israel.

14 And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king in Jerusalem.

15 And the king made silver and gold to be in Jerusalem as stones, and cedar trees as sycamores, which grow in the plains in great multitude.

16 And there were horses brought him from Egypt, and from Coa by the king's merchants, who went, and bought at a price,

17 A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

Chapter 2

And Solomon determined to build a house to the name of the Lord, and a palace for himself.

2 And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

3 He sent also to Hiram king of Tyre, saying: As thou didst with David my father, and didst send him cedars, to build him a house, in which he dwelt:

4 So do with me that I may build a house to the name of the Lord my God, to dedicate it to burn incense before him, and to perfume with aromatical spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the sabbaths, and on the new moons, and the solemnities of the Lord our God for ever, which are commanded for Israel.

5 For the house which I desire to build, is great: for our God is great above all gods.

6 Who then can be able to build him a worthy house? if heaven, and the heavens of heavens cannot contain him: who am I that I should be able to build him a house? but to this end only, that incense may be burnt before him.

7 Send me therefore a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet and in

blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David my father provided.

8 Send me also cedars, and fir trees, and pine trees from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants,

9 To provide me timber in abundance. For the house which I desire to build, is to be exceeding great, and glorious.

10 And I will give thy servants the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Hiram king of Tyre sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them.

12 And he added, saying: Blessed be the Lord the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself.

13 I therefore have sent thee my father Hiram, a wise and most skilful man,

14 The son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord David thy father.

15 The wheat therefore, and the barley and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

16 And we will cut down as many trees out

of Libanus, as thou shalt want, and will convey them in floats by sea to Joppe: and it will be thy part to bring them thence to Jerusalem.

17 And Solomon numbered all the proselytes in the land of Israel, after the numbering which David his father had made, and they were found a hundred and fifty-three thousand and six hundred.

18 And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

Chapter 3

And Solomon began to build the house of the Lord in Jerusalem, in mount Moria, which had been shewn to David his father, in the place which David had prepared in the thrashingfloor of Ornan the Jebusite.

2 And he began to build in the second month, in the fourth year of his reign.

3 Now these are the foundations, which Solomon laid, to build the house of God, the length by the first measure sixty cubits, the breadth twenty cubits.

4 And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

5 And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another.

6 He paved also the floor of the temple with most precious marble, of great beauty.

7 And the gold of the plates with which he

overlaid the house, and the beams thereof, and the posts, and the walls, and the doors was of the finest: and he graved cherubims on the walls.

8 He made also the house of the holy of holies: the length of it according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits: and he overlaid it with plates of gold, amounting to about six hundred talents.

9 He made also nails of gold, and the weight of every nail was fifty sicles: the upper chambers also he overlaid with gold.

10 He made also in the house of the holy of holies two cherubims of image work: and he overlaid them with gold.

11 The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub.

12 In like manner the wing of the other cherub, was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

13 So the wings of the two cherubims were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

14 He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubims.

15 He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapiters were five cubits.

16 He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and a hundred pomegranates, which he put between the little chains.

17 These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he

called Jachin: and that on the left hand, Booz.

Chapter 4

He made also an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high.

2 Also a molten sea of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.

3 And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows.

4 And the oxen were cast: and the sea itself was set upon the twelve oxen, three of which looked toward the north, and other three toward the west: and other three toward the south, and the other three that remained toward the east, and the sea stood upon them: and the hinder parts of the oxen were inward under the sea.

5 Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.

6 He made also ten lavers: and he set five on the right hand, and five on the left, to wash in them all such things as they were to offer for holocausts: but the sea was for the priests to wash in.

7 And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

8 Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a

great hall, and doors in the hall, which he covered with brass.

10 And he set the sea on the right side over against the east toward the south.

11 And Hiram made caldrons, and fleshhooks, and bowls: and finished all the king's work the house of God:

12 That is to say, the two pillars, and the pommels, and the chapters, and the network, to cover the chapters over the pommels.

13 And four hundred pomegranates, and two wreaths of network, so that two rows of pomegranates were joined to each wreath, to cover the pommels, and the chapters of the pillars.

14 He made also bases, and lavers, which he set upon the bases:

15 One sea, and twelve oxen under the sea;

16 And the caldrons, and fleshhooks, and bowls. All the vessels did Hiram his father make for Solomon in the house of the Lord of the finest brass.

17 In the country near the Jordan did the king cast them, in a clay ground between Sochot and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition,

20 The candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner.

21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

22 The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors

of the temple without were of gold. And thus all the work was finished which Solomon made in the house of the Lord.

Chapter 5

Then Solomon brought in all those things that David his father had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 And after this he gathered together the ancients of Israel and all the princes of the tribes, and the heads of the families, of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion.

3 And all the men of Israel came to the king in the solemn day of the seventh month.

4 And when all the ancients of Israel were come, the Levites took up the ark,

5 And brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle.

6 And king Solomon and all the assembly of Israel and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

8 So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

9 Now the ends of the staves wherewith the ark was carried, because they were some thing longer, were seen before the oracle: but if a man were a little outward, he could not see them. So

the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

11 Now when the priests were come out of the sanctuary, for all the priests that could be found there, were sanctified: and as yet at that time the courses and orders of the ministries were not divided among them,

12 Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.

13 So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord for he is good, for his mercy endureth for ever: the house of God was filled with a cloud.

14 Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

Chapter 6

Then Solomon said: The Lord promised that he would dwell in a cloud.

2 But I have built a house to his name, that he might dwell there for ever.

3 And the king turned his face, and blessed all the multitude of Israel for all the multitude stood attentive and he said:

4 Blessed be the Lord the God of Israel, who hath accomplished in deed that which he spoke to David my father, saying:

5 From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name: neither chose I any other man, to be the ruler of my people Israel.

6 But I chose Jerusalem, that my name might be there: and I chose David to set him over my people Israel.

7 And whereas David my father had a mind to build a house to the name of the Lord the God of Israel,

8 The Lord said to him: Forasmuch as it was thy will to build a house to my name, thou hast done well indeed in having such a will:

9 But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my name.

10 The Lord therefore hath accomplished his word which he spoke: and I am risen up in the place of David my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord God of Israel.

11 And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

12 And he stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands.

13 For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it: then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven,

14 He said: O Lord God of Israel, there is no God like thee in heaven nor in earth: who

keepest covenant and mercy with thy servants, that walk before thee with all their hearts:

15 Who hast performed to thy servant David my father all that thou hast promised him: and hast accomplished in fact, what thou hast spoken with thy mouth, as also the present time proveth.

16 Now then, O Lord God of Israel, fulfil to thy servant David my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel: yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me.

17 And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant David.

18 Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built?

19 But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God: and mayest hear the prayers which thy servant poureth out before thee.

20 That thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon,

21 And that thou wouldst hear the prayer which thy servant prayeth in it: hearken then to the prayers of thy servant, and of thy people Israel. Whosoever shall pray in its place, hear thou from thy dwelling place, that is, from heaven, and shew mercy.

22 If any man sin against his neighbour, and come to swear against him, and bind himself with a curse before the altar in this house:

23 Then hear thou from heaven, and do justice to thy servants, so to requite the wicked by mak-

ing his wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

24 If thy people Israel be overcome by their enemies, (for they will sin against thee,) and being converted shall do penance, and call upon thy name, and pray to thee in this place,

25 Then hear thou from heaven, and forgive the sin of thy people Israel and bring them back into the land which thou gavest to them, and their fathers.

26 If the heavens be shut up, and there fall no rain by reason of the sin of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, where thou dost afflict them,

27 Then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people Israel and teach them the good way in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

28 If a famine arise in the land, or a pestilence or blasting, or mildew, or locusts, or caterpillars: or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them:

29 Then if any of thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house,

30 Hear thou from heaven, from thy high dwelling place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: for thou only knowest the hearts of the children of men:

31 That they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou hast given to our fathers.

32 If the stranger also, who is not of thy people Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy

stretched out arm, and adore in this place:

33 Hear thou from heaven thy firm dwelling place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people Israel, and may know, that thy name is invoked upon this house, which I have built.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city, which thou hast chosen, and the house which I have built to thy name:

35 Then hear thou from heaven their prayers, and their supplications, and revenge them.

36 And if they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off, or near at hand,

37 And if they be converted in their heart in the land to which they were led captive, and do penance, and pray to thee in the land of their captivity saying: We have sinned, we have done wickedly, we have dealt unjustly:

38 And return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, and adore thee towards the way of their own land which thou gavest their fathers, and of the city, which thou hast chosen, and the house which I have built to thy name:

39 Then hear thou from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people, although they have sinned:

40 For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer, that is made in this place.

41 Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength:

let thy priests, O Lord God, put on salvation, and thy saints rejoice in good things.

42 O Lord God, turn not away the face of thy anointed: remember the mercies of David thy servant.

Chapter 7

And when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord filled the house.

2 Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

3 Moreover all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever.

4 And the king and all the people sacrificed victims before the Lord.

5 And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the people dedicated the house of God.

6 And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord: because his mercy endureth for ever, singing the hymns of David by their ministry: and the priests sounded with trumpets before them, and all Israel stood.

7 Solomon also sanctified the middle of the court before the temple of the Lord: for he offered there the holocausts, and the fat of the peace offerings: because the brazen altar, which he had made, could not hold the holocausts and

the sacrifices and the fat:

8 And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

9 And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days.

10 So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel his people.

11 And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

12 And the Lord appeared to him by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

13 If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people:

14 And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land.

15 My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.

16 For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

17 And as for thee, if thou walk before me,

as David thy father walked, and do according to all that I have commanded thee, and keep my justices and my judgments:

18 I will raise up the throne of thy kingdom, as I promised to David thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel.

19 But if you turn away, and forsake my justices, and my commandments which I have set before you, and shall go and serve strange gods, and adore them,

20 I will pluck you up by the root out of my land which I have given you: and this house which I have sanctified to my name, I will cast away from before my face, and will make it a byword, and an example among all nations.

21 And this house shall be for a proverb to all that pass by, and they shall be astonished and say: Why hath the Lord done thus to this land, and to this house?

22 And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them.

Chapter 8

And at the end of twenty years after Solomon had built the house of the Lord and his own house:

2 He built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

3 He went also into Emath Suba, and possessed it.

4 And he built Palmira in the desert, and he built other strong cities in Emath.

5 And he built Beth-horon the upper, and Beth-horon the nether, walled cities with gates and bars and locks.

6 Balaath also and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen. All that Solomon had a mind, and designed, he built in Jerusalem and in Libanus, and in all the land of his dominion.

7 All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel:

8 Of their children, and of the posterity, whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day.

9 But of the children of Israel he set none to serve in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horsemen.

10 And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

11 And he removed the daughter of Pharaos from the city of David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of David king of Israel, for it is sanctified: because the ark of the Lord came into it.

12 Then Solomon offered holocausts to the Lord upon the altar of the Lord which he had built before the porch,

13 That every day an offering might be made on it according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed according to the order of David his father the offices of the priests in their

ministries: and the Levites in their order to give praise, and minister before the priests according to the duty of every day: and the porters in their divisions by gate and gate: for so David the man of God had commanded.

15 And the priests and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

16 Solomon had all charges prepared, from the day that he founded the house of the Lord, until the day wherein he finished it.

17 Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom.

18 And Hiram sent him ships by the hands of his servants, and skilful mariners, and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

Chapter 9

And when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions at Jerusalem, with great riches, and camels, which carried spices, and abundance of gold, and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart.

2 And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

3 And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built,

4 And the meats of his table, and the dwelling places of his servants, and the attendance of his officers, and their apparel, his cupbearers also,

and their garments, and the victims which he offered in the house of the Lord: there was no more spirit in her, she was so astonished.

5 And she said to the king: The word is true which I heard in my country of thy virtues and wisdom.

6 I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me: thou hast exceeded the same with thy virtues.

7 Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, who hath been pleased to set thee on his throne, king of the Lord thy God. Because God loveth Israel, and will preserve them forever: therefore hath he made thee king over them, to do judgment and justice.

9 And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones: there were no such spices as these which the queen of Saba gave to king Solomon.

10 And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine trees, and most precious stones:

11 And the king made of the thyine trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda.

12 And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country with her servants.

13 And the weight of the gold, that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

14 Beside the sum which the deputies of divers nations, and the merchants were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and silver to Solomon.

15 And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

16 And three hundred golden shields of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

17 The king also made a great throne of ivory, and overlaid it with pure gold.

18 And six steps to go up to the throne, and a footstool of gold, and two arms one on either side, and two lions standing by the arms:

19 Moreover twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

20 And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus were of the purest gold. For no account was made of silver in those days.

21 For the king's ships went to Tharsis with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

22 And Solomon was magnified above all the kings of the earth for riches and glory.

23 And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart.

24 And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spices, and horses, and mules.

25 And Solomon had forty thousand horses in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots and where the king was in Jerusalem.

26 And he exercised authority over all the kings from the river Euphrates to the land of the Philistines, and to the borders of Egypt.

27 And he made silver as plentiful in Jerusalem as stones: and cedars as common as the sycamores, which grow in the plains.

28 And horses were brought to him out of Egypt, and out of all countries.

29 Now the rest of the acts of Solomon first and last are written in the words of Nathan the prophet, and in the books of Ahias the Silonite, and in the vision of Addo the seer, against Jeroboam the son of Nabat.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And he slept with his fathers: and they buried him in the city of David: and Roboam his son reigned in his stead.

Chapter 10

And Roboam went to Sichem: for thither all Israel were assembled, to make him king.

2 And when Jeroboam the son of Nabat, who was in Egypt, (for he was fled thither from Solomon,) heard it, forthwith he returned.

3 And they sent for him, and he came with all Israel, and they spoke to Roboam, saying:

4 Thy father oppressed with a most grievous yoke, do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease some thing of the burden, that we may serve thee.

5 And he said to them: Come to me again after three days. And when the people were gone,

6 He took counsel with the ancients, who had stood before his father Solomon, while he yet lived, saying: What counsel give you to me, that I may answer the people?

7 And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants for ever.

8 But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

9 And he said to them: What seemeth good to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

10 But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people, that said to thee: Thy father made our yoke heavy, do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

11 My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scourges, but I will beat you with scorpions.

12 So Jeroboam, and all the people came to Roboam the third day, as he commanded them.

13 And the king answered roughly, leaving the counsel of the ancients.

14 And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.

15 And he condescended not to the people's requests: for it was the will of God, that his word might be fulfilled which he had spoken by the hand of Ahias the Silonite to Jeroboam the son of Nabat.

16 And all the people upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David feed thy own house. And Israel went away to their dwellings.

17 But Roboam reigned over the children of

Israel that dwelt in the cities of Juda.

18 And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: and king Roboam made haste to get up into his chariot, and fled into Jerusalem.

19 And Israel revolted from the house of David unto this day.

Chapter 11

And Roboam came to Jerusalem, and called together all the house of Juda and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him.

2 And the word of the Lord came to Semeias the man of God, saying:

3 Speak to Roboam the son of Solomon the king of Juda, and to all Israel, in Juda and Benjamin:

4 Thus saith the Lord: You shall not go up, nor fight against your brethren: let every man return to his own house, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go against Jeroboam,

5 And Roboam dwelt in Jerusalem, and built walled cities in Juda.

6 And he built Bethlehem, and Etam, and Thecue,

7 And Bethsur, and Socho, and Odollam,

8 And Geth, and Maresa, and Ziph,

9 And Aduram, and Lachis, and Azecha,

10 Saraa also, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities.

11 And when he had enclosed them with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine.

12 Moreover in every city he made an armoury of shields and spears, and he fortified them with great diligence, and he reigned over Juda, and Benjamin,

13 And the priests and Levites, that were in all Israel, came to him out of all their seats,

14 Leaving their suburbs, and their possessions, and passing over to Juda, and Jerusalem, because Jeroboam and his sons had cast them off, from executing the priestly office to the Lord.

15 And he made to himself priests for the high places, and for the devils, and for the calves which he had made.

16 Moreover out of all the tribes of Israel, whosoever gave their heart to seek the Lord the God of Israel, came into Jerusalem to sacrifice their victims before the Lord the God of their fathers.

17 And they strengthened the kingdom of Juda, and established Roboam the son of Solomon for three years: for they walked in the ways of David and of Solomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David: and Abihail the daughter of Eliab the son of Isai.

19 And they bore him sons Jehus, and Somorias, and Zoom.

20 And after her he married Maacha the daughter of Absalom, who bore him Abia, and Ethai, and Ziza, and Salomith.

21 And Roboam loved Maacha the daughter of Absalom above all his wives and concubines: for he had married eighteen wives, and threescore concubines: and he begot eight and twenty sons, and threescore daughters.

22 But he put at the head of them Abia the son of Maacha to be the chief ruler over all his brethren: for he meant to make him king,

23 Because he was wiser and mightier than all his sons, and in all the countries of Juda, and

of Benjamin, and in all the walled cities: and he gave them provisions in abundance, and he sought many wives.

Chapter 12

And when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

2 And in the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem (because they had sinned against the Lord)

3 With twelve hundred chariots and threescore thousand horsemen: and the people were without number that came with him out of Egypt, to wit, Libyans, and Troglodites, and Ethiopians.

4 And he took the strongest cities in Juda, and came to Jerusalem.

5 And Semeias the prophet came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me, and I have left you in the hand of Sesac.

6 And the princes of Israel, and the king, being in a consternation, said: The Lord is just.

7 And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac.

8 But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth.

9 So Sesac king of Egypt departed from Jerusalem, taking away the treasures of the king's house, and he took all with him, and the golden shields that Solomon had made,

10 Instead of which the king made brazen

ones, and delivered them to the captains of the shieldbearers, who guarded the entrance of the palace.

11 And when the king entered into the house of the Lord, the shieldbearers came and took them, and brought them back again to their armoury.

12 But yet because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed: for even in Juda there were found good works.

13 King Roboam therefore was strengthened in Jerusalem, and reigned: he was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel, to establish his name there: and the name of his mother was Naama an Ammonitess.

14 But he did evil, and did not prepare his heart to seek the Lord.

15 Now the acts of Roboam first and last are written in the books of Semeias the prophet, and of Addo the seer, and diligently recorded: and there was war between Roboam and Jeroboam all their days.

16 And Roboam slept with his fathers, and was buried in the city of David. And Abia his son reigned in his stead.

Chapter 13

In the eighteenth year of king Jeroboam, Abia reigned over Juda.

2 Three years he reigned in Jerusalem, and his mother's name was Michaia, the daughter of Uriel of Gabaa: and there was war between Abia and Jeroboam.

3 And when Abia had begun battle, and had with him four hundred thousand most valiant

and chosen men, Jeroboam put his army in array against him, eight hundred thousand men, who were also chosen and most valiant for war.

4 And Abia stood upon mount Semeron, which was in Ephraim, and said: Hear me, O Jeroboam, and all Israel:

5 Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons by a covenant of salt?

6 And Jeroboam the son of Nabat, the servant of Solomon the son of David, rose up: and rebelled against his lord.

7 And there were gathered to him vain men, and children of Belial: and they prevailed against Roboam the son of Solomon: for Roboam was unexperienced, and of a fearful heart, and could not resist them.

8 And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

9 And you have cast out the priests of the Lord, the sons of Aaron, and the Levites: and you have made you priests, like all the nations of the earth: whosoever cometh and consecrateth his hand with a bullock of the herd, and with seven rams, is made a priest of those who are no gods.

10 But the Lord is our God, whom we forsake not, and the priests who minister to the Lord are the sons of Aaron, and the Levites are in their order.

11 And they offer holocausts to the Lord, every day, morning and evening, and incense made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord

our God, whom you have forsaken.

12 Therefore God is the leader in our army, and his priests who sound with trumpets, and resound against you: O children of Israel, fight not against the Lord the God of your fathers, for it is not good for you.

13 While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda, who perceived it not, with his army.

14 And when Juda looked back, they saw the battle coming upon them both before and behind, and they cried to the Lord: and the priests began to sound with the trumpets.

15 And all the men of Juda shouted: and behold when they shouted, God terrified Jeroboam, and all Israel that stood against Abia and Juda.

16 And the children of Israel fled before Juda, and the Lord delivered them into their hand.

17 And Abia and his people slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men.

18 And the children of Israel were brought down, at that time, and the children of Juda were exceedingly strengthened, because they had trusted in the Lord the God of their fathers.

19 And Abia pursued after Jeroboam, and took cities from him, Bethel and her daughters, and Jesana with her daughters, Ephron also and her daughters.

20 And Jeroboam was not able to resist any more, in the days of Abia: and the Lord struck him, and he died.

21 But Abia, being strengthened in his kingdom, took fourteen wives: and begot two and twenty sons, and sixteen daughters.

22 And the rest of the acts of Abia, and of his ways and works, are written diligently in the

book of Addo the prophet.

Chapter 14

And Abia slept with his fathers, and they buried him in the city of David: an Asa his son reigned in his stead: in his days the land was quiet ten years.

2 And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places.

3 And broke the statues, and cut down the groves.

4 And he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments.

5 And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

6 He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace.

7 And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hinderance in building.

8 And Asa had in his army of men that bore shields and spears of Juda three hundred thousand, and of Benjamin that bore shields and drew bows, two hundred and eighty thousand, all these were most valiant men.

9 And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa.

10 And Asa went out to meet him, and set his army in array for battle in the vale of Sephata,

which is near Maresa:

11 And he called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name we are come against this multitude. O Lord thou art our God, let not man prevail against thee.

12 And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled.

13 And Asa and the people that were with him pursued them to Gerara: and the Ethiopians fell even to utter destruction, for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils,

14 And they took all the cities round about Gerara: for a great fear was come upon all men: and they pillaged the cities, and carried off much booty.

15 And they destroyed the sheepecotes, and took an infinite number of cattle, and of camels: and returned to Jerusalem.

Chapter 15

And the spirit of God came upon Azarias the son of Oded,

2 And he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you.

3 And many days shall pass in Israel, without the true God, and without a priest a teacher, and without the law.

4 And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him.

5 At that time there shall be no peace to him that goeth out and cometh in, but terrors on every side among all the inhabitants of the earth.

6 For nation shall fight against nation, and city against city, for the Lord will trouble them with all distress.

7 Do you therefore take courage, and let not your hands be weakened: for there shall be a reward for your work.

8 And when Asa had heard the words, and the prophecy of Azarias the son of Oded the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord.

9 And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and Manasses, and Simeon: for many were come over to him out of Israel, seeing that the Lord his God was with him.

10 And when they were come to Jerusalem in the third month, in the fifteenth year of the reign of Asa,

11 They sacrificed to the Lord in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

12 And he went in to confirm as usual the covenant, that they should seek the Lord the God of their fathers with all their heart, and with all their soul.

13 And if any one, said he, seek not the Lord the God of Israel, let him die, whether little or great, man or woman.

14 And they swore to the Lord with a loud voice with joyful shouting, and with sound of trumpet, and sound of cornets,

15 All that were in Juda with a curse: for with all their heart they swore, and with all their will

they sought him, and they found him, and the Lord gave them rest round about.

16 Moreover Maacha the mother of king Asa he deposed from the royal authority, because she had made in a grove an idol of Priapus: and he entirely destroyed it, and breaking it into pieces, burnt it at the torrent Cedron.

17 But high places were left in Israel: nevertheless the heart of Asa was perfect all his days.

18 And the things which his father had vowed, and he himself had vowed, he brought into the house of the Lord, gold and silver, and vessels of divers uses.

19 And there was no war unto the five and thirtieth year of the kingdom of Asa.

Chapter 16

And in the six and thirtieth year of his kingdom, Baasa the king of Israel came up against Juda, and built a wall about Rama, that no one might safely go out or come in of the kingdom of Asa.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad king of Syria, who dwelt in Damascus, saying:

3 There is a league between me and thee, as there was between my father and thy father, wherefore I have sent thee silver and gold, that thou mayst break thy league with Baasa king of Israel, and make him depart from me.

4 And when Benadad heard this, he sent the captains of his armies against the cities of Israel: and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephtali.

5 And when Baasa heard of it, he left off the building of Rama, and interrupted his work.

6 Then king Asa took all Juda, and they carried away from Rama the stones, and the timber

that Baasa had prepared for the building: and he built with them Gabaa, and Maspha.

7 At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand.

8 Were not the Ethiopians, and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet because thou trustedst in the Lord, he delivered them into thy hand?

9 For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore thou hast done foolishly, and for this cause from this time wars shall arise against thee.

10 And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time.

11 But the works of Asa the first and last are written in the book of the kings of Juda and Israel.

12 And Asa fell sick in the nine and thirtieth year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

13 And he slept with his fathers: and he died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

Chapter 17

And Josaphat his son reigned in his stead, and grew strong against Israel.

2 And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Josaphat, because he walked in the first ways of David his father: and trusted not in Baalim,

4 But in the God of his father, and walked in his commandments, and not according to the sins of Israel.

5 And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat: and he acquired immense riches, and much glory.

6 And when his heart had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

7 And in the third year of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda:

8 And with them the Levites, Semeias, and Nathanas, and Zabadias, and Asael, and Semi-ramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias Levites, and with them Elisama, and Joram priests.

9 And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

10 And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat.

11 The Philistines also brought presents to Josaphat, and tribute in silver, and the Arabians brought him cattle, seven thousand seven hun-

dred rams, and as many he goats.

12 And Josaphat grew, and became exceeding great: and he built in Juda houses like towers, and walled cities.

13 And he prepared many works in the cities of Juda: and he had warriors, and valiant men in Jerusalem.

14 Of whom this is the number of the houses and families of every one: in Juda captains of the army, Ednas the chief, and with him three hundred thousand most valiant men.

15 After him Johanan the captain, and with him two hundred and eighty thousand.

16 And after him was Amasias the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men.

17 After him was Eliada valiant in battle, and with him two hundred thousand armed with bow and shield.

18 After him also was Jozabad, and with him a hundred and eighty thousand ready for war.

19 All these were at the hand of the king, beside others, whom he had put in the walled cities, in all Juda.

Chapter 18

Now Josaphat was rich and very glorious, and was joined by affinity to Achab.

2 And he went down to him after some years to Samaria: and Achab at his coming killed sheep and oxen in abundance for him and the people that came with him: and he persuaded him to go up to Ramoth Galaad.

3 And Achab king of Israel said to Josaphat king of Juda: Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

4 And Josaphat said to the king of Israel: Inquire, I beseech thee, at present the word of the Lord.

5 So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver into the king's hand.

6 And Josaphat said: Is there not here a prophet of the Lord, that we may inquire also of him?

7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of the Lord: but I hate him, for he never prophesieth good to me, but always evil: and it is Micheas the son of Jemla. And Josaphat said: Speak not thus, O king.

8 And the king of Israel called one of the eunuchs, and said to him: Call quickly Micheas the son of Jemla.

9 Now the king of Israel, and Josaphat king of Juda, both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them.

10 And Sedecias the son of Chanaana made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

11 And all the prophets prophesied in like manner, and said: Go up to Ramoth Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

12 And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king: I beseech thee therefore let not thy word disagree with them, and speak thou also good success.

13 And Micheas answered him: As the Lord

liveth, whatsoever my God shall say to me, that will I speak.

14 So he came to the king: and the king said to him: Micheas, shall we go to Ramoth Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands.

15 And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

16 Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd: and the Lord said: These have no masters: let every man return to his own house in peace.

17 And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil?

18 Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left,

19 And the Lord said: Who shall deceive Achab king of Israel, that he may go up and fall in Ramoth Galaad? And when one spoke in this manner, and another otherwise:

20 There came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means wilt thou deceive him?

21 And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail: go out, and do so.

22 Now therefore behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

23 And Sedecias the son of Chanaana came, and struck Micheas on the cheek and said: Which way went the spirit of the Lord from me, to speak to thee?

24 And Micheas said: Thou thyself shalt see in that day, when thou shalt go in from chamber to chamber, to hide thyself.

25 And the king of Israel commanded, saying: Take Micheas, and carry him to Amon the governor of the city, and to Joas the son of Amelech,

26 And say: Thus saith the king: Put this fellow in prison, and give him bread and water in a small quantity till I return in peace.

27 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

28 So the king of Israel and Josaphat king of Juda went up to Ramoth Galaad.

29 And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress, went to the battle.

30 Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small, or great, but with the king of Israel only.

31 So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him: but he cried to the Lord, and he helped him, and turned them away from him.

32 For when the captains of the cavalry saw, that he was not the king of Israel, they left him.

33 And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders, and he said to his chariot man: Turn thy hand, and carry me out of the battle, for I am wounded.

34 And the fight was ended that day: but the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset.

Chapter 19

And Josaphat king of Juda returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord:

3 But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers.

4 And Josaphat dwelt at Jerusalem: and he went out again to the people from Bersabee to mount Ephraim, and brought them back to the Lord the God of their fathers.

5 And he set judges of the land in all the fenced cities of Juda, in every place.

6 And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

7 Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and priests and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

9 And he charged them, saying, Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

10 Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: shew it them, that they may not sin against the Lord,

and that wrath may not come upon you and your brethren: and so doing you shall not sin.

11 And Amarias the priest your high priest shall be chief in the things which regard God: and Zabadias the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office: and you have before you the Levites for masters, take courage and do diligently, and the Lord will be with you in good things.

Chapter 20

After this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat.

2 And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi.

3 And Josaphat being seized with fear betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

4 And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

5 And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord before the new court,

6 And said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations, in thy hand is strength and power, and no one can resist thee.

7 Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt in it, and built in it a sanctuary to thy name, saying:

9 If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee in our afflictions, and thou wilt hear, and save us.

10 Now therefore behold the children of Ammon, and of Moab, and mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not,

11 Do the contrary, and endeavour to cast us out of the possession which thou hast delivered to us.

12 O our God, wilt thou not then judge them? as for us we have not strength enough, to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

13 And all Juda stood before the Lord with their little ones, and their wives, and their children.

14 And Jahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the sons of Asaph, was there, upon whom the spirit of the Lord came in the midst of the multitude,

15 And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's.

16 To morrow you shall go down against them: for they will come up by the ascent named Sis, and you shall find them at the head of the torrent, which is over against the wilderness of Jeruel.

17 It shall not be you that shall fight, but only stand with confidence, and you shall see the help

of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to morrow you shall go out against them, and the Lord will be with you.

18 Then Josaphat, and Juda, and all the inhabitants of Jerusalem fell flat on the ground before the Lord, and adored him.

19 And the Levites of the sons of Caath, and of the sons of Core praised the Lord the God of Israel with a loud voice, on high.

20 And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well.

21 And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: Give glory to the Lord, for his mercy endureth for ever.

22 And when they began to sing praises, the Lord turned their ambushments upon themselves, that is to say, of the children of Ammon, and of Moab, and of mount Seir, who were come out to fight against Juda, and they were slain.

23 For the children of Ammon, and of Moab, rose up against the inhabitants of mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

24 And when Juda came to the watch tower, that looketh toward the desert, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death.

25 Then Josaphat came, and all the people with him to take away the spoils of the dead,

and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels: and they took them for themselves, inso-much that they could not carry all, nor in three days take away the spoils, the booty was so great.

26 And on the fourth day they were assembled in the valley of Blessing: for there they blessed the Lord, and therefore they called that place the valley of Blessing until this day.

27 And every man of Juda, and the inhabitants of Jerusalem returned, and Josaphat at their head, into Jerusalem with great joy, because the Lord had made them rejoice over their enemies.

28 And they came into Jerusalem with psalteries, and harps, and trumpets into the house of the Lord.

29 And the fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought against the enemies of Israel.

30 And the kingdom of Josaphat was quiet, and God gave him peace round about.

31 And Josaphat reigned over Juda, and he was five and thirty years old, when he began to reign: and he reigned five and twenty years in Jerusalem: and the name of his mother was Azuba the daughter of Selahi.

32 And he walked in the way of his father Asa and departed not from it, doing the things that were pleasing before the Lord.

33 But yet he took not away the high places, and the people had not yet turned their heart to the Lord the God of their fathers.

34 But the rest of the acts of Josaphat, first and last, are written in the words of Jehu the son of Hanani, which he digested into the books of the kings of Israel.

35 After these things Josaphat king of Juda made friendship with Ochozias king of Israel, whose works were very wicked.

36 And he was partner with him in making ships, to go to Tharsis: and they made the ships in Asiongaber.

37 And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken, and they could not go to Tharsis.

Chapter 21

And Josaphat slept with his fathers, and was buried with them in the city of David: and Joram his son reigned in his stead.

2 And he had brethren the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias, all these were the sons of Josaphat king of Juda.

3 And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in Juda: but the kingdom he gave to Joram, because he was the eldest.

4 So Joram rose up over the kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and some of the princes of Israel.

5 Joram was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

6 And he walked in the ways of the kings of Israel, as the house of Achab had done: for his wife was a daughter of Achab, and he did evil in the sight of the Lord.

7 But the Lord would not destroy the house of David: because of the covenant which he had made with him: and because he had promised to give a lamp to him, and to his sons for ever.

8 In those days Edom revolted, from being subject to Juda, and made themselves a king.

9 And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the Edomites who had surrounded him, and all the captains of his cavalry.

10 However Edom revolted, from being under the dominion of Juda unto this day: at that time Lobna also revolted, from being under his hand. For he had forsaken the Lord the God of his fathers.

11 Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

12 And there was a letter brought him from Eliseus the prophet, in which it was written: Thus saith the Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father nor in the ways of Asa king of Juda,

13 But hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab, moreover also thou hast killed thy brethren, the house of thy father, better men than thyself,

14 Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

16 And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians.

17 And they came up into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

18 And besides all this the Lord struck him

with an incurable disease in his bowels.

19 And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

20 He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings.

Chapter 22

And the inhabitants of Jerusalem made Ochozias his youngest son king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his elder brothers. So Ochozias the son of Joram king of Juda reigned.

2 Ochozias was forty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athalia the daughter of Amri.

3 He also walked in the ways of the house of Achab: for his mother pushed him on to do wickedly.

4 So he did evil in the sight of the Lord, as the house of Achab did: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsels. And he went with Joram the son of Achab king of Israel, to fight against Hazael king of Syria, at Ramoth Galaad: and the Syrians wounded Joram.

6 And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle.

And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel where he lay sick.

7 For it was the will of God against Ochozias that he should come to Joram: and when he was come should go out also against Jehu the son of Namsi, whom the Lord had anointed to destroy the house of Achab.

8 So when Jehu was rooting out the house of Achab, he found the princes of Juda, and the sons of the brethren of Ochozias, who served him, and he slew them.

9 And he sought for Ochozias himself, and took him lying hid in Samaria: and when he was brought to him, he killed him, and they buried him: because he was the son of Josaphat, who had sought the Lord with all his heart. And there was no more hope that any one should reign of the race of Ochozias.

10 For Athalia his mother, seeing that her son was dead, rose up, and killed all the royal family of the house of Joram.

11 But Josabeth the king's daughter took Joas the son of Ochozias, and stole him from among the king's sons that were slain. And she hid him with his nurse in a bedchamber: now Josabeth that hid him, was daughter of king Joram, wife of Joiada the high priest, and sister of Ochozias, and therefore Athalia did not kill him.

12 And he was with them hid in the house of God six years, during which Athalia reigned over the land.

Chapter 23

And in the seventh year Joiada being encouraged, took the captains of hundreds, to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, and Azarias the son of Obed, and

Maasias the son of Adaias, and Elisaphat the son of Zechri: and made a covenant with them.

2 And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of the families of Israel, and they came to Jerusalem.

3 And all the multitude made a covenant with the king in the house of God: and Joiada said to them: Behold the king's son shall reign, as the Lord hath said of the sons of David.

4 And this is the thing that you shall do:

5 A third part of you that come to the sabbath, of the priests, and of the Levites, and of the porters shall be at the gates: and a third part at the king's house: and a third at the gate that is called the Foundation: but let all the rest of the people be in the courts of the house of the Lord.

6 And let no one come into the house of the Lord, but the priests, and they that minister of the Levites: let them only come in, because they are sanctified: and let all the rest of the people keep the watches of the Lord.

7 And let the Levites be round about the king, every man with his arms; and if any other come into the temple, let him be slain; and let them be with the king, both coming in, and going out.

8 So the Levites, and all Juda did according to all that Joiada the high priest had commanded: and they took every one his men that were under him, and that came in by the course of the sabbath, with those who had fulfilled the sabbath, and were to go out. For Joiada the high priest permitted not the companies to depart, which were accustomed to succeed one another every week.

9 And Joiada the priest gave to the captains the spears, and the shields, and targets of king David, which he had dedicated in the house of the Lord.

10 And he set all the people with swords in their hands from the right side of the temple, to the left side of the temple, before the altar, and the temple, round about the king.

11 And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada the high priest and his sons anointed him: and they prayed for him, and said: God save the king.

12 Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the temple of the Lord.

13 And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

14 And Joiada the high priest going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord.

15 And they laid hold on her by the neck: and when she was come within the horse gate of the palace, they killed her there.

16 And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the lord.

17 And all the people went into the house of Baal, and destroyed it: and they broke down his altars and his idols: and they slew Mathan the priest of Baal before the altars.

18 And Joiada appointed overseers in the house of the Lord, under the hands of the priests, and the Levites, whom David had distributed in the house of the Lord: to offer holocausts to the

Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David.

19 He appointed also porters in the gates of the house of the Lord, that none who was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne.

21 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

Chapter 24

Joas was seven years old when he began to reign: and he reigned forty years in Jerusalem: the name of his mother was Sebia of Bersabee.

2 And he did that which is good before the Lord all the days of Joiada the priest.

3 And Joiada took for him two wives, by whom he had sons and daughters.

4 After this Joas had a mind to repair the house of the Lord.

5 And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year: and do this with speed: but the Levites were negligent.

6 And the king called Joiada the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem the money that was appointed by Moses the servant of the Lord for all the multitude of Israel to bring into the tabernacle of the

testimony?

7 For that wicked woman Athalia, and her children have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

8 And the king commanded, and they made a chest: and set it by the gate of the house of the Lord on the outside.

9 And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord the money which Moses the servant of God appointed for all Israel, in the desert.

10 And all the princes, and all the people rejoiced: and going in they contributed and cast so much into the chest of the Lord, that it was filled.

11 And when it was time to bring the chest before the king by the hands of the Levites, (for they saw there was much money,) the king's scribe, and he whom the high priest had appointed went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

12 And the king and Joiada gave it to those who were over the works of the house of the Lord: but they hired with it stonecutters, and artificers of every kind of work to repair the house of the Lord: and such as wrought in iron and brass, to uphold what began to be falling.

13 And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state, and made it stand firm.

14 And when they had finished all the works, they brought the rest of the money before the king and Joiada: and with it were made vessels for the temple for the ministry, and for holo-

causts and bowls, and other vessels of gold and silver: and holocausts were offered in the house of the Lord continually all the days of Joiada.

15 But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

16 And they buried him in the city of David among the kings, because he had done good to Israel, and to his house.

17 And after the death of Joiada, the princes of Juda went in, and worshipped the king: and he was soothed by their services and hearkened to them.

18 And they forsook the temple of the Lord the God of their fathers, and served groves and idols, and wrath came upon Juda and Jerusalem for this sin.

19 And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them.

20 The spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you?

21 And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord.

22 And king Joas did not remember the kindness that Joiada his father had done to him, but killed his son. And when he died, he said: The Lord see, and require it.

23 And when a year was come about, the army of Syria came up against him: and they came to Juda and Jerusalem, and killed all the princes of the people, and they sent all the spoils to the king of Damascus.

24 And whereas there came a very small num-

ber of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord the God of their fathers: and on Joas they executed shameful judgments.

25 And departing they left him in great diseases: and his servants rose up against him, for revenge of the blood of the son of Joiada the priest, and they slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchres of the kings.

26 Now the men that conspired against him were Zabad the son of Semmaath an Ammonitess, and Jozabad the son of Semarith a Moabitess.

27 And concerning his sons, and the sum of money which was gathered under him, and the repairing the house of God, they are written more diligently in the book of kings: and Amasias his son reigned in his stead.

Chapter 25

Amasias was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem, the name of his mother was Joadan of Jerusalem.

2 And he did what was good in the sight of the Lord: but yet not with a perfect heart.

3 And when he saw himself strengthened in his kingdom, he put to death the servants that had slain the king his father.

4 But he slew not their children, as it is written in the book of the law of Moses, where the Lord commanded, saying: The fathers shall not be slain for the children, nor the children for their fathers, but every man shall die for his own sin.

5 Amasias therefore gathered Juda together, and appointed them by families, and captains

of thousands and of hundreds in all Juda, and Benjamin: and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and shield.

6 He hired also of Israel a hundred thousand valiant men, for a hundred talents of silver.

7 But a man of God came to him, and said: O king, let not the army of Israel go out with thee, for the Lord is not with Israel, and all the children of Ephraim:

8 And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight.

9 And Amasias said to the man of God: What will then become of the hundred talents which I have given to the soldiers of Israel? and the man of God answered him: The Lord is rich enough to be able to give thee much more than this.

10 Then Amasias separated the army, that came to him out of Ephraim, to go home again: but they being much enraged against Juda, returned to their own country.

11 And Amasias taking courage led forth his people, and went to the vale of salt pits, and slew of the children of Seir ten thousand.

12 And other ten thousand men the sons of Juda took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces.

13 But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of Juda, from Samaria to Beth-horon, and having killed three thousand took away much spoil.

14 But Amasias after he had slain the Edomites, set up the gods of the children of Seir, which he had brought thence, to be his gods, and adored them, and burnt incense to them.

15 Wherefore the Lord being angry against Amasias, sent a prophet to him, to say to him: Why hast thou adored gods that have not delivered their own people out of thy hand?

16 And when he spoke these things, he answered him: Art thou the king's counsellor? be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and moreover hast not hearkened to my counsel.

17 Then Amasias king of Juda taking very bad counsel, sent to Joas the son of Joachaz the son of Jehu, king of Israel, saying: Come, let us see one another.

18 But he sent back the messengers, saying: The thistle that is in Libanus, sent to the cedar in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus passed by and trod down the thistle.

19 Thou hast said: I have overthrown Edom, and therefore thy heart is lifted up with pride: stay at home, why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee.

20 Amasias would not hearken to him, because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom.

21 So Joas king of Israel went up, and they presented themselves to be seen by one another: and Amasias king of Juda was in Bethsames of Juda:

22 And Juda fell before Israel, and they fled to their dwellings.

23 And Joas king of Israel took Amasias king of Juda, the son of Joas, the son of Joachaz, in Bethsames, and brought him to Jerusalem: and broke down the walls thereof from the gate of Ephraim, to the gate of the corner, four hundred

cubits.

24 And he took all the gold, and silver, and all the vessels, that he found in the house of God, and with Obededom, and in the treasures of the king's house, moreover also the sons of the hostages, he brought back to Samaria.

25 And Amasias the son of Joas king of Juda lived, after the death of Joas the son of Joachaz king of Israel, fifteen years.

26 Now the rest of the acts of Amasias, the first and last, are written in the book of the kings of Juda and Israel.

27 And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis, and they sent, and killed him there.

28 And they brought him back upon horses, and buried him with his fathers in the city of David.

Chapter 26

And all the people of Juda took his son Ozias, who was sixteen years old, and made him king in the room of Amasias his father.

2 He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

3 Ozias was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia of Jerusalem.

4 And he did that which was right in the eyes of the Lord, according to all that Amasias his father had done.

5 And he sought the Lord in the days of Zacharias that understood and saw God: and as long as he sought the Lord, he directed him in all things.

6 Moreover he went forth and fought against the Philistines, and broke down the wall of Geth, and the wall of Jabnia, and the wall of Azotus: and he built towns in Azotus, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and against the Ammonites.

8 And the Ammonites gave gifts to Ozias: and his name was spread abroad even to the entrance of Egypt for his frequent victories.

9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and fortified them.

10 And he built towers in the wilderness, and dug many cisterns, for he had much cattle both in the plains, and in the waste of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man that loved husbandry.

11 And the army of his fighting men, that went out to war, was under the hand of Jehiel the scribe, and Maasias the doctor, and under the hand of Henanias, who was one of the king's captains.

12 And the whole number of the chiefs by the families of valiant men were two thousand six hundred.

13 And the whole army under them three hundred and seven thousand five hundred: who were fit for war, and fought for the king against the enemy.

14 And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

15 And he made in Jerusalem engines of diverse kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows,

and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

16 But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God: and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

17 And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men,

18 Withstood the king and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God.

19 And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense.

20 And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord.

21 And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham his son governed the king's house, and judged the people of the land.

22 But the rest of the acts of Ozias first and last were written by Isaias the son of Amos, the prophet.

23 And Ozias slept with his fathers, and they buried him in the field of the royal sepulchres,

because he was a leper: and Joatham his son reigned in his stead.

Chapter 27

Joatham was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa the daughter of Sadoc.

2 And he did that which was right before the Lord, according to all that Ozias his father had done, only that he entered not into the temple of the Lord, and the people still transgressed.

3 He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Juda, and castles and towers in the forests.

5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley: so much did the children of Ammon give him in the second and third year.

6 And Joatham was strengthened, because he had his way directed before the Lord his God.

7 Now the rest of the acts of Joatham, and all his wars, and his works, are written in the book of the kings of Israel and Juda.

8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 And Joatham slept with his fathers, and they buried him in the city of David: and Achaz his son reigned in his stead.

Chapter 28

Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was right in the sight of the Lord as David his father had done,

2 But walked in the ways of the kings of Israel; moreover also he cast statues for Baalim.

3 It was he that burnt incense in the valley of Benennom, and consecrated his sons in the fire according to the manner of the nations, which the Lord slew at the coming of the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 And the Lord his God delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried it to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter.

6 For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men, because they had forsaken the Lord the God of their fathers.

7 At the same time Zechri a powerful man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, and Elcana who was next to the king.

8 And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty: and they brought it to Samaria.

9 At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Behold the Lord the God of your fathers being angry with Juda, hath delivered them into your hands, and you have butchered

them cruelly, so that your cruelty hath reached up to heaven.

10 Moreover you have a mind to keep under the children of Juda and Jerusalem for your bondmen and bondwomen, which ought not to be done: for you have sinned in this against the Lord your God.

11 But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

12 Then some of the chief men of the sons of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollamoth, Ezechias the son of Selum, and Amasa the son of Adali, stood up against them that came from the war.

13 And they said to them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offences? for the sin is great, and the fierce anger of the Lord hangeth over Israel.

14 So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude.

15 And the men, whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them, they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho the city of palm trees to their brethren, and they returned to Samaria.

16 At that time king Achaz sent to the king of the Assyrians asking help.

17 And the Edomites came and slew many of Juda, and took a great booty.

18 The Philistines also spread themselves

among the cities of the plains, and to the south of Juda: and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their villages, and they dwelt in them.

19 For the Lord had humbled Juda because of Achaz the king of Juda, for he had stripped it of help, and had contemned the Lord.

20 And he brought against him Thelgathphal-nasar king of the Assyrians, who also afflicted him, and plundered him without any resistance.

21 And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians, and yet it availed him nothing.

22 Moreover also in the time of his distress he increased contempt against the Lord: king Achaz himself by himself,

23 Sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me; whereas on the contrary they were the ruin of him, and of all Israel.

24 Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem.

25 And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord the God of his fathers to wrath.

26 But the rest of his acts, and all his works first and last are written in the book of the kings of Juda and Israel.

27 And Achaz slept with his fathers, and they buried him in the city of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned in his stead.

Chapter 29

Now Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

2 And he did that which was pleasing in the sight of the Lord, according to all that David his father had done.

3 In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

4 And he brought the priests and the Levites, and assembled them in the east street.

5 And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary.

6 Our fathers have sinned and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

8 Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

9 Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this wickedness.

10 Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us.

11 My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister

to him, and to worship him, and to burn incense to him.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemmas, and Eden the son of Joah.

13 And of the sons of Elisaphan, Samri, and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias.

14 And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

15 And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

16 And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron.

17 And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

18 And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels,

19 And all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

20 And king Ezechias rising early, assembled

all the rulers of the city, and went up into the house of the Lord:

21 And they offered together seven bullocks, and seven rams, and seven lambs, and seven he goats for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests the sons of Aaron, to offer them upon the altar of the Lord.

22 Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar; they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

23 And they brought the he goats for sin before the king, and the whole multitude, and they laid their hand upon them:

24 And the priests immolated them, and sprinkled their blood before the altar for an expiation of all Israel: for the king had commanded that the holocaust and the sin offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, and psalteries, and harps according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet: for it was the commandment of the Lord by the hand of his prophets.

26 And the Levites stood, with the instruments of David, and the priests with trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets, and divers instruments which David the king of Israel had prepared.

28 And all the multitude adored, and the singers, and the trumpeters, were in their office till the holocaust was finished.

29 And when the oblation was ended, the king, and all that were with him bowed down and adored.

30 And Ezechias and the princes commanded the Levites to praise the Lord with the words of David, and Asaph the seer: and they praised him with great joy, and bowing the knee adored.

31 And Ezechias added, and said: You have filled your hands to the Lord, come and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts with a devout mind.

32 And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

33 And they consecrated to the Lord six hundred oxen, and three thousand sheep.

34 But the priests were few, and were not enough to flay the holocausts: wherefore the Levites their brethren helped them, till the work was ended, and priests were sanctified, for the Levites are sanctified with an easier rite than the priests.

35 So there were many holocausts, and the fat of peace offerings, and the libations of holocausts: and the service of the house of the Lord was completed.

36 And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

Chapter 30

And Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord in Jerusalem, and keep the phase to the Lord the God of Israel,

2 For the king, taking counsel, and the princes, and all the assembly of Jerusalem, decreed to keep the phase the second month.

3 For they could not keep it in its time; because there were not priests enough sanctified, and the people was not as yet gathered together to Jerusalem.

4 And the thing pleased the king, and all the people.

5 And they decreed to send messengers to all Israel from Bersabee even to Dan, that they should come, and keep the phase to the Lord the God of Israel in Jerusalem: for many had not kept it as it is prescribed by the law.

6 And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

7 Be not like your fathers, and brethren, who departed from the Lord the God of their fathers, and he hath given them up to destruction, as you see.

8 Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified forever: serve the Lord the God of your fathers, and the wrath of his indignation shall be turned away from you.

9 For if you turn again to the Lord, your brethren, and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord your God is merciful, and will not turn away his face from you, if you return to him.

10 So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them and mocked them.

11 Nevertheless some men of Aser, and of

Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

12 But the hand of God was in Juda, to give them one heart to do the word of the Lord, according to the commandment of the king, and of the princes.

13 And much people were assembled to Jerusalem to celebrate the solemnity of the unleavened bread in the second month:

14 And they arose and destroyed the altars that were in Jerusalem, and took away all things in which incense was burnt to idols and cast them into the torrent Cedron.

15 And they immolated the phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified offered holocausts in the house of the Lord.

16 And they stood in their order according to the disposition and law of Moses the man of God: but the priests received the blood which was to be poured out, from the hands of the Levites,

17 Because a great number was not sanctified: and therefore the Levites immolated the phase for them that came not in time to be sanctified to the Lord.

18 For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, ate the phase otherwise than it is written: and Ezechias prayed for them, saying: The Lord who is good will shew mercy,

19 To all them, who with their whole heart, seek the Lord the God of their fathers: and will not impute it to them that they are not sanctified.

20 And the Lord heard him, and was merciful to the people.

21 And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord ev-

ery day. the Levites also, and the priests, with instruments that agreed to their office.

22 And Ezechias spoke to the heart of all the Levites, that had good understanding concerning the Lord: and they ate during the seven days of the solemnity, immolating victims of peace offerings, and praising the Lord the God of their fathers.

23 And it pleased the whole multitude to keep other seven days: which they did with great joy.

24 For Ezechias the king of Juda had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

25 And all the multitude of Juda with the priests and Levites, and all the assembly, that came out of Israel; and the proselytes of the land of Israel, and that dwelt in Juda were full of joy.

26 And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel.

27 And the priests and the Levites rose up and blessed the people: and their voice was heard: and their prayer came to the holy dwelling place of heaven.

Chapter 31

And when these things had been duly celebrated, all Israel that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their pos-

sessions and cities.

2 And Ezechias appointed companies of the priests, and the Levites, by their courses, every man in his own office, to wit, both of the priests, and of the Levites, for holocausts, and for peace offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord.

3 And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites their portion, that they might attend to the law of the Lord.

5 Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the firstfruits of corn, wine, and oil, and honey: and brought the tithe of all things which the ground bringeth forth.

6 Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God: and carrying them all, made many heaps.

7 In the third month they began to lay the foundations of the heaps, and in the seventh month, they finished them.

8 And when Ezechias and his princes came in, they saw the heaps, and they blessed the Lord and the people of Israel.

9 And Ezechias asked the priests and the Levites, why the heaps lay so.

10 Azarias the chief priest of the race of Sadoc answered him, saying: Since the firstfruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people: and of that which is left is this great store which

thou seest.

11 Then Ezechias commanded to prepare storehouses in the house of the Lord. And when they had done so,

12 They brought in faithfully both the firstfruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second,

13 And after him Jehiel, and Azarias, and Nathath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high priest of the house of God, to whom all things appertained.

14 But Core the son of Jemna the Levite, the porter of the east gate, was overseer of the things which were freely offered to the Lord, and of the firstfruits and the things dedicated for the holy of holies.

15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

16 Besides the males from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

17 To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies.

18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

19 Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were

men appointed, to distribute portions to all the males, among the priests and the Levites.

20 So Ezechias did all things which we have said in all Juda, and wrought that which was good, and right, and truth, before the Lord his God,

21 In all the service of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.

Chapter 32

And when these things had been duly celebrated, all Israel that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities.

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3 And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites their portion, that they might attend to the law of the Lord.

5 Which when it was noised abroad in the ears of the people, the children of Israel offered in

abundance the firstfruits of corn, wine, and oil, and honey: and brought the tithe of all things which the ground bringeth forth.

6 Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God: and carrying them all, made many heaps.

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12 They brought in faithfully both the firstfruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second,

13 And after him Jehiel, and Azarias, and Nathath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaïas, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high priest of the house of God, to whom all things appertained.

14 But Core the son of Jemna the Levite, the porter of the east gate, was overseer of the things

which were freely offered to the Lord, and of the firstfruits and the things dedicated for the holy of holies.

15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

16 Besides the males from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

17 To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies.

18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

19 Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

20 So Ezechias did all things which we have said in all Juda, and wrought that which was good, and right, and truth, before the Lord his God,

21 In all the service of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.

Chapter 33

Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 And he did evil before the Lord, according

to all the abominations of the nations, which the Lord cast out before the children of Israel:

3 And he turned, and built again the high places which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them.

4 He built also altars in the house of the Lord, whereof the Lord had said: In Jerusalem shall my name be for ever.

5 And he built them for all the host of heaven in the two courts of the house of the Lord.

6 And he made his sons to pass through the fire in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger.

7 He set also a graven, and a molten statue in the house of God, of which God had said to David, and to Solomon his son: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moses.

9 So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

10 And the Lord spoke to his people, and they would not hearken.

11 Therefore he brought upon them the captains of his army of the king of the Assyrians: and they took Manasses, and carried him bound with chains and fetters to Babylon.

12 And after that he was in distress he prayed

to the Lord his God: and did penance exceedingly before the God of his fathers.

13 And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom, and Manasses knew that the Lord was God.

14 After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the gate round about to Ophel, and raised it up to a great height: and he appointed captains of the army in all the fenced cities of Juda:

15 And he took away the strange gods, and the idol out of the house of the Lord: the altars also which he had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city.

16 And he repaired the altar of the Lord, and sacrificed upon it victims, and peace offerings, and praise: and he commanded Juda to serve the Lord the God of Israel.

17 Nevertheless the people still sacrificed in the high places to the Lord their God.

18 But the rest of the acts of Manasses, and his prayer to his God, and the words of the seers that spoke to him in the name of the Lord the God of Israel, are contained in the words of the kings of Israel.

19 His prayer also, and his being heard and all his sins, and contempt, and places wherein he built high places, and set up groves, and statues before he did penance, are written in the words of Hozai.

20 And Manasses slept with his fathers, and they buried him in his house: and his son Amon reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

22 And he did evil in the sight of the Lord,

as Manasses his father had done: he sacrificed to all the idols which Manasses his father had made, and served them.

23 And he did not humble himself before the lord, as Manasses his father had humbled himself, but committed far greater sin.

24 And his servants conspired against him, and slew him in his own house.

25 But the rest of the multitude of the people slew them that had killed Amon, and made Josias his son king in his stead.

Chapter 34

Josias was eight years old when he began to reign, and he reigned one and thirty years in Jerusalem.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father: he declined not, neither to the right hand, nor to the left.

3 And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father David: and in the twelfth year after he began to reign, he cleansed Juda and Jerusalem from the high places, and the groves, and the idols, and the graven things.

4 And they broke down before him the altars of Baalim, and demolished the idols that had been set upon them: and he cut down the groves and the graven things, and broke them in pieces: and strewed the fragments upon the graves of them that had sacrificed to them.

5 And he burnt the bones of the priests on the altars of the idols, and he cleansed Juda and Jerusalem.

6 And in the cities of Manasses, and of Ephraim, and of Simeon, even to Nephtali he demolished all.

7 And when he had destroyed the altars, and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had cleansed the land, and the temple of the Lord, he sent Saphan the son of Elselias, and Maasias the governor of the city, Joha the son of Joachaz the recorder, to repair the house of the Lord his God.

9 And they came to Helcias the high priest: and received of him the money which had been brought into the house of the Lord, and which the Levites and porters had gathered together from Manasses, and Ephraim, and all the remnant of Israel, and from all Juda, and Benjamin, and the inhabitants of Jerusalem,

10 Which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak.

11 But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of Juda had destroyed.

12 And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias of the sons of Merari, Zacharias and Mosollam of the sons of Caath, who hastened the work: all Levites skilful to play on instruments.

13 But over them that carried burdens for divers uses, were scribes, and masters of the number of the Levites, and porters.

14 Now when they carried out the money that had been brought into the temple of the Lord, Helcias the priest found the book of the law of the Lord, by the hand of Moses.

15 And he said to Saphan the scribe: I have

found the book of the law in the house of the Lord: and he delivered it to him.

16 But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servants, is accomplished.

17 They have gathered together the silver that was found in the house of the Lord: and it is given to the overseers of the artificers, and of the workmen, for divers works.

18 Moreover Helcias the priest gave me this book. And he read it before the king.

19 And when he had heard the words of the law, he rent his garments:

20 And he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, and Saphan the scribe, and Asaa the king's servant, saying:

21 Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book, which is found: for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

22 And Helcias and they that were sent with him by the king, went to Olda the prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the wardrobe: who dwelt in Jerusalem in the Second part: and they spoke to her the words above mentioned.

23 And she answered them: Thus saith the Lord the God of Israel: Tell the man that sent you to me:

24 Thus saith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses that are written in this book which they read before the king of Juda.

25 Because they have forsaken me, and have sacrificed to strange gods, to provoke me to wrath with all the works of their hands, therefore

my wrath shall fail upon this place, and shall not be quenched.

26 But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast heard the words of this book,

27 And thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord.

28 For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the evil that I will bring upon this place, and the inhabitants thereof. They therefore reported to the king all that she had said.

29 And he called together all the ancients of Juda and Jerusalem.

30 And went up to the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, the priests and the Levites, and all the people from the least to the greatest. And the king read in their hearing, in the house of the Lord, all the words of the book.

31 And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications with all his heart, and with all his soul, and to do the things that were written in that book which he had read.

32 And he adjured all that were found in Jerusalem and Benjamin to do the same: and the inhabitants of Jerusalem did according to the covenant of the Lord the God of their fathers.

33 And Josias took away all the abominations out of all the countries of the children of Israel and made all that were left in Israel, to serve the Lord their God. As long as he lived they

departed not from the Lord the God of their fathers.

Chapter 35

And Josias kept a phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

2 And he set the priests in their offices, and exhorted them to minister in the house of the Lord.

3 And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon the son of David king of Israel built: for you shall carry it no more: but minister now to the Lord your God, and to his people Israel.

4 And prepare yourselves by your houses, and families according to your courses, as David king of Israel commanded, and Solomon his son hath written.

5 And serve ye in the sanctuary by the families and companies of Levi.

6 And being sanctified kill the phase, and prepare your brethren, that they may do according to the words which the Lord spoke by the hand of Moses.

7 And Josias gave to all the people that were found there in the solemnity of the phase, of lambs and of kids of the flocks, and of other small cattle thirty thousand, and of oxen three thousand, all these were of the king's substance.

8 And his princes willingly offered what they had vowed, both to the people and to the priests and the Levites. Moreover Helcias, and Zacharias, and Jahiel rulers of the house of the Lord, gave to the priests to keep the phase two thousand six hundred small cattle, and three

hundred oxen.

9 And Chonenias, and Semeias and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad princes of the Levites, gave to the rest of the Levites to celebrate the phase five thousand small cattle, and five hundred oxen.

10 And the ministry was prepared, and the priests stood in their office: the Levites also in their companies, according to the king's commandment.

11 And the phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts:

12 And they separated them, to give them by the houses and families of every one, and to be offered to the Lord, as it is written in the book of Moses, and with the oxen they did in like manner.

13 And they roasted the phase with fire, according to that which is written in the law: but the victims of peace offerings they boiled in caldrons, and kettles, and pots, and they distributed them speedily among all the people.

14 And afterwards they made ready for themselves, and for the priests: for the priests were busied in offering of holocausts and the fat until night, wherefore the Levites prepared for themselves, and for the priests the sons of Aaron last.

15 And the singers the sons of Asaph stood in their order, according to the commandment of David, and Asaph, and Heman, and Idithun, the prophets of the king: and the porters kept guard at every gate, so as not to depart one moment from their service, and therefore their brethren the Levites prepared meats for them.

16 So all the service of the Lord was duly accomplished that day, both in keeping the phase and offering holocausts upon the altar of the Lord, according to the commandment of king

Josias.

17 And the children of Israel that were found there, kept the phase at that time, and the feast of unleavened seven days.

18 There was no phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the kings of Israel keep such a phase as Josias kept, with the priests, and the Levites, and all Juda, and Israel that were found, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josias was this phase celebrated.

20 After that Josias had repaired the temple, Nechao king of Egypt came up to fight in Charcamis by the Euphrates: and Josias went out to meet him.

21 But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste: forbear to do against God, who is with me, lest he kill thee.

22 Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao from the mouth of God, but went to fight in the field of Mageddo.

23 And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

24 And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him,

25 Particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like a law in Israel: Behold it is found written in the Lamentations.

26 Now the rest of the acts of Josias and of his mercies, according to what was commanded by the law of the Lord:

27 And his works first and last, are written in the book of the kings of Juda and Israel.

Chapter 36

Then the people of the land took Joachaz the son of Josias, and made him king instead of his father in Jerusalem.

2 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt came to Jerusalem, and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold.

4 And he made Eliakim his brother king in his stead, over Juda and Jerusalem: and he turned his name to Joakim: but he took Joachaz with him and carried him away into Egypt.

5 Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord his God.

6 Against him came up Nabuchodonosor king of the Chaldeans, and led him bound in chains into Babylon.

7 And he carried also thither the vessels of the Lord, and put them in his temple.

8 But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the book of the kings of Juda and Israel. And Joachin his son reigned in his stead.

9 Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

10 And at the return of the year, king Nabuchodonosor sent, and brought him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord: and he made Sedecias his uncle king over Juda and Jerusalem.

11 Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem.

12 And he did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord.

13 He also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel.

14 Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

15 And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place.

16 But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people, and there was no remedy.

17 For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary, he had no compassion on young man, or maiden, old man or even him that stooped for age, but he delivered them all into his hands.

18 And all the vessels of the house of Lord, great and small, and the treasures of the temple and of the king, and of the princes he carried away to Babylon.

19 And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and what soever was precious they destroyed.

20 Whosoever escaped the sword, was led into Babylon, and there served the king and his sons, till the reign of the king of Persia,

21 That the word of the Lord by the mouth of Jeremias might be fulfilled, and the land might keep her sabbaths: for all the days of the desolation she kept a sabbath, till the seventy years were expired.

22 But in the first year of Cyrus king of the Persians, to fulfil the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus, king of the Persians: who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

23 Thus saith Cyrus king of the Persians: All the kingdoms of the earth hath the Lord the God of heaven given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea: who is there among you of all his people? The Lord his God be with him, and let him go up.

First Book of Esdras

Chapter 1

In the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

2 Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

3 Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel: he is the God that is in Jerusalem.

4 And let all the rest in all places wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

5 Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord, which was in Jerusalem.

6 And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord.

7 And king Cyrus brought forth vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god.

8 Now Cyrus king of Persia brought them forth by the hand of Mithridates the son of Gazabar, and numbered them to Sassabasar the prince of Juda.

9 And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold,

10 Silver cups of a second sort, four hundred and ten: other vessels a thousand.

11 All the vessels of gold and silver, five thousand four hundred: all these Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem.

Chapter 2

Now these are the children of the province, that went out of the captivity, which Nabuchodonosor king of Babylon had carried away to Babylon, and who returned to Jerusalem and Juda, every man to his city.

2 Who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana. The number of the men of the people of Israel:

3 The children of Pharos two thousand one hundred seventy-two.

4 The children of Sephatia, three hundred seventy-two.

5 The children of Area, seven hundred seventy-five.

6 The children of Phahath Moab, of the children of Josue: Joab, Two thousand eight hundred twelve.

7 The children of Elam, a thousand two hundred fifty-four.

8 The children of Zethua, nine hundred forty-five.

9 The children of Zachai, seven hundred sixty.

10 The children of Bani, six hundred forty-two.

11 The children of Bebai, six hundred twenty-three.

12 The children of Azgad, a thousand two hundred twenty-two.

13 The children of Adonicam, six hundred sixty-six.

14 The children of Beguai, two thousand fifty-six.

15 The children of Adin, four hundred fifty-four.

16 The children of Ather, who were of Ezechias, ninety-eight.

17 The children of Besai, three hundred and twenty-three.

18 The children of Jora, a hundred and twelve.

19 The children of Hasum, two hundred twenty-three.

20 The children of Gebbar, ninety-five.

21 The children of Bethlehem, a hundred twenty-three.

22 The men of Netupha, fifty-six.

23 The men of Anathoth, a hundred twenty-eight.

24 The children of Azmaveth, forty-two.

25 The children of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.

26 The children of Rama and Gabaa, six hundred twenty-one.

27 The men of Machmas, a hundred twenty-two.

28 The men of Bethel and Hai, two hundred twenty-three.

29 The children of Nebo, fifty-two.

30 The children of Megbis, a hundred fifty-six.

31 The children of the other Elam, a thousand two hundred fifty-five.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid and Ono, seven hundred twenty-five.

34 The children of Jericho, three hundred forty-five.

35 The children of Senaa, three thousand six hundred thirty.

36 The priests: the children of Jadaia of the house of Josue, nine hundred seventy-three.

37 The children of Emmer, a thousand fifty-two.

38 The children of Pheshur, a thousand two hundred forty-seven.

39 The children of Harim, a thousand and seventeen.

40 The Levites: the children of Josue and of Cedmihel, the children of Odovia, seventy-four.

41 The singing men: the children of Asaph, a hundred twenty-eight.

42 The children of the porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.

43 The Nathinites: the children of Siha, the children of Hasupha, the children of Tabbaoth,

44 The children of Ceros, the children of Sia, the children of Phadon,

45 The children of Lebana, the children of Hegaba, the children of Accub,

46 The children of Hagab, the children of Sem-lai, the children of Hanan,

47 The children of Gaddel, the children of Gaher, the children of Raaia,

48 The children of Rasin, the children of Necoda, the children of Gazam,

49 The children of Asa, the children of Phasea, the children of Besee,

50 The children of Asena, the children of Munim, the children of Nephusim,

51 The children of Bacbuc, the children of Hacupha, the children of Harhur,

52 The children of Besluth, the children of Mahida, the children of Harsa,

53 The children of Bercos, the children of Sisara, the children of Thema,

54 The children of Nasia, the children of Hatipha,

55 The children of the servants of Solomon, the children of Sotai, the children of Sopheret, the children of Pharuda,

56 The children of Jala, the children of Dercon, the children of Geddel,

57 The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami,

58 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel.

60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two.

61 And of the children of the priests: the children of Hobia, the children of Accos, the children

of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name:

62 These sought the writing of their genealogy, and found it not, and they were cast out of the priesthood.

63 And Athersatha said to them, that they should not eat of the holy of holies, till there arose a priest learned and perfect.

64 All the multitudes as one man, were forty-two thousand three hundred and sixty:

65 Besides their menservants, and womenservants, of whom there were seven thousand three hundred and thirty-seven: and among them singing men, and singing women two hundred.

66 Their horses seven hundred thirty-six, their mules two hundred forty-five,

67 Their camels four hundred thirty-five, their asses six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place.

69 According to their ability, they gave towards the expenses of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests.

70 So the priests and the Levites, and some of the people, and the singing men, and the porters, and the Nathinites dwelt in their cities, and all Israel in their cities.

Chapter 3

And now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem.

2 And Josue the son of Josedec rose up, and

his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel that they might offer holocausts upon it, as it is written in the law of Moses the man of God.

3 And they set the altar of God upon its bases, while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening.

4 And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment, the duty of the day in its day.

5 And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a freewill offering was made to the Lord.

6 From the first day of the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded.

7 And they gave money to hewers of stones and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus king of the Persians had given them.

8 And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the priests, and the Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites from twenty years old and upward, to hasten forward the work of the Lord.

9 Then Josue and his sons and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren the Levites.

10 And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites the sons of Asaph with cymbals, to praise God by the hands of David king of Israel.

11 And they sung together hymns, and praise to the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid.

12 But many of the priests and the Levites, and the chief of the fathers and the ancients that had seen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice.

13 So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

Chapter 4

Now the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord the God of Israel.

2 And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do: behold we have sacrificed to him, since the days of Asor Haddan king of Assyria, who brought us hither.

3 But Zorobabel, and Josue, and the rest of the chief of the fathers of Israel said to them: You have nothing to do with us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus king of the Persians hath commanded us.

4 Then the people of the land hindered the hands of the people of Juda, and troubled them in building.

5 And they hired counsellors against them, to frustrate their design all the days of Cyrus king of Persia, even until the reign of Darius king of the Persians.

6 And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the days of Artaxerxes, Beselam, Mithridates, and Thabeel, and the rest that were in the council wrote to Artaxerxes king of the Persians: and the letter of accusation was written in Syrian, and was read in the Syrian tongue.

8 Reum Beelteem, and Samsai the scribe wrote a letter from Jerusalem to king Artaxerxes, in this manner:

9 Reum Beelteem, and Samsai the scribe and the rest of their counsellors, the Dinities, and the Apharsathacites, the Therphalites, the Apharsites, the Erchuities, the Babylonians, the Susanechites, the Dievites, and the Elamites,

10 And the rest of the nations, whom the great and glorious Asenaphar brought over: and made to dwell in the cities of Samaria and in the rest of the countries of this side of the river in peace.

11 (This is the copy of the letter, which they sent to him:) To Artaxerxes the king, thy servants, the men that are on this side of the river, send greeting.

12 Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem a rebellious and wicked city, which they are building, setting up the ramparts thereof and repairing the walls.

13 And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fall upon the

kings.

14 But we remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have therefore sent and certified the king,

15 That search may be made in the books of the histories of thy fathers, and thou shalt find written in the records: and shalt know that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raised therein of old time: for which cause also the city was destroyed.

16 We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

17 The king sent word to Reum Beelteem and Samsai the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace.

18 The accusation, which you have sent to us, hath been plainly read before me,

19 And I commanded: and search hath been made, and it is found, that this city of old time hath rebelled against kings, and seditions and wars have been raised therein.

20 For there have been powerful kings in Jerusalem, who have had dominion over all the country that is beyond the river: and have received tribute, and toll and revenues.

21 Now therefore hear the sentence: Hinder those men, that this city be not built, till further orders be given by me.

22 See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings.

23 Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai the scribe, and their counsellors: and they went up in haste to Jerusalem to the Jews, and

hindered them with arm and power.

24 Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius king of the Persians.

Chapter 5

Now Aggeus the prophet, and Zacharias the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel.

2 Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

3 And at the same time came to them Thathanai, who was governor beyond the river, and Stharbuzanai, and their counsellors: and said thus to them: Who hath given you counsel to build this house, and to repair the walls thereof?

4 In answer to which we gave them the names of the men who were the promoters of that building.

5 But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

6 The copy of the letter that Thathanai governor of the country beyond the river, and Stharbuzanai, and his counsellors the Arphasachites, who dwelt beyond the river, sent to Darius the king.

7 The letter which they sent him, was written thus: To Darius the king all peace.

8 Be it known to the king, that we went to the province of Judea, to the house of the great God,

which they are building with unpolished stones, and timber is laid in the walls: and this work is carried on diligently and advanceth in their hands.

9 And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls?

10 We asked also of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

11 And they answered us in these words, saying: We are the servants of the God of heaven and earth, and we are building a temple that was built these many years ago, and which a great king of Israel built and set up.

12 But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldean: and he destroyed this house, and carried away the people to Babylon.

13 But in the first year of Cyrus the king of Babylon, king Cyrus set forth a decree, that this house of God should be built.

14 And the vessels also of gold and silver of the temple of God, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Sassabasar, whom also he appointed governor,

15 And said to him: Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place.

16 Then came this same Sassabasar, and laid the foundations of the temple of God in Jerusalem, and from that time until now it is in building, and is not yet finished.

17 Now therefore if it seem good to the king, let him search in the king's library, which is in

Babylon, whether it hath been decreed by Cyrus the king, that the house of God in Jerusalem should be built, and let the king send his pleasure to us concerning this matter.

Chapter 6

Then king Darius gave orders, and they searched in the library of the books that were laid up in Babylon,

2 And there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.

3 In the first year of Cyrus the king: Cyrus the king decreed, that the house of God should be built, which is in Jerusalem, in the place where they may offer sacrifices, and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits,

4 Three rows of unpolished stones, and so rows of new timber: and the charges shall be given out of the king's house.

5 And also let the golden and silver vessels of the temple of God, which Nabuchodonosor took out of the temple of Jerusalem, and brought to Babylon, be restored, and carried back to the temple of Jerusalem to their place, which also were placed in the temple of God.

6 Now therefore Thathanai, governor of the country beyond the river, Stharbuzanai, and your counsellors the Apharsachites, who are beyond the river, depart far from them,

7 And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place.

8 I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's

chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered.

9 And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in any thing.

10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

11 And I have made a decree: That if any whosoever, shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated.

12 And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I Darius have made the decree, which I will have diligently complied with.

13 So then Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors diligently executed what Darius the king had commanded.

14 And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the prophet, and of Zacharias the son of Addo: and they built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes kings of the Persians.

15 And they were finishing this house of God, until the third day of the month of Adar, which was in the sixth year of the reign of king Darius.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God

with joy.

17 And they offered at the dedication of the house of God, a hundred calves, two hundred rams, four hundred lambs, and for a sin offering for all Israel twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moses.

19 And the children of Israel of the captivity kept the phase, on the fourteenth day of the first month.

20 For all the priests and the Levites were purified as one man: all were clean to kill the phase for all the children of the captivity, and for their brethren the priests, and themselves.

21 And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord the God of Israel, did eat.

22 And they kept the feast of unleavened bread seven days with joy, for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord the God of Israel.

Chapter 7

Now after these things in the reign of Artaxerxes king of the Persians, Esdras the son of Saraïas, the son of Azarias, the son of Helcias,

2 The son of Sellum, the son of Sadoc, the son of Aчитob,

3 The son of Amarias, the son of Azarias, the son of Maraiioth,

4 The son of Zarahias, the son of Ozi, the son of Bocci,

5 The son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron, the priest from the beginning.

6 This Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up some of the children of Israel, and of the children of the priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathinites to Jerusalem in the seventh year of Artaxerxes the king.

8 And they came to Jerusalem in the fifth month, in the seventh year of the king.

9 For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem according to the good hand of his God upon him.

10 For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach in Israel the commandments and judgment.

11 And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras the priest, the scribe instructed in the words and commandments of the Lord, and his ceremonies in Israel.

12 Artaxerxes king of kings to Esdras the priest, the most learned scribe of the law of the God of heaven, greeting.

13 It is decreed by me, that all they of the people of Israel, and of the priests and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee.

14 For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem according to the law of thy God,

which is in thy hand.

15 And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem.

16 And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem,

17 Take freely, and buy diligently with this money, calves, rams, lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

18 And if it seem good to thee, and to thy brethren to do any thing with the rest of the silver and gold, do it according to the will of your God.

19 The vessels also, that are given thee for the sacrifice of the house of thy God, deliver thou in the sight of God in Jerusalem.

20 And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me.

21 I Artaxerxes the king have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever Esdras the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay,

22 Unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt without measure.

23 All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven: lest his wrath should be enkindled against the realm of the king, and of his sons.

24 We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll or tribute, or custom upon them.

25 And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy God, yea and the ignorant teach ye freely.

26 And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death, or unto banishment, or to the confiscation of goods, or at least to prison.

27 Blessed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem,

28 And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the Lord my God, which was upon me, gathered together out of Israel chief men to go up with me.

Chapter 8

Now these are the chief of families, and the genealogy of them, who came up with me from Babylon in the reign of Artaxerxes the king.

2 Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattus.

3 Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty men.

4 Of the sons of Phahath Moab, Eleoenai the

son of Zareha, and with him two hundred men.

5 Of the sons of Sechenias, the son of Ezechiel, and with him three hundred men.

6 Of the sons of Adan, Abed the son of Jonathan, and with him fifty men.

7 Of the sons of Alam, Isaías the son of Athalias, and with him seventy men.

8 Of the sons of Saphatia: Zebodia the son of Michael, and with him eighty men.

9 Of the sons of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen men.

10 Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty men.

11 Of the sons of Bebai, Zacharias the son of Bebai: and with him eight and twenty men.

12 Of the sons of Azgad, Joanan the son of Eccetan, and with him a hundred and ten men.

13 Of the sons of Adonicam, who were the last: and these are their names: Eliphelet, and Jehiel, and Samaías, and with them sixty men.

14 Of the sons of Begui, Uthai and Zachur, and with them seventy men.

15 And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days: and I sought among the people and among the priests for the sons of Levi, and found none there.

16 So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam, chief men: and Joiarib, and Elnathan, wise men.

17 And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren the Nathinites in the place of Chasphia, that they should bring us ministers of the house of our God.

18 And by the good hand of our God upon us, they brought us a most learned man of the sons

of Moholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen,

19 And Hasabias, and with him Isaías of the sons of Merari, and his brethren, and his sons twenty.

20 And of the Nathinites, whom David, and the princes gave for the service of the Levites, Nathinites two hundred and twenty: all these were called by their names.

21 And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance.

22 For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath upon all them that forsake him.

23 And we fasted, and besought our God for this: and it fell out prosperously unto us.

24 And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren,

25 And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found had offered.

26 And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, and a hundred talents of gold,

27 And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

28 And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord the God of our fathers.

29 Watch ye and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel in Jerusalem, into the treasure of the house of the Lord.

30 And the priests and the Levites received the weight of the silver and gold, and the vessels, to carry them to Jerusalem to the house of our God.

31 Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and we stayed there three days.

33 And on the fourth day the silver and the gold, and the vessels were weighed in the house of our God by the hand of Meremoth the son of Urias the priest, and with him was Eleazar the son of Phinees, and with them Jozabad the son of Josue, and Noadaia the son of Benoi, Levites.

34 According to the number and weight of everything: and all the weight was written at that time.

35 Moreover the children of them that had been carried away that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he goats for sin: all for a holocaust to the Lord.

36 And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

Chapter 9

And after these things were accomplished, the princes came to me, saying: The people of Israel, and the priests and Levites have not separated themselves from the people of the lands, and from their abominations, namely, of the Chanaanites, and the Hethites, and the Pherezites, and the Jebusites, and the Ammonites, and the Moabites, and the Egyptians, and the Amorrhites.

2 For they have taken of their daughters for themselves and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression.

3 And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

4 And there were assembled to me all that feared the God of Israel, because of the transgression of those that were come from the captivity, and I sat sorrowful, until the evening sacrifice.

5 And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God,

6 And said: My God I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven,

7 From the days of our fathers: and we ourselves also have sinned grievously unto this day, and for our iniquities we and our kings, and our priests have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

8 And now as a little, and for a moment has our prayer been made before the Lord our God, to leave us a remnant, and give us a pin in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage.

9 For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by the hand of thy servants the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations, who have filled it from mouth to mouth with their filth.

12 Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever: that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

13 And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day,

14 That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

15 O Lord God of Israel, thou art just: for we remain yet to be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

Chapter 10

Now when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great assembly of men and women and children, and the people wept with much lamentation.

2 And Sechenias the son of Jehiel of the sons of Elam answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now if there be repentance in Israel concerning this,

3 Let us make a covenant with the Lord our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord our God: let it be done according to the law.

4 Arise, it is thy part to give orders, and we will be with thee: take courage, and do it.

5 So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word, and they swore.

6 And Esdras rose up from before the house of God, and went to the chamber of Johanan the son of Eliasib, and entered in thither: he ate no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

7 And proclamation was made in Juda and Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem.

8 And that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from cap-

tivity.

9 Then all the men of Juda, and Benjamin gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling because of the sin, and the rain.

10 And Esdras the priest stood up, and said to them: You have transgressed, and taken strange wives, to add to the sins of Israel.

11 And now make confession to the Lord the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

12 And all the multitude answered and said with a loud voice: According to thy word unto us, so be it done.

13 But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two, (for we have exceedingly sinned in this matter,)

14 Let rulers be appointed in all the multitude: and in all our cities, let them that have taken strange wives come at the times appointed, and with them the ancients and the judges of every city, until the wrath of our God be turned away from us for this sin.

15 Then Jonathan the son of Azahel, and Jaasia the son of Thecua were appointed over this, and Mesollam and Sebethai, Levites, helped them:

16 And the children of the captivity did so. And Esdras the priest, and the men heads of the families in the houses of their fathers, and all by their names, went and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 And there were found among the sons of

the priests that had taken strange wives: Of the sons of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

19 And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

20 And of the sons of Emmer, Hanani, and Zebedia.

21 And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias.

22 And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.

23 And of the sons of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, and Eliezer.

24 And of the singing men, Elisiab: and of the porters, Sellum, and Telem, and Uri.

25 And of Israel, of the sons of Pharos, Re-meia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

26 And of the sons of Elam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia.

27 And of the sons of Zethua, Elioenai, Elia-sib, Mathania, Jerimuth, and Zabad, and Azi-aza.

28 And of the sons of Babai, Johanan, Hana-nia, Zabbai, Athalai:

29 And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth.

30 And of the sons of Phahath, Moab, Edna, and Chalal, Banaias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse.

31 And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,

32 Benjamin, Maloch, Samarias.

33 And of the sons of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse,

Semei.

34 Of the sons of Bani, Maaddi, Amram, and Uel,

35 Baneas, and Badaias, Cheliau,

36 Vania, Marimuth, and Eliasib,

37 Mathanias, Mathania, and Jasi,

38 And Bani, and Bennui, Semei,

39 And Salmias, and Nathan, and Adaias,

40 And Mechnedebai, Sisai, Sarai,

41 Ezrel, and Selemiau, Semeria,

42 Sellum, Amaria, Joseph.

43 Of the sons of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia.

44 All these had taken strange wives, and there were among them women that had borne children.

Book of Nehemias

Chapter 1

The words of Nehemias the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa,

2 That Hanani one of my brethren came, he and some men of Juda; and I asked them concerning the Jews, that remained and were left of the captivity, and concerning Jerusalem.

3 And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction, and reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

4 And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven.

5 And I said: I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments:

6 Let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel thy servants: and I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned.

7 We have been seduced by vanity, and have not kept thy commandments, and ceremonies and judgments, which thou hast commanded thy

servant Moses.

8 Remember the word that thou commandedst to Moses thy servant, saying: If you shall transgress, I will scatter you abroad among the nations:

9 But if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there.

10 And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand.

11 I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cupbearer.

Chapter 2

And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

2 And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? this is not without cause, but some evil, I

know not what, is in thy heart. And I was seized with an exceeding great fear:

3 And I said to the king: O king, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

4 Then the king said to me: For what dost thou make request? And I prayed to the God of heaven,

5 And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it.

6 And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time.

7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea:

8 And a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

9 And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen.

10 And Sanaballat the Horonite, and Tobias the servant, the Ammonite, heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

11 And I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon.

13 And I went out by night by the gate of the valley, and before the dragon fountain, and to the dung gate, and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire.

14 And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

15 And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley, and returned.

16 But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

17 Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of Jerusalem, and let us be no longer a reproach.

18 And I shewed them how the hand of my God was good with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

19 But Sanaballat the Horonite, and Tobias the servant, the Ammonite, and Gossem the Arabian heard of it, and they scoffed at us, and despised us, and said: What is this thing that you do? are you going to rebel against the king?

20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor justice, nor remembrance in

Jerusalem.

Chapter 3

Then Eliasib the high priest arose, and his brethren the priests, and they built the flock gate: they sanctified it, and set up the doors thereof, even unto the tower of a hundred cubits they sanctified it unto the tower of Hananeel.

2 And next to him the men of Jericho built: and next to them built Zachur the son of Amri.

3 But the fish gate the sons of Asnaa built: they covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth the son of Urias the son of Accus.

6 And Joiada the son of Phasea, and Mosolam the son of Besodia built the old gate: they covered it and set up the doors thereof, and the locks, and the bars.

7 And next to them built Meltias the Gabaonite, and Jadon the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river.

8 And next to him built Eziel the son of Araia the goldsmith: and next to him built Ananias the son of the perfumer: and they left Jerusalem unto the wall of the broad street.

9 And next to him built Raphaia the son of Hur, lord of the street of Jerusalem.

10 And next to him Jedaia the son of Haromaph over against his own house: and next to him built Hattus the son of Hasebonia.

11 Melchias the son of Herem, and Hasub the son of Phahath Moab, built half the street, and the tower of the furnaces.

12 And next to him built Sellum the son of Alohes, lord of half the street of Jerusalem, he and his daughters.

13 And the gate of the valley Hanun built,

and the inhabitants of Zanoë: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill.

14 And the gate of the dunghill Melchias the son of Rechab built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

15 And the gate of the fountain, Sellum, the son of Cholhoza, built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and the bars, and the walls of the pool of Siloe unto the king's guard, and unto the steps that go down from the city of David.

16 After him built Nehemias the son of Azboc, lord of half the street of Bethsur, as far as over against the sepulchre of David, and to the pool, that was built with great labour, and to the house of the mighty.

17 After him built the Levites, Rehum the son of Benni. After him built Hasebias, lord of half the street of Ceila in his own street.

18 After him built their brethren Bavai the son of Enadad, lord of half Ceila.

19 And next to him Aser the son of Josue, lord of Maspha, built another measure, over against the going up of the strong corner.

20 After him in the mount Baruch the son of Zachai built another measure, from the corner to the door of the house of Eliasib the high priest.

21 After him Merimuth the son of Urias the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

22 And after him built the priests, the men of the plains of the Jordan.

23 After him built Benjamin and Hasub, over against their own house: and after him built Azarias the son of Maasias the son of Ananias

over against his house.

24 After him built Bennui the son of Hanadad another measure, from the house of Azarias unto the bending, and unto the corner.

25 Phalel, the son of Ozi, over against the bending and the tower, which lieth out from the king's high house, that is, in the court of the prison: after him Phadaia the son of Pharos.

26 And the Nathinites dwelt in Ophel, as far as over against the water gate toward the east, and the tower that stood out.

27 After him the Thecutes built another measure over against, from the great tower that standeth out unto the wall of the temple.

28 And upward from the horse gate the priests built, every man over against his house.

29 After them built Sadoc the son of Emmer over against his house. And after him built Semai the son of Sechenias, keeper of the east gate.

30 After him built Hanania the son of Selemia, and Hanun the sixth son of Seleph, another measure: after him built Mosollam the son of Barachias over against his treasury. After him Melcias the goldsmith's son built unto the house of the Nathinites, and of the sellers of small wares, over against the judgment gate, and unto the chamber of the corner.

31 And within the chamber of the corner of the flock gate, the goldsmiths and the merchants built.

Chapter 4

And it came to pass, that when Sanaballat heard that we were building the wall he was angry: and being moved exceedingly he scoffed at the Jews.

2 And said before his brethren, and the multitude of the Samaritans: What are the silly Jews

doing? Will the Gentiles let them alone? will they sacrifice and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

3 Tobias also the Ammonite who was by him said: Let them build: if a fox go up, he will leap over their stone wall.

4 Hear thou our God, for we are despised: turn their reproach upon their own head, and give them to be despised in a land of captivity.

5 Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders.

6 So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

7 And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry.

8 And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes.

9 And we prayed to our God, and set watchmen upon the wall day and night against them.

10 And Juda said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

11 And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

12 And it came to pass, that when the Jews that dwelt by them came and told us ten times, out of all the places from whence they came to us,

13 I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

14 And I looked and rose up: and I said to the chief men and the magistrates, and to the rest of the common people: be not afraid of them. Remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

16 And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

17 Of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

18 For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

19 And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall one far from another:

20 In what place soever you shall hear the sound of the trumpet, run all thither unto us: our God will fight for us.

21 And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

22 At that time also I said to the people: Let every one with his servant stay in the midst of Jerusalem, and let us take our turns in the night, and by day, to work.

23 Now I and my brethren, and my servants, and the watchmen that followed me, did not put off our clothes: only every man stripped himself when he was to be washed.

Chapter 5

Now there was a great cry of the people, and of their wives against their brethren the Jews.

2 And there were some that said: Our sons and our daughters are very many: let us take up corn for the price of them, and let us eat and live.

3 And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine.

4 And others said: Let us borrow money for the king's tribute, and let us give up our fields and vineyards:

5 And now our flesh is as the flesh of our brethren: and our children as their children. Behold we bring into bondage our sons and our daughters, and some of our daughters are bond-women already, neither have we wherewith to redeem them, and our fields and our vineyards other men possess.

6 And I was exceedingly angry when I heard their cry according to these words.

7 And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one exact usury of your brethren? And I gathered together a great assembly against them,

8 And I said to them: We, as you know, have redeemed according to our ability our brethren the Jews, that were sold to the Gentiles: and will you then sell your brethren, for us to redeem them? And they held their peace, and found not what to answer.

9 And I said to them: The thing you do is not good: why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles our enemies?

10 Both I and my brethren, and my servants,

have lent money and corn to many: let us all agree not to call for it again; let us forgive the debt that is owing to us.

11 Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses: and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them.

12 And they said: We will restore, and we will require nothing of them: and we will do as thou sayest. And I called the priests and took an oath of them, to do according to what I had said.

13 Moreover I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labours, thus may he be shaken out, and become empty. And all the multitude said: Amen. And they praised God. And the people did according to what was said.

14 And from the day, in which the king commanded me to be governor in the land of Juda, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors.

15 But the former governors that had been before me, were chargeable to the people, and took of them in bread, and wine, and in money every day forty sicles: and their officers also oppressed the people. But I did not so for the fear of God.

16 Moreover I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work.

17 The Jews also and the magistrates to the number of one hundred and fifty men, were at my table, besides them that came to us from among the nations that were round about us.

18 And there was prepared for me day by day one ox, and six choice rams, besides fowls, and

once in ten days I gave store of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoverished.

19 Remember me, O my God, for good according to all that I have done for this people.

Chapter 6

And it came to pass, when Sanaballat, and Tobias, and Gossem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it, (though at that time I had not set up the doors in the gates,)

2 Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go down to you.

4 And they sent to me according to this word, four times: and I answered them after the same manner.

5 And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner:

6 It is reported amongst the Gentiles, and Gossem hath said it, that thou and the Jews think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them: for which end

7 Thou hast also set up prophets, to preach of thee at Jerusalem, saying: There is a king in Judea. The king will hear of these things: therefore come now, that we may take counsel together.

8 And I sent to them, saying: There is no

such thing done as thou sayest: but thou feignest these things out of thy own heart.

9 For all these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more:

10 And I went into the house of Samaia the son of Delaia, the son of Metabeel privately. And he said: Let us consult together in the house of God in the midst of the temple: and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee.

11 And I said: Should such a man as I flee? and who is there that being as I am, would go into the temple, to save his life? I will not go in.

12 And I understood that God had not sent him, but that he had spoken to me as if he had been prophesying, and Tobias, and Sanaballat had hired him.

13 For he had taken money, that I being afraid should do this thing, and sin, and they might have some evil to upbraid me withal.

14 Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind: and Nodias the prophet, and the rest of the prophets that would have put me in fear.

15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

16 And it came to pass when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of God.

17 Moreover in those days many letters were sent by the principal men of the Jews to Tobias, and from Tobias there came letters to them.

18 For there were many in Judea sworn to him, because he was the son in law of Seche-

nias the son of Area, and Johanan his son had taken to wife the daughter of Mosollam the son of Barachias.

19 And they praised him also before me, and they related my words to him: And Tobias sent letters to put me in fear.

Chapter 7

Now after the wall was built, and I had set up the doors, and numbered the porters and singing men, and Levites:

2 I commanded Hanani my brother, and Hananias ruler of the house of Jerusalem, (for he seemed as a sincere man, and one that feared God above the rest,)

3 And I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every man over against his house.

4 And the city was very wide and great, and the people few in the midst thereof, and the houses were not built.

5 But God had put in my heart, and I assembled the princes and magistrates, and common people, to number them: and I found a book of the number of them who came up at first and therein it was found written:

6 These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor the king of Babylon had carried away, and who returned into Judea, every one into his own city.

7 Who came with Zorobabel, Josue, Nehemias, Azarias, Raamias, Nahamani, Marchai, Belsam, Mespharath, Begoia, Nahum, Baana. The number of the men of the people

of Israel:

8 The children of Pharos, two thousand one hundred seventy-two.

9 The children of Sephatia, three hundred seventy-two.

10 The children of Area, six hundred fifty-two.

11 The children of Phahath Moab of the children of Josue and Joab, two thousand eight hundred eighteen.

12 The children of Elam, one thousand two hundred fifty-four.

13 The children of Zethua, eight hundred forty-five.

14 The children of Zachai, seven hundred sixty.

15 The children of Bannui, six hundred forty-eight.

16 The children of Bebai, six hundred twenty-eight.

17 The children of Azgad, two thousand three hundred twenty-two.

18 The children of Adonicam, six hundred sixty-seven.

19 The children of Beguai, two thousand sixty-seven.

20 The children of Adin, six hundred fifty-five.

21 The children of Ater, children of Hezechias, ninety-eight.

22 The children of Hasem, three hundred twenty-eight.

23 The children of Besai, three hundred twenty-four.

24 The children of Hareph, a hundred and twelve.

25 The children of Gabaon, ninety-five.

26 The children of Bethlehem, and Netupha, a hundred eighty-eight.

27 The men of Anathoth, a hundred twenty-eight.

28 The men of Bethazmoth, forty-two.

29 The men of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.

30 The men of Rama and Geba, six hundred twenty-one.

31 The men of Machmas, a hundred twenty-two.

32 The men of Bethel and Hai, a hundred twenty-three.

33 The men of the other Nebo, fifty-two.

34 The men of the other Elam, one thousand two hundred fifty-four.

35 The children of Harem, three hundred and twenty.

36 The children of Jericho, three hundred forty-five.

37 The children of Lod, of Hadid and Ono, seven hundred twenty-one.

38 The children of Senaa, three thousand nine hundred thirty.

39 The priests: the children of Idaia in the house of Josue, nine hundred and seventy-three.

40 The children of Emmer, one thousand fifty-two.

41 The children of Phashur, one thousand two hundred forty-seven.

42 The children of Arem, one thousand and seventeen. The Levites:

43 The children of Josue and Cedmihel, the sons

44 Of Oduia, seventy-four. The singing men:

45 The children of Asaph, a hundred forty-eight.

46 The porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.

47 The Nathinites: the children of Soha, the children of Hasupha, the children of Tebbaoth,

48 The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana,

the children of Hagaba, the children of Selmai,

49 The children of Hanan, the children of Geddel, the children of Gaher,

50 The children of Raaia, the children of Rasin, the children of Necoda,

51 The children of Gezem, the children of Asa, the children of Phasea,

52 The children of Besai, the children of Munim, the children of Nephussim,

53 The children of Bacbuc, the children of Hacupha, the children of Harhur,

54 The children of Besloth, the children of Mahida, the children of Harsa,

55 The children of Bercos, the children of Sisara, the children of Thema,

56 The children of Nasia, the children of Hatipha,

57 The children of the servants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida,

58 The children of Jahala, the children of Darcon, the children of Jeddel,

59 The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon.

60 All the Nathinities, and the children of the servants of Solomon, three hundred ninety-two.

61 And these are they that came up from Telmela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, nor their seed, whether they were of Israel.

62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty-two.

63 And of the priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and he was called by their name.

64 These sought their writing in the record, and found it not: and they were cast out of the

priesthood.

65 And Athersatha said to them, that they should not eat of the holies of holies, until there stood up a priest learned and skilful.

66 All the multitude as it were one man, forty-two thousand three hundred sixty,

67 Beside their menservants and womenservants, who were seven thousand three hundred thirty-seven: and among them singing men, and singing women, two hundred forty-five.

68 Their horses, seven hundred thirty-six: their mules two hundred forty-five.

69 Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty.

70 And some of the heads of the families gave unto the work. Athersatha gave into the treasure a thousand drams of gold, fifty bowls, and five hundred and thirty garments for priests.

71 And some of the heads of families gave to the treasure of the work, twenty thousand drams of gold, and two thousand two hundred pounds of silver.

72 And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pounds of silver, and sixty-seven garments for priests.

73 And the priests, and the Levites, and the porters, and the singing men, and the rest of the common people, and the Nathinities, and all Israel dwelt in their cities.

Chapter 8

And the seventh month came: and the children of Israel were in their cities. And all the people were gathered together as one man to the street which is before the water gate, and they spoke to Esdras the scribe, to bring the book of the

law of Moses, which the Lord had commanded to Israel.

2 Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month.

3 And he read it plainly in the street that was before the water gate, from the morning until midday, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book.

4 And Esdras the scribe stood upon a step of wood, which he had made to speak upon, and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia and Mosollam.

5 And Esdras opened the book before all the people: for he was above all the people: and when he had opened it, all the people stood.

6 And Esdras blessed the Lord the great God: and all the people answered, Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground.

7 Now Josue, and Bani, and Serebia, Jamin, Accub, Sephtai, Odia, Maasia, Celtia, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law: and the people stood in their place.

8 And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read.

9 And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God: do not mourn, nor weep: for all the people wept, when they heard the words of the law.

10 And he said to them: Go, eat fat meats,

and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength.

11 And the Levites stilled all the people, saying: Hold your peace, for the day is holy, and be not sorrowful.

12 So all the people went to eat and drink, and to send portions, and to make great mirth: because they understood the words that he had taught them.

13 And on the second day the chiefs of the families of all the people, the priests, and the Levites were gathered together to Esdras the scribe, that he should interpret to them the words of the law.

14 And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast, in the seventh month:

15 And that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

16 And the people went forth, and brought. And they made themselves tabernacles every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the assembly of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles: for since the days of Josue the son of Nun the children of Israel had not done so, until that day: and there was exceeding great joy.

18 And he read in the book of the law of God day by day, from the first day till the last, and

they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

Chapter 9

And in the four and twentieth day of the month the children of Israel came together with fasting and with sackcloth, and earth upon them.

2 And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers.

3 And they rose up to stand: and they read in the book of the law of the Lord their God, four times in the day, and four times they confessed, and adored the Lord their God.

4 And there stood up upon the step of the Levites, Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the Lord their God.

5 And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Oduia, Sebnia, and Phathahia, said: Arise, bless the Lord your God from eternity to eternity: and blessed be the high name of thy glory with all blessing and praise.

6 Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the host thereof: the earth and all things that are in it: the seas and all that are therein: and thou givest life to all these things, and the host of heaven adoreth thee.

7 Thou O Lord God, art he who chocest Abram, and broughtest him forth out of the fire of the Chaldeans, and gavest him the name of Abraham.

8 And thou didst find his heart faithful before thee: and thou madest a covenant with him, to

give him the land of the Chanaanite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of the Jebusite, and of the Gergezite, to give it to his seed: and thou hast fulfilled thy words, because thou art just.

9 And thou sawest the affliction of our fathers in Egypt: and thou didst hear their cry by the Red Sea.

10 And thou shewedst signs and wonders upon Pharao, and upon all his servants, and upon the people of his land: for thou knewest that they dealt proudly against them: and thou madest thyself a name, as it is at this day.

11 And thou didst divide the sea before them, and they passed through the midst of the sea on dry land: but their persecutors thou threwest into the depth, as a stone into mighty waters.

12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that they might see the way by which they went.

13 Thou camest down also to mount Sinai, and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.

14 Thou madest known to them thy holy sabbath, and didst prescribe to them commandments, and ceremonies, and the law by the hand of Moses thy servant.

15 And thou gavest them bread from heaven in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in, and possess the land, upon which thou hadst lifted up thy hand to give it them.

16 But they and our fathers dealt proudly, and hardened their necks and hearkened not to thy commandments.

17 And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and

gave the head to return to their bondage, as it were by contention. But thou, a forgiving God, gracious, and merciful, longsuffering, and full of compassion, didst not forsake them.

18 Yea when they had made also to themselves a molten calf, and had said: This is thy God, that brought thee out of Egypt: and had committed great blasphemies:

19 Yet thou, in thy many mercies, didst not leave them in the desert: the pillar of the cloud departed not from them by day to lead them in the way, and the pillar of fire by night to shew them the way by which they should go.

20 And thou gavest them thy good Spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst.

21 Forty years didst thou feed them in the desert, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

22 And thou gavest them kingdoms, and nations, and didst divide lots for them: and they possessed the land of Sehon, and the land of the king of Hesebon, and the land of Og king of Basan.

23 And thou didst multiply their children as the stars of heaven, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it.

24 And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them.

25 And they took strong cities and a fat land, and possessed houses full of all goods: cisterns made by others, vineyards, and oliveyards, and fruit trees in abundance: and they ate, and were

filled, and became fat, and abounded with delight in thy great goodness.

26 But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies.

27 And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardest from heaven, and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies.

28 But after they had rest, they returned to do evil in thy sight: and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardest from heaven, and deliveredst them many times in thy mercies.

29 And thou didst admonish them to return to thy law. But they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear.

30 And thou didst forbear with them for many years, and didst testify against them by thy spirit by the hand of thy prophets: and they heard not, and thou didst deliver them into the hand of the people of the lands.

31 Yet in thy very many mercies thou didst not utterly consume them, nor forsake them: because thou art a merciful and gracious God.

32 Now therefore our God, great, strong, and terrible, who keepest covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings, and our princes, and our priests, and our prophets, and our fathers, and all the people from the days of the

king of Assur, until this day.

33 And thou art just in all things that have come upon us: because thou hast done truth, but we have done wickedly.

34 Our kings, our princes, our priests, and our fathers have not kept thy law, and have not minded thy commandments, and thy testimonies which thou hast testified among them.

35 And they have not served thee in their kingdoms, and in thy manifold goodness, which thou gavest them, and in the large and fat land, which thou deliveredst before them, nor did they return from their most wicked devices.

36 Behold we ourselves this day are bondmen: and the land, which thou gavest our fathers, to eat the bread thereof, and the good things thereof, and we ourselves are servants in it.

37 And the fruits thereof grow up for the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

38 And because of all this we ourselves make a covenant, and write it, and our princes, our Levites, and our priests sign it.

Chapter 10

And the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias,

2 Saraias, Azarias, Jeremias,

3 Pheshur, Amarias, Melchias,

4 Hattus, Sebenia, Melluch,

5 Harem, Merimuth, Obdias,

6 Daniel, Genthon, Baruch,

7 Mosollam, Abia, Miamin,

8 Maazia, Belgia, Semeia: these were priests.

9 And the Levites, Josue the son of Azanias, Benui of the sons of Henadad, Cedmihel,

10 And their brethren, Sebenia, Oduia, Celita, Phalaia, Hanan,

11 Micha, Rohob, Hasebia,

12 Zachur, Serebia, Sabania,

13 Odaia, Bani, Baninu.

14 The heads of the people, Pharos, Phahath Moab, Elam, Zethu, Bani,

15 Bonni, Azgad, Bebai,

16 Adonia, Begoai, Adin,

17 Ater, Hezecia, Azur,

18 Odaia, Hasum, Besai,

19 Hareph, Anathoth, Nebai,

20 Megphias, Mosollam, Hazir,

21 Mesizabel, Sadoc, Jeddua,

22 Pheltia, Hanan, Anaia,

23 Osee, Hanania, Hasub,

24 Alohes, Phalea, Sobec,

25 Rehum, Hasebna, Maasia,

26 Echaia, Hanan, Anan,

27 Melluch, Haran, Baana:

28 And the rest of the people, priests, Levites, porters, and singing men, Nathinites, and all that had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters.

29 All that could understand, promising for their brethren, with their chief men, and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies.

30 And that we would not give our daughters to the people of the land, nor take their daughters for our sons.

31 And if the people of the land bring in things to sell, or any things for use, to sell them on the sabbath day, that we would not buy them on the sabbath, or on the holy day. And that we would

leave the seventh year, and the exaction of every hand.

32 And we made ordinances for ourselves, to give the third part of a sicle every year for the work of the house of our God,

33 For the loaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths, on the new moons, on the set feasts, and for the holy things, and for the sin offering: that atonement might be made for Israel, and for every use of the house of our God.

34 And we cast lots among the priests, and the Levites, and the people for the offering of wood, that it might be brought into the house of our God by the houses of our fathers at set times, from year to year: to burn upon the altar of the Lord our God, as it is written in the law of Moses:

35 And that we would bring the firstfruits of our land, and the firstfruits of all fruit of every tree, from year to year, in the house of our Lord.

36 And the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God.

37 And that we would bring the firstfruits of our meats, and of our libations, and the fruit of every tree, of the vintage also and of oil to the priests, to the storehouse of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities.

38 And the priest the son of Aaron shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tithe of their tithes in the house of our God, to the storeroom into the treasure house.

39 For the children of Israel and the children of Levi shall carry to the treasury the firstfruits

of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers, and we will not forsake the house of our God.

Chapter 11

And the princes of the people dwelt at Jerusalem: but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem the holy city, and nine parts in the other cities.

2 And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

3 These therefore are the chief men of the province, who dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities: Israel, the priests, the Levites, the Nathinites, and the children of the servants of Solomon.

4 And in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin: of the children of Juda, Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the sons of Phares,

5 Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite:

6 All these the sons of Phares, who dwelt in Jerusalem, were four hundred sixty-eight valiant men.

7 And these are the children of Benjamin: Selum the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia.

8 And after him Gebbai, Sellai, nine hundred twenty-eight.

9 And Joel the son of Zechri their ruler, and

Judas the son of Senua was second over the city.

10 And of the priests Idaia the son of Joarib, Jachin,

11 Saraia the son of Helcias, the son of Mosolam, the son of Sadoc, the son of Meraioth, the son of Achitob the prince of the house of God,

12 And their brethren that do the works of the temple: eight hundred twenty-two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias,

13 And his brethren the chiefs of the fathers: two hundred forty-two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer,

14 And their brethren who were very mighty, a hundred twenty-eight: and their ruler Zabdiel son of the mighty.

15 And of the Levites Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni,

16 And Sabathai and Jozabed, who were over all the outward business of the house of God, of the princes of the Levites,

17 And Mathania the son of Micha, the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer, and Becbecia, the second, one of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun.

18 All the Levites in the holy city were two hundred eighty-four.

19 And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

20 And the rest of Israel, the priests and the Levites were in all the cities of Juda, every man in his possession.

21 And the Nathinites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathinites.

22 And the overseer of the Levites in Jerusalem, was Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing men in the ministry of the house of God.

23 For the king's commandment was concerning them, and an order among the singing men day by day.

24 And Phathahia the son of Mesezebel of the children of Zara the son of Juda was at the hand of the king, in all matters concerning the people,

25 And in the houses through all their countries. Of the children of Juda some dwelt at Cariath-Arbe, and in the villages thereof: and at Dibon, and in the villages thereof: and at Cabseel, and in the villages thereof.

26 And at Jesue, and at Molada, and at Bethphaleth,

27 And at Hasersuel, and at Bersabee, and in the villages thereof,

28 And at Siceleg, and at Mochona, and in the villages thereof,

29 And at Remmon, and at Saraa, and at Jerimuth,

30 Zanoa, Odollam, and in their villages, at Lachis and its dependencies, and at Azeca and the villages thereof. And they dwelt from Bersabee unto the valley of Ennom.

31 And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof,

32 At Anathoth, Nob, Anania,

33 Asor, Rama, Gethaim,

34 Hadid, Seboim, and Neballat, Lod,

35 And Ono the valley of craftsmen.

36 And of the Levites were portions of Juda and Benjamin.

Chapter 12

Now these are the priests and the Levites, that went up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, Esdras,

2 Amaria, Melluch, Hattus,

3 Sebenias, Rheum, Merimuth,

4 Addo, Genthon, Abia,

5 Miamin, Madia, Belga,

6 Semeia, and Joiarib, Idaia, Sellum Amoc, Helcias,

7 Idaia. These were the chief of the priests, and of their brethren in the days of Josue.

8 And the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns:

9 And Becbecia, and Hanni, and their brethren every one in his office.

10 And Josue begot Joacim, and Joacim begot Eliasib, and Eliasib begot Joiada,

11 And Joiada begot Jonathan and Jonathan begot Jeddoa.

12 And in the days of Joacim the priests and heads of the families were: Of Saraia, Maraia: of Jeremias, Hanania:

13 Of Esdras, Mosollam: and of Amaria, Johanan:

14 Of Milicho, Jonathan: of Sebenia, Joseph:

15 Of Haram, Edna: of Maraioth, Helci:

16 Of Adaia, Zacharia: of Genthon, Mosollam:

17 Of Abia, Zechri: of Miamin and Moadia, Phelti:

18 Of Belga, Sammua of Semaia, Jonathan:

19 Of Joiarib, Mathanai: of Jodaia, Azzi:

20 Of Sellai, Celai: of Amoc, Heber:

21 Of Helcias, Hasebia: of Idaia, Nathanael.

22 The Levites the chiefs of the families in the days of Eliasib, and Joiada, and Johanan,

and Jeddoa, were recorded, and the priests in the reign of Darius the Persian.

23 The sons of Levi, heads of the families were written in the book of Chronicles, even unto the days of Jonathan the son of Eliasib.

24 Now the chief of the Levites were Hasebia, Serebia, and Josue the son of Cedmihel: and their brethren by their courses, to praise and to give thanks according to the commandment of David the man of God, and to wait equally in order.

25 Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, were keepers of the gates and of the entrances before the gates.

26 These were in the days of Joacim the son of Josue, the son of Josedec, and in the days of Nehemias the governor, and of Esdras the priest and scribe.

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, and to keep the dedication, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries and harps.

28 And the sons of the singing men were gathered together out of the plain country about Jerusalem, and out of the villages of Nethuphati,

29 And from the house of Galgal, and from the countries of Geba and Azmaveth: for the singing men had built themselves villages round about Jerusalem.

30 And the priests and the Levites were purified, and they purified the people, and the gates, and the wall.

31 And I made the princes of Juda go up upon the wall, and I appointed two great choirs to give praise. And they went on the right hand upon the wall toward the dung gate.

32 And after them went Osaia, and half of the princes of Juda,

33 And Azarias, Esdras, and Mosollam, Judas, and Benjamin, and Semeia, and Jeremias.

34 And of the sons of the priests with trumpets, Zacharias the son of Jonathan, the son of Semeia, the son of Mathania, the son of Michaia, the son of Zechur, the son of Asaph,

35 And his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the musical instruments of David the man of God: and Esdras the scribe before them at the fountain gate.

36 And they went up over against them by the stairs of the city of David, at the going up of the wall of the house of David, and to the water gate eastward:

37 And the second choir of them that gave thanks went on the opposite side, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall,

38 And above the gate of Ephraim, and above the old gate, and above the fish gate and the tower of Hananeel, and the tower of Emath, and even to the flock gate: and they stood still in the watch gate.

39 And the two choirs of them that gave praise stood still at the house of God, and I and the half of the magistrates with me.

40 And the priests, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets,

41 And Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud, and Jezraia was their overseer:

42 And they sacrificed on that day great sacrifices, and they rejoiced: for God had made them joyful with great joy: their wives also and their children rejoiced, and the joy of Jerusalem was heard afar off.

43 They appointed also in that day men over the storehouses of the treasure, for the libations, and for the firstfruits, and for the tithes, that the rulers of the city might bring them in by them in honour of thanksgiving, for the priests and Levites: for Juda was joyful in the priests and Levites that assisted.

44 And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the commandment of David, and of Solomon his son.

45 For in the days of David and Asaph from the beginning there were chief singers appointed, to praise with canticles, and give thanks to God.

46 And all Israel, in the days of Zorobabel, and in the days of Nehemias gave portions to the singing men, and to the porters, day by day, and they sanctified the Levites, and the Levites sanctified the sons of Aaron.

Chapter 13

And on that day they read in the book of Moses in the hearing of the people: and therein was found written, that the Ammonites and the Moabites should not come in to the church of God for ever:

2 Because they met not the children of Israel with bread and water: and they hired against them Balaam, to curse them, and our God turned the curse into blessing.

3 And it came to pass, when they had heard the law, that they separated every stranger from Israel.

4 And over this thing was Eliasib the priest, who was set over the treasury of the house of our God, and was near akin to Tobias.

5 And he made him a great storeroom, where before him they laid up gifts, and frankincense,

and vessels, and the tithes of the corn, of the wine, and of the oil, the portions of the Levites, and of the singing men, and of the porters, and the firstfruits of the priests.

6 But in all this time I was not in Jerusalem, because in the two and thirtieth year of Artaxerxes king of Babylon, I went to the king, and after certain days I asked the king:

7 And I came to Jerusalem, and I understood the evil that Eliasib had done for Tobias, to make him a storehouse in the courts of the house of God.

8 And it seemed to me exceeding evil. And I cast forth the vessels of the house of Tobias out of the storehouse.

9 And I commanded and they cleansed again the vessels of the house of God, the sacrifice, and the frankincense.

10 And I perceived that the portions of the Levites had not been given them: and that the Levites, and the singing men, and they that ministered were fled away every man to his own country:

11 And I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I gathered them together, and I made them to stand in their places.

12 And all Juda brought the tithe of the corn, and the wine, and the oil into the storehouses.

13 And we set over the storehouses Selemias the priest, and Sadoc the scribe, and of the Levites Phadaia, and next to them Hanan the son of Zachur, the son of Mathania: for they were approved as faithful, and to them were committed the portions of their brethren.

14 Remember me, O my God, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my God and his ceremonies.

15 In those days I saw in Juda some treading

the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burthens, and bringing them into Jerusalem on the sabbath day. And I charged them that they should sell on a day on which it was lawful to sell.

16 Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem.

17 And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath day:

18 Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath.

19 And it came to pass, that when the gates of Jerusalem were at rest on the sabbath day, I spoke: and they shut the gates, and I commanded that they should not open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burthens on the sabbath day.

20 So the merchants, and they that sold all kinds of wares, stayed without Jerusalem, once or twice.

21 And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the sabbath.

22 I spoke also to the Levites that they should be purified, and should come to keep the gates, and to sanctify the sabbath day: for this also remember me, O my God, and spare me according to the multitude of thy tender mercies.

23 In those days also I saw Jews that married wives, women of Azotus, and of Ammon, and of Moab.

24 And their children spoke half in the speech

of Azotus, and could not speak the Jews' language, but they spoke according to the language of this and that people.

25 And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying:

26 Did not Solomon king of Israel sin in this kind of thing: and surely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Israel: and yet women of other countries brought even him to sin.

27 And shall we also be disobedient and do all this great evil to transgress against our God, and marry strange women:

28 And one of the sons of Joiada the son of Eliasib the high priest, was son in law to Sanaballat the Horonite, and I drove him from me.

29 Remember them, O Lord my God, that defile the priesthood, and the law of priests and Levites.

30 So I separated from them all strangers, and I appointed the courses of the priests and the Levites, every man in his ministry:

31 And for the offering of wood at times appointed, and for the firstfruits: remember me, O my God, unto good. Amen.

Book of Tobias

Chapter 1

Tobias of the tribe and city of Nephtali, (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet,)

2 When he was made captive in the days of Salmanasar king of the Assyrians, even in his captivity, forsook not the way of truth,

3 But every day gave all he could get to his brethren his fellow captives, that were of his kindred.

4 And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.

5 Moreover when all went to the golden calves which Jeroboam king of Israel had made, he alone fled the company of all,

6 And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his firstfruits, and his tithes,

7 So that in the third year he gave all his tithes to the proselytes, and strangers.

8 These and such like things did he observe when but a boy according to the law of God.

9 But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name,

10 And from his infancy he taught him to fear God, and to abstain from all sin.

11 And when by the captivity he with his wife

and his son and all his tribe was come to the city of Ninive,

12 (When all ate of the meats of the Gentiles) he kept his soul and never was defiled with their meats.

13 And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king.

14 And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

15 He therefore went to all that were in captivity, and gave them wholesome admonitions.

16 And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king:

17 And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.

18 But after a long time, Salmanasar the king being dead, when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel:

19 Tobias daily went among all his kindred and comforted them, and distributed to every one as he was able, out of his goods:

20 He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.

21 And when king Sennacherib was come back, fleeing from Judea by reason of the slaugh-

ter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.

22 But when it was told the king, he commanded him to be slain, and took away all his substance.

23 But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him.

24 But after forty-five days, the king was killed by his own sons.

25 And Tobias returned to his house, and all his substance was restored to him.

Chapter 2

But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house,

2 He said to his son: Go, and bring some of our tribe that fear God, to feast with us.

3 And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body.

4 And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.

5 And when he had hid the body, he ate bread with mourning and fear,

6 Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning.

7 So when the sun was down, he went and buried him.

8 Now all his neighbours blamed him, saying: once already commandment was given for thee to be slain because of this matter, and thou didst

scarce escape the sentence of death, and dost thou again bury the dead?

9 But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

10 Now it happened one day that being wearied with burying, he came to his house, and cast himself down by the wall and slept,

11 And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

12 Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.

13 For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him,

14 But continued immoveable in the fear of God, giving thanks to God all the days of his life.

15 For as the kings insulted over holy Job: so his relations and kinsmen mocked at his life, saying:

16 Where is thy hope, for which thou gavest alms, and buriedst the dead?

17 But Tobias rebuked them, saying: Speak not so:

18 For we are the children of saints, and look for that life which God will give to those that never change their faith from him.

19 Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labour of her hands.

20 Whereby it came to pass, that she received a young kid, and brought it home:

21 And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen:

restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft.

22 At these words his wife being angry answered: It is evident the hope is come to nothing, and thy alms now appear.

23 And with these and other, such like words she upbraided him.

Chapter 3

Then Tobias sighed, and began to pray with tears,

2 Saying, Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment:

3 And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.

4 For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us.

5 And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee.

6 And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.

7 Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids,

8 Because she had been given to seven husbands and a devil named Asmodeus had killed them, at their first going in unto her.

9 So when she reproved the maid for her fault,

she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands.

10 Wilt thou kill me also, as thou hast already killed seven husbands? At these words, she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink:

11 But continuing in prayer with tears besought God, that he would deliver her from this reproach.

12 And it came to pass on the third day when she was making an end of her prayer, blessing the Lord,

13 She said: Blessed is thy name, O God of our fathers, who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgive the sins of them that call upon thee.

14 To thee, O Lord, I turn my face, to thee I direct my eyes.

15 I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth.

16 Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.

17 Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.

18 But a husband I consented to take, with thy fear, not with my lust.

19 And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps thou hast kept me for another man,

20 For thy counsel is not in man's power.

21 But this every one is sure of that worshipeth thee, that his life, if it be under trial, shall be crowned and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy.

22 For thou art not delighted in our being lost, because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness.

23 Be thy name, O God of Israel, blessed for ever,

24 At that time the prayers of them both were heard in the sight of the glory of the most high God:

25 And the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

Chapter 4

Therefore when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son,

2 And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart.

3 When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life:

4 For thou must be mindful what and how great perils she suffered for thee in her womb.

5 And when she also shall have ended the time of her life, bury her by me.

6 And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God.

7 Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee.

8 According to thy ability be merciful.

9 If thou have much give abundantly: if thou have little, take care even so to bestow willingly

a little.

10 For thus thou storest up to thyself a good reward for the day of necessity.

11 For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

12 Alms shall be a great confidence before the most high God, to all them that give it.

13 Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

14 Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning.

15 If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

16 See thou never do to another what thou wouldst hate to have done to thee by another.

17 Eat thy bread with the hungry and the needy, and with thy garments cover the naked,

18 Lay out thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked.

19 Seek counsel always of a wise man.

20 Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him.

21 I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me:

22 Now therefore inquire how thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

23 Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

Chapter 5

Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

2 But how I shall get this money, I cannot tell; he knoweth not me, and I know not him: what token shall I give him? nor did I ever know the way which leadeth thither.

3 Then his father answered him, and said: I have a note of his hand with me, which when thou shalt shew him, he will presently pay it.

4 But go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

5 Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

6 And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man?

7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes?

8 And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situate in the mount of Ecbatana.

9 And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

10 Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

11 So going in he saluted him, and said: Joy be to thee always.

12 And Tobias said: What manner of joy shall be to me, who sit in darkness and see not the

light of heaven?

13 And the young man said to him: Be of good courage, thy cure from God is at hand.

14 And Tobias said to him: Canst thou conduct my son to Gabelus at Rages, a city of the Medes? and when thou shalt return, I will pay thee thy hire.

15 And the angel said to him: I will conduct him thither, and bring him back to thee.

16 And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou?

17 And Raphael the angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son?

18 But lest I should make thee uneasy, I am Azarias the son of the great Ananias.

19 And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

20 And the angel said to him: I will lead thy son safe, and bring him to thee again safe.

21 And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.

22 Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.

23 And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us.

24 I wish the money for which thou hast sent him, had never been.

25 For our poverty was sufficient for us, that we might account it as riches, that we saw our son.

26 And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

27 For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

28 At these words his mother ceased weeping, and held her peace.

Chapter 6

And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

2 And he went out to wash his feet, and behold a monstrous fish came up to devour him.

3 And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

4 And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

5 Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines.

6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.

7 Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

8 And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

9 And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

10 And Tobias said to him: Where wilt thou that we lodge?

11 And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her.

12 All his substance is due to thee, and thou must take her to wife.

13 Ask her therefore of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a devil killed them.

15 Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.

16 Then the angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail.

17 For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

18 But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

19 And on that night lay the liver of the fish on the fire, and the devil shall be driven away.

20 But the second night thou shalt be admitted into the society of the holy Patriarchs.

21 And the third night thou shalt obtain a blessing that sound children may be born of you.

22 And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

Chapter 7

And they went in to Raguel, and Raguel received them with joy.

2 And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?

3 And when he had spoken these words, he said: Whence are ye young men our brethren?

4 But they said: We are of the tribe of Nephthali, of the captivity of Ninive.

5 And Raguel said to them: Do you know Tobias my brother? And they said: We know him.

6 And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom thou inquirest is this young man's father.

7 And Raguel went to him, and kissed him with tears and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man.

8 And Anna his wife, and Sara their daughter wept.

9 And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

10 Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter.

11 Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to

fear lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,

12 The angel said to him: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife: therefore another could not have her.

13 Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight.

14 And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses: and now doubt not but I will give her to thee.

15 And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.

16 And taking paper they made a writing of the marriage.

17 And afterwards they made merry, blessing God.

18 And Raguel called to him Anna his wife, and bade her to prepare another chamber.

19 And she brought Sara her daughter in thither, and she wept.

20 And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

Chapter 8

And after they had supped, they brought in the young man to her.

2 And Tobias remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.

3 Then the angel Raphael took the devil, and bound him in the desert of upper Egypt.

4 Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to day, and to morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.

5 For we are the children of saints, and we must not be joined together like heathens that know not God.

6 So they both arose, and prayed earnestly both together that health might be given them,

7 And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

8 Thou madest Adam of the slime of the earth, and gavest him Eve for a helper.

9 And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

10 Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.

11 And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

12 For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.

13 And when they had prepared the pit, Raguel went back to his wife, and said to her:

14 Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

15 So she sent one of her maidservants, who went into the chamber, and found them safe and sound, sleeping both together.

16 And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,

17 And said: We bless thee, O Lord God of Israel, because it hath not happened as we suspected.

18 For thou hast shewn thy mercy to us, and hast shut out from us the enemy that persecuted us.

19 And thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully: and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou alone art God in all the earth.

20 And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.

21 And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.

22 He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends,

23 And Raguel adjured Tobias, to abide with him two weeks.

24 And of all things which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained should after their decease come also to Tobias.

Chapter 9

Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words:

2 If I should give myself to be thy servant I should not make a worthy return for thy care.

3 However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus to Rages the city of the Medes: and to restore to

him his note of hand, and receive of him the money, and desire him to come to my wedding.

4 For thou knowest that my father numbereth the days: and if I stay one day more, his soul will be afflicted.

5 And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

6 Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.

7 And he told him concerning Tobias the son of Tobias, all that had been done: and made him come with him to the wedding.

8 And when he was come into Raguel's house he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God,

9 And said: The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doth almsdeeds:

10 And may a blessing come upon thy wife and upon your parents.

11 And may you see your children, and your children's children, unto the third and fourth generation: and may your seed be blessed by the God of Israel, who reigneth for ever and ever.

12 And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.

Chapter 10

But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why thinkest thou doth my son tarry, or why is he detained there?

2 Is Gabelus dead, thinkest thou, and no man will pay him the money?

3 And he began to be exceeding sad, both he and Anna his wife with him: and they began both to weep together, because their son did not return to them on the day appointed.

4 But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son; why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

5 We having all things together in thee alone, ought not to have let thee go from us.

6 And Tobias said to her: Hold thy peace, and be not troubled, our son is safe: that man with whom we sent him is very trusty.

7 But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.

8 But Raguel said to his son in law: Stay here, and I will send a messenger to Tobias thy father, that thou art in health.

9 And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.

10 And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in menservants, and womenservants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him,

11 Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.

12 And the parents taking their daughter kissed her, and let her go:

13 Admonishing her to honour her father and

mother in law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

Chapter 11

And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

2 And the angel said: Brother Tobias, thou knowest how thou didst leave thy father.

3 If it please thee therefore, let us go before, and let the family follow softly after us, together with thy wife, and with the beasts.

4 And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

5 But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.

6 And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: Behold thy son cometh.

7 And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord thy God: and giving thanks to him, go to thy father, and kiss him.

8 And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

9 Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.

10 And his father that was blind, rising up,

began to run stumbling with his feet: and giving a servant his hand, went to meet his son.

11 And receiving him kissed him, as did also his wife, and they began to weep for joy.

12 And when they had adored God, and given him thanks, they sat down together.

13 Then Tobias taking of the gall of the fish, anointed his father's eyes.

14 And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.

15 And Tobias took hold of it, and drew it from his eyes, and recovered his sight.

16 And they glorified God, both he and his wife and all that knew him.

17 And Tobias said: I bless thee, O Lord God of Israel, because thou hast chastised me, and thou hast saved me and behold I see Tobias my son.

18 And after seven days Sara his son's wife and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus,

19 And he told his parents all the benefits of God, which he had done to him by the man that conducted him.

20 And Achior and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.

21 And for seven days they feasted and rejoiced all with great joy.

Chapter 12

Then Tobias called to him his son and said to him: What can we give to this holy man, that is come with thee?

2 Tobias answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits?

3 He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?

4 But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.

5 So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought,

6 Then he said to them secretly, Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you.

7 For it is good to hide the secret of a king: to reveal and confess the works of God.

8 Prayer is good with fasting and alms more than to lay up treasures of gold.

9 For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

10 But they that commit sin and iniquity, are enemies to their own soul.

11 I discover then the truth unto you, and I will not hide the secret from you.

12 When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

13 And because thou wast acceptable to God, it was necessary that temptation should prove thee.

14 And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil.

15 For I am the angel Raphael, one of the seven, who stand before the Lord.

16 And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.

17 And the angel said to them: Peace be to you, fear not.

18 For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.

19 I seemed indeed to eat and to drink with you but I use an invisible meat and drink, which cannot be seen by men.

20 It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.

21 And when he had said these things, he was taken from their sight, and they could see him no more.

22 Then they lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.

Chapter 13

And Tobias the elder opening his mouth, blessed the Lord, and said: Thou art great O Lord, for ever, and thy kingdom is unto all ages.

2 For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand.

3 Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles:

4 Because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make

them know that there is no other almighty God besides him.

5 He hath chastised us for our iniquities: and he will save us for his own mercy.

6 See then what he hath done with us, and with fear and trembling give ye glory to him: and extol the eternal King of worlds in your works.

7 As for me, I will praise him in the land of my captivity: because he hath shewn his majesty toward a sinful nation,

8 Be converted therefore, ye sinners, and do justice before God, believing that he will shew his mercy to you.

9 And I and my soul will rejoice in him.

10 Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

11 Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands.

12 Give glory to the Lord for thy good things, and bless the God eternal that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

13 Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee,

14 Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

15 For they shall call upon the great name in thee,

16 They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up,

17 But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

18 Blessed are all they that love thee, and that rejoice in thy peace,

19 My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem his city from all her troubles.

20 Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

21 The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

22 All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets,

23 Blessed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

Chapter 14

And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.

2 And after he had lived a hundred and two years, he was buried honorably in Ninive.

3 For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

4 And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

5 And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them:

6 The destruction of Ninive is at hand: for the word of the Lord must be fulfilled: and our brethren, that are scattered abroad from the land of Israel, shall return to it.

7 And all the land thereof that is desert shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.

8 And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it.

9 And all the kings of the earth shall rejoice in it, adoring the King of Israel.

10 Hearken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:

11 And command your children that they do justice and almsdeeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

12 And now, children, hear me, and do not stay here: but as soon as you shall bury your mother by me in one sepulchre, without delay direct your steps to depart hence:

13 For I see that its iniquity will bring it to destruction.

14 And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother in law.

15 And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth generation.

16 And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.

17 And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.

Book of Judith

Chapter 1

Now Arphaxad king of the Medes had brought many nations under his dominions, and he built a very strong city, which he called Ecbatana,

2 Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.

3 And he made the gates thereof according to the height of the towers:

4 And he gloried as a mighty one in the force of his army and in the glory of his chariots.

5 Now in the twelfth year of his reign, Nabuchodonosor king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him,

6 In the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians.

7 Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and Damascus, and Libanus,

8 And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee in the great plain of Asdreton,

9 And to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of

Ethiopia.

10 To all these Nabuchodonosor king of the Assyrians, sent messengers:

11 But they all with one mind refused, and sent them back empty, and rejected them without honour.

12 Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom that he would revenge himself of all those countries.

Chapter 2

In the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor king of the Assyrians, that he would revenge himself.

2 And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel:

3 And he said that his thoughts were to bring all the earth under his empire.

4 And when this saying pleased them all, Nabuchodonosor, the king, called Holofernes the general of his armies,

5 And said to him: Go out against all the kingdoms of the west, and against them especially that despised my commandment.

6 Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my

yoke.

7 Then Holofernes called the captains, and officers of the power of the Assyrians: and he mustered men for the expedition, and the king commanded him, a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.

8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.

9 He appointed corn to be prepared out of all Syria in his passage.

10 But gold and silver he took out of the king's house in great abundance.

11 And he went forth he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

12 And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their castles, and took all the strong places.

13 And he took by assault the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ismahel, who were over against the face of the desert, and on the south of the land of Cellon.

14 And he passed over the Euphrates and came into Mesopotamia: and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:

15 And he took the borders thereof, from Cilicia to the coasts of Japheth, which are towards the south.

16 And he carried away all the children of Madian, and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.

17 And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down.

18 And the fear of them fell upon all the inhabitants of the land.

Chapter 3

Then the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, who coming to Holofernes, said:

2 Let thy indignation towards us cease, for it is better for us to live and serve Nabuchodonosor the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

3 All our cities and our possessions, all mountains and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families are in thy sight:

4 Let all we have be subject to thy law,

5 Both we and our children are thy servants.

6 Come to us a peaceable lord, and use our service as it shall please thee,

7 Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.

8 And from all the cities he took auxiliaries valiant men, and chosen for war,

9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming.

10 And received him with garlands, and lights, and dances, and timbrels, and flutes.

11 And though they did these things, they

could not for all that mitigate the fierceness of his heart:

12 For he both destroyed their cities, and cut down their groves.

13 For Nabuchodonosor the king had commanded him to destroy all the gods of the earth, that he only might be called God by those nations which could be brought under him by the power of Holofernes.

14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa,

15 And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

Chapter 4

Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.

2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples.

3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:

4 And they compassed their towns with walls and gathered together corn for provision for war.

5 And Eliachim the priest wrote to all that were over against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.

6 And the children of Israel did as the priests of the Lord Eliachim had appointed them.

7 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.

8 And the priests put on haircloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth.

9 And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.

10 Then Eliachim the high priest of the Lord went about all Israel and spoke to them,

11 Saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.

12 Remember Moses the servant of the Lord overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:

13 So all the enemies of Israel be, if you persevere in this work which you have begun.

14 So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord.

15 So that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord girded with haircloths, and with ashes upon their head.

16 And they all begged of God with all their heart, that he would visit his people Israel.

Chapter 5

And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains.

2 And he was transported with exceeding great fury and indignation, and he called all the princes of Moab and the leaders of Ammon.

3 And he said to them: Tell me what is this people that besetteth the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their warfare:

4 And why they above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?

5 Then Achior captain of all the children of Ammon answering, said; If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight concerning this people, that dwelleth in the mountains, and there shall not a false word come out of my mouth.

6 This people is of the offspring of the Chaldeans.

7 They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

8 Wherefore forsaking the ceremonies of their fathers, which consisted in the worship of many gods,

9 They worshipped one God of heaven, who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.

10 And when the king of Egypt oppressed them, and made slaves of them to labour in clay

and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues.

11 And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service,

12 The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea and passed it dry foot.

13 And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.

14 After they came out of the Red Sea, they abode in the deserts of mount Sina, in which never man could dwell, or son of man rested.

15 There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.

16 Wheresoever they went in without bow and arrow, and without shield and sword, their God fought for them and overcame.

17 And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God.

18 But as often as beside their own God, they worshipped any other, they were given to spoil and to the sword, and to reproach.

19 And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

20 So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands, and their

cities:

21 And as long as they sinned not in the sight of their God, it was well with them: for their God hateth iniquity.

22 And even some years ago when they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations and very many of them were led away captive into a strange land.

23 But of late returning to the Lord their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains, and possess Jerusalem again, where their holies are.

24 Now therefore, my lord, search if there be any iniquity of theirs in the sight of their God: let us go up to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power:

25 But if there be no offence of this people in the sight of their God, we cannot resist them because their God will defend them: and we shall be a reproach to the whole earth.

26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other:

27 Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war?

28 That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when the bravest of them shall be taken, then shall he with them be stabbed with the sword,

29 That every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other.

Chapter 6

And it came to pass when they had left off speaking, that Holofernes being in a violent passion, said to Achior:

2 Because thou hast prophesied unto us, saying: That the nation of Israel is defended by their God, to shew thee that there is no God, but Nabuchodonosor:

3 When we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians, and all Israel shall perish with thee:

4 And thou shalt find that Nabuchodonosor is lord of the whole earth: and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed and fall among the wounded of Israel, and thou shalt breathe no more till thou be destroyed with them.

5 But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face, depart from thee, if thou imaginest these my words cannot be accomplished.

6 And that thou mayst know that thou shalt experience these things together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayst fall under the same vengeance.

7 Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel.

8 And the servants of Holofernes taking him, went through the plains: but when they came near the mountains, the slingers came out against them.

9 Then turning out of the way by the side of the mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and

returned to their master.

10 And the children of Israel coming down from Bethulia, came to him, and loosing him they brought him to Bethulia, and setting him in the midst of the people, asked him what was the matter that the Assyrians had left him bound.

11 In those days the rulers there, were Ozias the son of Micha of the tribe of Simeon, and Charmi, called also Gothoniël.

12 And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said being asked by Holofernes: and how the people of Holofernes would have killed him for this word,

13 And how Holofernes himself being angry had commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to be put to death by diverse torments, for having said: The God of heaven is their defender.

14 And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord, and all of them together mourning and weeping poured out their prayers with one accord to the Lord,

15 Saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and shew that thou forsakest not them that trust on thee, and that thou humblest them that presume of themselves, and glory in their own strength.

16 So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded, they comforted Achior,

17 Saying: The God of our fathers, whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction.

18 And when the Lord our God shall give this liberty to his servants, let God be with thee also in the midst of us: that as it shall please thee, so thou with all thine mayst converse with us.

19 Then Ozias, after the assembly was broken up, received him into his house, and made him a great supper.

20 And all the ancients were invited, and they refreshed themselves together after their fast was over.

21 And afterwards all the people were called together, and they prayed all the night long within the church, desiring help of the God of Israel.

Chapter 7

But Holofernes on the next day gave orders to his army, to go up against Bethulia.

2 Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities of all the youth.

3 All these prepared themselves together to fight against the children of Israel, and they came by the hillside to the top, which looketh toward Dothain, from the place which is called Belma, unto Chelmon, which is over against Esdrelon.

4 But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord, that the God of Israel would shew his mercy upon his people.

5 And taking their arms of war, they posted themselves at the places, which by a narrow pathway lead directly between the mountains, and they guarded them all day and night.

6 Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side: and he commanded their aqueduct to be cut off.

7 Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

8 But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defence, and the steep hills and precipices guard them.

9 Wherefore that thou mayst overcome them without joining battle, set guards at the springs that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.

10 And these words pleased Holofernes, and his officers, and he placed all round about a hundred men at every spring.

11 And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters failed among all the inhabitants of Bethulia, so that there was not within the city, enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

12 Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice,

13 Said: God be judge between us and thee, for thou hast done evil against us, in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands.

14 And therefore there is no one to help us, while we are cast down before their eyes in thirst,

and sad destruction.

15 And now assemble ye all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes.

16 For it is better, that being captives we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

17 We call to witness this day heaven and earth, and the God of our fathers, who taketh vengeance upon us according to our sins, con-juring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.

18 And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying:

19 We have sinned with our fathers, we have done unjustly, we have committed iniquity:

20 Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee,

21 That they may not say among the Gentiles: Where is their God?

22 And when being wearied with these cries, and tired with these weepings, they held their peace,

23 Ozias rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord.

24 For perhaps he will put a stop to his indignation, and will give glory to his own name.

25 But if after five days be past there come no aid, we will do the things which you have spoken.

Chapter 8

Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Ruben:

2 And her husband was Manasses, who died in the time of the barley harvest:

3 For he was standing over them that bound sheaves in the field; and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers.

4 And Judith his relict was a widow now three years and six months.

5 And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids.

6 And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel.

7 And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen, and flocks of sheep.

8 And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her.

9 When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi.

10 And they came to her, and she said to them: What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us?

11 And who are you that tempt the Lord?

12 This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation.

13 You have set a time for the mercy of the Lord, and you have appointed him a day, according to your pleasure.

14 But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon:

15 For God will not threaten like man, nor be inflamed to anger like the son of man.

16 And therefore let us humble our souls before him, and continuing in an humble spirit, in his service:

17 Let us ask the Lord with tears, that according to his will so he would shew his mercy to us: that as our heart is troubled by their pride, so also we may glorify in our humility.

18 For we have not followed the sins of our fathers, who forsook their God, and worshipped strange gods.

19 For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion: but we know no other God but him.

20 Let us humbly wait for his consolation, and the Lord our God will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.

21 And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you: comfort their hearts by your speech, that they may be mindful how our fathers were tempted that they might be proved, whether they worshipped their God truly.

22 They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God.

23 So Isaac, so Jacob, so Moses, and all that

have pleased God, passed through many tribulations, remaining faithful.

24 But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord,

25 Were destroyed by the destroyer, and perished by serpents.

26 As for us therefore let us not revenge ourselves for these things which we suffer.

27 But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction.

28 And Ozias and the ancients said to her: All things which thou hast spoken are true, and there is nothing to be reprehended in thy words.

29 Now therefore pray for us, for thou art a holy woman, and one fearing God.

30 And Judith said to them: As you know that what I have been able to say is of God:

31 So that which I intend to do prove ye if it be of God, and pray that God may strengthen my design.

32 You shall stand at the gate this night, and I will go out with my maidservant: and pray ye, that as you have said, in five days the Lord may look down upon his people Israel.

33 But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord our God.

34 And Ozias the prince of Juda said to her: Go in peace, and the Lord be with thee to take revenge of our enemies. So returning they departed.

Chapter 9

And when they were gone, Judith went into her oratory: and putting on haircloth, laid ashes on her head: and falling down prostrate before the Lord, she cried to the Lord, saying:

2 Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion:

3 And who gavest their wives to be made a prey, and their daughters into captivity: and all their spoils to be divided to the servants, who were zealous with thy zeal: assist, I beseech thee, O Lord God, me a widow.

4 For thou hast done the things of old, and hast devised one thing after another: and what thou hast designed hath been done.

5 For all thy ways are prepared, and in thy providence thou hast placed thy judgments.

6 Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

7 But thou lookedst over their camp, and darkness wearied them.

8 The deep held their feet, and the waters overwhelmed them.

9 So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,

10 And know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name.

11 Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in their wrath, who promise themselves to violate thy sanctuary, and defile the dwelling place

of thy name, and to beat down with their sword the horn of thy altar.

12 Bring to pass, O Lord, that his pride may be cut off with his own sword.

13 Let him be caught in the net of his own eyes in my regard, and do thou strike him by the graces of the words of my lips.

14 Give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him.

15 For this will be a glorious monument for thy name, when he shall fall by the hand of a woman.

16 For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee.

17 O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy.

18 Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness:

19 And all nations may acknowledge that thou art God, and there is no other besides thee.

Chapter 10

And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord.

2 And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood,

3 And she washed her body, and anointed herself with the best ointment, and plaited the hair

of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.

4 And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely.

5 And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

6 And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.

7 And when they saw her they were astonished, and admired her beauty exceedingly.

8 But they asked her no question, only they let her pass, saying: The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just.

9 And they that were there said, all with one voice: So be it, so be it.

10 But Judith praying to the Lord, passed through the gates, she and her maid.

11 And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou or whither goest thou?

12 And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight.

13 For this reason I thought with myself, saying: I will go to the presence of the prince

Holofernes, that I may tell him their secrets, and shew him by what way he may take them, without the loss of one man of his army.

14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

15 And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord.

16 And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

17 And when she was come into his presence, forthwith Holofernes was caught by his eyes.

18 And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them?

19 And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones:

20 After she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

Chapter 11

Then Holofernes said to her: Be of good comfort, and fear not in thy heart: for I have never hurt a man that was willing to serve Nabuchodonosor the king.

2 And if thy people had not despised me, I would never have lifted up my spear against them.

3 But now tell me, for what cause hast thou

left them, and why it hath pleased thee to come to us?

4 And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing.

5 For as Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee for chastising of all straying souls: not only men serve him through thee, but also the beasts of the field obey him.

6 For the industry of thy mind is spoken of among all nations, and it is told through the whole world, that thou only art excellent, and mighty in all his kingdom, and thy discipline is cried up in all provinces.

7 It is known also what Achior said, nor are we ignorant of what thou hast commanded to be done to him.

8 For it is certain that our God is so offended with sins, that he hath sent word by his prophets to the people, that he will deliver them up for their sins.

9 And because the children of Israel know they have offended their God, thy dread is upon them.

10 Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead.

11 And they have a design even to kill their cattle, and to drink the blood of them.

12 And the consecrated things of the Lord their God which God forbade them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore because they do these things, it is certain they will be given up to destruction.

13 And I thy handmaid knowing this, am fled from them, and the Lord hath sent me to tell thee these very things.

14 For I thy handmaid worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God,

15 And he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

16 Because these things are told me by the providence of God.

17 And because God is angry with them, I am sent to tell these very things to thee.

18 And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:

19 There is not such another woman upon earth in look, in beauty, and in sense of words.

20 And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands:

21 And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned through all the earth.

Chapter 12

Then he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table.

2 And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought.

3 And Holofernes said to her: If these things which thou hast brought with thee fail thee,

what shall we do for thee?

4 And Judith said: As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded.

5 And when she was going in, she desired that she might have liberty to go out at night and before day to prayer, and to beseech the Lord.

6 And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days.

7 And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water.

8 And as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people.

9 And going in, she remained pure in the tent, until she took her own meat in the evening.

10 And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman, to consent of her own accord to dwell with me.

11 For it is looked upon as shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

12 Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry.

13 And Judith answered him: Who am I, that I should gainsay my lord?

14 All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

15 And she arose and dressed herself out with her garments, and going in she stood before his

face.

16 And the heart of Holofernes was smitten, for he was burning with the desire of her.

17 And Holofernes said to her: Drink now, and sit down and be merry; for thou hast found favour before me.

18 And Judith said: I will drink my lord, because my life is magnified this day above all my days.

19 And she took and ate and drank before him what her maid had prepared for her.

20 And Holofernes was made merry on her occasion, and drank exceeding much wine, so much as he had never drunk in his life.

Chapter 13

And when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way.

2 And they were all overcharged with wine.

3 And Judith was alone in the chamber.

4 But Holofernes lay on his bed, fast asleep, being exceedingly drunk.

5 And Judith spoke to her maid to stand without before the chamber, and to watch:

6 And Judith stood before the bed praying with tears, and the motion of her lips in silence,

7 Saying: Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem thy city: and that I may bring to pass that which I have purposed, having a belief that it might be done by thee.

8 And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.

9 And when she had drawn it out, she took him by the hair of his head, and said: Strengthen

me, O Lord God, at this hour.

10 And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body.

11 And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.

12 And they two went out according to their custom, as it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city.

13 And Judith from afar off cried to the watchmen upon the walls: Open the gates for God is with us, who hath shewn his power in Israel.

14 And it came to pass, when the men had heard her voice, that they called the ancients of the city.

15 And all ran to meet her from the least to the greatest: for they now had no hopes that she would come.

16 And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,

17 Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him.

18 And by me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people by my hand this night.

19 Then she brought forth the head of Holofernes out of the wallet, and shewed it them, saying: Behold the head of Holofernes the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God slew him by the hand of a woman.

20 But as the same Lord liveth, his angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the

Lord hath not suffered me his handmaid to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.

21 Give all of you glory to him, because he is good, because his mercy endureth for ever.

22 And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

23 And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth.

24 Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.

25 Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

26 And all the people said: So be it, so be it.

27 And Achior being called for came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

28 And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened them with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

29 Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his soul swooned away.

30 But after he had recovered his spirits he fell

down at her feet, and revered her, and said:

31 Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

Chapter 14

And Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls.

2 And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault.

3 Then the watchmen must needs run to awake their prince for the battle.

4 And when the captains of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them.

5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

6 Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day.

7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting.

8 And the watchmen seeing this, ran to the tent of Holofernes.

9 And they that were in the tent came, and made a noise, before the door of the chamber to awake him, endeavouring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.

10 For no man durst knock, or open and go into the chamber of the general of the Assyrians.

11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains:

12 Go in, and awake him, for the mice, coming out of their holes, have presumed to challenge us to fight.

13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

14 But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

15 And he went into the tent of Judith, and not finding her, he ran out to the people,

16 And said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

18 And there was a very great cry in the midst of their camp.

Chapter 15

And when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight.

2 So that no one spoke to his neighbour, but

hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

3 So the children of Israel seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

4 And because the Assyrians were not united together, they went without order in their flight; but the children of Israel pursuing in one body, defeated all that they could find.

5 And Ozias sent messengers through all the cities and countries of Israel.

6 And every country, and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword until they came to the extremities of their confines.

7 And the rest that were in Bethulia went into the camp of the Assyrians, and took away the spoils which the Assyrians in their flight had left behind them, and they were laden exceedingly,

8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and all their moveables, inso-much that from the least to the greatest all were made rich by their spoils.

9 And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith.

10 And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people:

11 For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt

be blessed for ever.

12 And all the people said: So be it, so be it.

13 And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians.

14 But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and precious stones, and all household stuff, and they all were delivered to her by the people.

15 And all the people rejoiced, with the women, and virgins, and young men, playing on instruments and harps.

Chapter 16

Then Judith sung this canticle to the Lord, saying:

2 Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto him a new psalm, extol and call upon his name.

3 The Lord putteth an end to wars, the Lord is his name.

4 He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

5 The Assyrian came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

6 He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

7 But the almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him.

8 For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith

the daughter of Merari weakened him with the beauty of her face.

9 For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.

10 She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.

11 Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

12 The Persians quaked at her constancy, and the Medes at her boldness.

13 Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.

14 The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the Lord my God.

15 Let us sing a hymn to the Lord, let us sing a new hymn to our God.

16 O Adonai, Lord, great art thou, and glorious in thy power, and no one can overcome thee.

17 Let all thy creatures serve thee: because thou hast spoken, and they were made: thou didst send forth thy spirit, and they were created, and there is no one that can resist thy voice.

18 The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before thy face.

19 But they that fear thee, shall be great with thee in all things.

20 Woe be to the nation that riseth up against my people: for the Lord almighty will take revenge on them, in the day of judgment he will visit them.

21 For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

22 And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises.

23 And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.

24 And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.

25 And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel.

26 And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband.

27 And on festival days she came forth with great glory.

28 And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia.

29 And all the people mourned for seven days.

30 And all the time of her life there was none that troubled Israel, nor many years after her death.

31 But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews from that time until this day.

Book of Esther

Chapter 1

In the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty seven provinces:

2 When he sat on the throne of his kingdom, the city Susan was the capital of his kingdom.

3 Now in the third year of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces in his sight,

4 That he might shew the riches of the glory of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

5 And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king.

6 And there were hung up on every side sky coloured, and green, and violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds also were of gold and silver, placed in order upon a floor paved with porphyry and white marble: which was embellished with painting of wonderful variety.

7 And they that were invited, drank in golden cups, and the meats were brought in divers ves-

sels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence.

8 Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would.

9 Also Vasthi the queen made a feast for the women in the palace, where king Assuerus was used to dwell.

10 Now on the seventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence,

11 To bring in queen Vasthi before the king, with the crown set upon her head, to shew her beauty to all the people and the princes: for she was exceeding beautiful.

12 But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury,

13 Asked the wise men, who according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers:

14 (Now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan,

seven princes of the Persians and of the Medes, who saw the face of the king, and were used to sit first after him:)

15 What sentence ought to pass upon Vasthi the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs?

16 And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus.

17 For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not.

18 And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands: wherefore the king's indignation is just.

19 If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be altered, that Vasthi come in no more to the king, but another, that is better than her, be made queen in her place.

20 And let this be published through all the provinces of thy empire, (which is very wide,) and let all wives, as well of the greater as of the lesser, give honour to their husbands.

21 His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan.

22 And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people.

Chapter 2

After this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done and what she had suffered:

2 And the king's servants and his officers said: Let young women be sought for the king, virgins and beautiful,

3 And let some persons be sent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of Susan, and put them into the house of the women under the hand of Egeus the eunuch, who is the overseer and keeper of the king's women: and let them receive women's ornaments, and other things necessary for their use.

4 And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king: and he commanded it should be done as they had suggested.

5 There was a man in the city of Susan, a Jew, named Mardochai, the son of Jair, the son of Semei, the son of Cis, of the race of Jemini,

6 Who had been carried away from Jerusalem at the time that Nabuchodonosor king of Babylon carried away Jechonias king of Juda,

7 And he had brought up his brother's daughter Edissa, who by another name was called Esther: now she had lost both her parents: and was exceeding fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter.

8 And when the king's ordinance was noised abroad, and according to his commandment many beautiful virgins were brought to Susan, and were delivered to Egeus the eunuch: Esther also among the rest of the maidens was delivered to him to be kept in the number of the women.

9 And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten

the women's ornaments, and to deliver to her her part, and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting maids.

10 And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that:

11 And he walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

12 Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month: so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices.

13 And when they were going in to the king, whatsoever they asked to adorn themselves they received: and being decked out, as it pleased them, they passed from the chamber of the women to the king's chamber.

14 And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz the eunuch, who had the charge over the king's concubines: neither could she return any more to the king, unless the king desired it, and had ordered her by name to come.

15 And as the time came orderly about, the day was at hand, when Esther, the daughter of Abihail the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For she was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all.

16 So she was brought to the chamber of

king Assuerus the tenth month, which is called Tebeth, in the seventh year of his reign.

17 And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi.

18 And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther, And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

19 And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate,

20 Neither had Esther as yet declared her country and people, according to his commandment. For whatsoever he commanded, Esther observed: and she did all things in the same manner as she was wont at that time when he brought her up a little one.

21 At that time, therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him.

22 And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's name, who had reported the thing unto her.

23 It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

Chapter 3

After these things, king Assuerus advanced Aman, the son of Amadathi, who was of the race of Agag: and he set his throne above all the princes that were with him.

2 And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them, only Mardochai did not bend his knee, nor worship him.

3 And the king's servants that were chief at the doors of the palace, said to him: Why dost thou alone not observe the king's commandment?

4 And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a Jew.

5 Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceeding angry.

6 And he counted it nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

7 In the first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot was cast into an urn, which in Hebrew is called Phur, before Aman, on what day and what month the nation of the Jews should be destroyed: and there came out the twelfth month, which is called Adar.

8 And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances: and thou knowest

very well that it is not expedient for thy kingdom that they should grow insolent by impunity.

9 If it please thee, decree that they may be destroyed, and I will pay ten thousand talents to thy treasurers.

10 And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi of the race of Agag, the enemy of the Jews,

11 And he said to him: As to the money which thou promisest, keep it for thyself: and as to the people, do with them as seemeth good to thee.

12 And the king's scribes were called in the first month Nisan, on the thirteenth day of the same month: and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the name of king Assuerus: and the letters, sealed with his ring,

13 Were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.

14 And the contents of the letters were to this effect, that all provinces might know and be ready against that day.

15 The couriers that were sent made haste to fulfil the king's commandment. And immediately the edict was hung up in Susan, the king and Aman feasting together, and all the Jews that were in the city weeping.

Chapter 4

Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing

ashes on his head and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind.

2 And he came lamenting in this manner even to the gate of the palace: for no one clothed with sackcloth might enter the king's court.

3 And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

4 Then Esther's maids and her eunuchs went in, and told her. And when she heard it she was in a consternation and she sent a garment, to clothe him, and to take away the sackcloth: but he would not receive it.

5 And she called for Athach the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and learn of him why he did this.

6 And Athach going out went to Mardochai, who was standing in the street of the city, before the palace gate:

7 And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures, to have the Jews destroyed.

8 He gave him also a copy of the edict which was hanging up in Susan, that he should shew it to the queen, and admonish her to go in to the king, and to entreat him for her people.

9 And Athach went back and told Esther all that Mardochai had said.

10 She answered him, and bade him say to Mardochai:

11 All the king's servants, and all the provinces that are under his dominion, know, that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any

delay: except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who for these thirty days now have not been called unto him?

12 And when Mardochai had heard this,

13 He sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king's house, more than all the Jews:

14 For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?

15 And again Esther sent to Mardochai in these words:

16 Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat nor drink for three days and three nights: and I with my handmaids will fast in like manner, and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.

17 So Mardochai went, and did all that Esther had commanded him.

Chapter 5

And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's hall: now he sat upon his throne in the hall of the palace, over against the door of the house.

2 And when he saw Esther the queen standing, she pleased his eyes, and he held out toward her the golden sceptre, which he held in his hand and she drew near, and kissed the top of his sceptre.

3 And the king said to her: What wilt thou, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee.

4 But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee to the banquet which I have prepared.

5 And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

6 And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? and for what thing askest thou? although thou shouldst ask the half of my kingdom, thou shalt have it.

7 And Esther answered: My petition and request is this:

8 If I have found favour in the king's sight, and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to morrow I will open my mind to the king.

9 So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly angry:

10 But dissembling his anger, and returning into his house, he called together to him his friends, and Zares his wife:

11 And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants.

12 And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me: and with her I am also to dine to morrow with the king:

13 And whereas I have all these things, I think I have nothing, so long as I see Mardochai the Jew sitting before the king's gate.

14 Then Zares his wife, and the rest of his friends answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

Chapter 6

That night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him,

2 They came to that place where it was written, how Mardochai had discovered the treason of Bagathan and Thares the eunuchs, who sought to kill king Assuerus.

3 And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He hath received no reward at all.

4 And the king said immediately: Who is in the court? for Aman was coming in to the inner court of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet, which was prepared for him.

5 The servants answered: Aman standeth in the court, and the king said: Let him come in.

6 And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself,

7 Answered: The man whom the king desireth to honour,

8 Ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head,

9 And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour.

10 And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken.

11 So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

12 But Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning and having his head covered:

13 And he told Zares his wife, and his friends, all that had befallen him. And the wise men whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

14 As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

Chapter 7

So the king and Aman went in, to drink with the queen.

2 And the king said to her again the second day, after he was warm with wine: What is thy

petition, Esther, that it may be granted thee? and what wilt thou have done: although thou ask the half of my kingdom, thou shalt have it.

3 Then she answered: If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request.

4 For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bondmen and bondwomen: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king.

5 And king Assuerus answered and said: Who is this, and of what power, that he should do these things?

6 And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen.

7 But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life, for he understood that evil was prepared for him by the king.

8 And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay, and he said: He will force the queen also in my presence, in my own house. The word was not yet gone out of the king's mouth, and immediately they covered his face.

9 And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it.

10 So Aman was hanged on the gibbet, which he had prepared for Mardochai: and the king's wrath ceased.

Chapter 8

On that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle.

2 And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house.

3 And not content with these things, she fell down at the king's feet and wept, and speaking to him besought him, that he would give orders that the malice of Aman the Agagite, and his most wicked devices which he had invented against the Jews, should be of no effect.

4 But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency: and she arose up and stood before him,

5 And said: If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new letters.

6 For how can I endure the murdering and slaughter of my people?

7 And king Assuerus answered Esther the queen, and Mardochai the Jew: I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews.

8 Write ye therefore to the Jews, as it pleaseth

you in the king's name, and seal the letters with my ring. For this was the custom, that no man durst gainsay the letters which were sent in the king's name, and were sealed with his ring.

9 Then the king's scribes and secretaries were called for (now it was the time of the third month which is called Siban) the three and twentieth day of the month, and letters were written, as Mardochai had a mind, to the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear.

10 And these letters which were sent in the king's name, were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former letters with new messages.

11 And the king gave orders to them, to speak to the Jews in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies with their wives and children and all their houses, and to take their spoil.

12 And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar.

13 And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of king Assuerus, that the Jews were ready to be revenged of their enemies.

14 So the swift posts went out carrying the messages, and the king's edict was hung up in Susan.

15 And Mardochai going forth out of the palace, and from the king's presence, shone in

royal apparel, to wit, of violet and sky colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced, and was glad.

16 But to the Jews, a new light seemed to rise, joy, honour, and dancing.

17 And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets, and keeping holy day: Insomuch that many of other nations and religion, joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all.

Chapter 9

So on the thirteenth day of the twelfth month, which as we have said above is called Adar, when all the Jews were designed to be massacred, and their enemies were greedy after their blood, the case being altered, the Jews began to have the upper hand, and to revenge themselves of their adversaries.

2 And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people.

3 And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that presided over every place and work, extolled the Jews for fear of Mardochai:

4 For they knew him to be prince of the palace, and to have great power: and the fame of his name increased daily, and was spread abroad through all men's mouths.

5 So the Jews made a great slaughter of their enemies, and killed them, repaying according to

what they had prepared to do to them:

6 Insomuch that even in Susan they killed five hundred men, besides the ten sons of Aman the Agagite, the enemy of the Jews: whose names are these:

7 Pharsandatha, and Delphon, and Esphatha

8 And Phoratha, and Adalia, and Aridatha,

9 And Phermesta, and Arisai, and Aridai, and Jezatha.

10 And when they had slain them, they would not touch the spoils of their goods.

11 And presently the number of them that were killed in Susan was brought to the king.

12 And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman: how many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?

13 And she answered: If it please the king, let it be granted to the Jews, to do to morrow in Susan as they have done to day, and that the ten sons of Aman may be hanged upon gibbets.

14 And the king commanded that it should be so done. And forthwith the edict was hung up in Susan, and the ten sons of Aman were hanged.

15 And on the fourteenth day of the month Adar the Jews gathered themselves together, and they killed in Susan three hundred men: but they took not their substance.

16 Moreover through all the provinces which were subject to the king's dominion the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods.

17 Now the thirteenth day of the month Adar was the first day with them all of the slaughter, and on the fourteenth day they left off. Which they ordained to be kept holy day, so that

all times hereafter they should celebrate it with feasting, joy, and banquets.

18 But they that were killing in the city of Susan, were employed in the slaughter on the thirteenth and fourteenth day of the same month: and on the fifteenth day they rested. And therefore they appointed that day to be a holy day of feasting and gladness.

19 But those Jews that dwelt in towns not walled and in villages, appointed the fourteenth day of the month Adar for banquets and gladness, so as to rejoice on that day, and send one another portions of their banquets and meats.

20 And Mardochai wrote all these things, and sent them comprised in letters to the Jews that abode in all the king's provinces, both those that lay near and those afar off,

21 That they should receive the fourteenth and fifteenth day of the month Adar for holy days, and always at the return of the year should celebrate them with solemn honour:

22 Because on those days the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the poor.

23 And the Jews undertook to observe with solemnity all they had begun to do at that time, which Mardochai by letters had commanded to be done.

24 For Aman, the son of Amadathi of the race of Agag, the enemy and adversary of the Jews, had devised evil against them, to kill them and destroy them; and had cast Phur, that is, the lot.

25 And afterwards Esther went in to the king, beseeching him that his endeavours might be made void by the king's letters: and the evil that

he had intended against the Jews, might return upon his own head. And so both he and his sons were hanged upon gibbets.

26 And since that time these days are called Phurim, that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this epistle, that is, of this book:

27 And the things that they suffered, and that were afterwards changed, the Jews took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity: which the writing testifieth, and certain times require, as the years continually succeed one another.

28 These are the days which shall never be forgot: and which all provinces in the whole world shall celebrate throughout all generations: neither is there any city wherein the days of Phurim, that is, of lots, must not be observed by the Jews, and by their posterity, which is bound to these ceremonies.

29 And Esther the queen, the daughter of Abihail, and Mardochai the Jew, wrote also a second epistle, that with all diligence this day should be established a festival for the time to come.

30 And they sent to all the Jews that were in the hundred and twenty-seven provinces of king Assuerus, that they should have peace, and receive truth,

31 And observe the days of lots, and celebrate them with joy in their proper time: as Mardochai and Esther had appointed, and they undertook them to be observed by themselves and by their seed, fasts, and cries, and the days of lots,

32 And all things which are contained in the history of this book, which is called Esther.

Chapter 10

And king Assuerus made all the land, and all the islands of the sea tributary.

2 And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochoi, are written in the books of the Medes, and of the Persians:

3 And how Mardochoi of the race of the Jews, was next after king Assuerus: and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

4 Then Mardochoi said: God hath done these things.

5 I remember a dream that I saw, which signified these same things: and nothing thereof hath failed.

6 The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen.

7 But the two dragons are I and Aman.

8 The nations that were assembled are they that endeavoured to destroy the name of the Jews.

9 And my nation is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and hath wrought great signs and wonders among the nations:

10 And he commanded that there should be two lots, one of the people of God, and the other of all the nations.

11 And both lots came to the day appointed already from that time before God to all nations:

12 And the Lord remembered his people, and had mercy on his inheritance.

13 And these days shall be observed in the month of Adar on the fourteenth, and fifteenth

day of the same month, with all diligence, and joy of the people gathered into one assembly, throughout all the generations hereafter of the people of Israel.

Chapter 11

In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolemy had interpreted in Jerusalem.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochoi the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:

3 A Jew who dwelt in the city of Susan, a great man and among the first of the king's court, had a dream.

4 Now he was of the number of the captives, whom Nabuchodonosor king of Babylon had carried away from Jerusalem with Jechonias king of Juda:

5 And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.

6 And behold two great dragons came forth ready to fight one against another.

7 And at their cry all nations were stirred up to fight against the nation of the just.

8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

9 And the nation of the just was troubled fearing their own evils, and was prepared for death.

10 And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

11 The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do: and he kept it fixed in his mind, desirous to know what the dream should signify.

Chapter 12

And he abode at that time in the king's court with Bagatha and Thara the king's eunuchs, who were porters of the palace.

2 And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.

3 Then the king had them both examined, and after they had confessed, commanded them to be put to death.

4 But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information.

6 But Aman the son of Amadathi the Bugite was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

Chapter 13

And this was the copy of the letter: Artaxerxes the great king who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and that they might live quietly without any terror, and might enjoy peace, which is desired by all men,

3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,

4 Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.

5 Wherefore having learned this, and seeing one nation in opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

6 We have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month Adar of this present year:

7 That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

8 But Mardochai besought the Lord, remembering all his works,

9 And said: O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.

10 Thou hast made heaven and earth and all things that are under the cope of heaven.

11 Thou art Lord of all, and there is none that can resist thy majesty.

12 Thou knowest all things, and thou knowest that it was not out of pride and or any desire of glory, that I refused to worship the proud Aman,

13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)

14 But I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God.

15 And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt.

17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

18 And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.

Chapter 14

Queen Esther also, fearing the danger that was at hand, had recourse to the Lord.

2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning: instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.

3 And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king,

help me a desolate woman, and who have no other helper but thee.

4 My danger is in my hands.

5 I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.

6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

7 For we have worshipped their gods. Thou art just, O Lord.

8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols.

9 They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,

10 That they may open the mouths of Gentiles, and praise the strength of idols, and magnify for ever a carnal king.

11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

12 Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:

13 Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.

14 But deliver us by thy hand, and help me, who have no other helper, but thee, O Lord, who hast the knowledge of all things.

15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircum-

cised, and of every stranger.

16 Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence,

17 And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink offerings:

18 And that thy handmaid hath never rejoiced, since I was brought hither unto this day but in thee, O Lord, the God of Abraham.

19 O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

Chapter 15

And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.

2 Remember, (said he,) the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death.

3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death.

4 And on the third day she laid away the garments she wore, and put on her glorious apparel.

5 And glittering in royal robes, after she had called upon God the ruler and Saviour of all, she took two maids with her,

6 And upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body.

7 And the other maid followed her lady, bearing up her train flowing on the ground.

8 But she with a rosy colour in her face, and

with gracious and bright eyes hid a mind full of anguish, and exceeding great fear.

9 So going in she passed through all doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.

10 And when he had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her handmaid.

11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:

12 What is the matter, Esther? I am thy brother, fear not.

13 Thou shalt not die: for this law is not made for thee, but for all others.

14 Come near then, and touch the sceptre.

15 And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me?

16 She answered: I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

17 For thou, my lord, art very admirable, and thy face is full of graces.

18 And while she was speaking, she fell down again, and was almost in a swoon.

19 But the king was troubled, and all his servants comforted her.

Chapter 16

The great king Artaxerxes, from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

2 Many have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them:

3 And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand, to practise also against them that gave it.

4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who seeth all things.

5 And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise,

6 While with crafty fraud they deceive the ears of princes that are well meaning, and judge of others by their own nature.

7 Now this is proved both from ancient histories, and by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.

8 Wherefore we must provide for the peace of all provinces.

9 Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

10 Now that you may more plainly understand what we say, Aman the son of Amadathi, a Macedonian both in mind and country, and

having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:

11 And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next man after the king:

12 But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

13 For with certain new and unheard of devices he hath sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom with all their nation:

14 Thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians.

15 But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise, use just laws,

16 And are the children of the highest and the greatest, and the ever living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

17 Wherefore know ye that those letters which he sent in our name, are void and of no effect.

18 For which crime both he himself that devised it, and all his kindred hang on gibbets, before the gates of this city Susan: not we, but God repaying him as he deserved.

19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

20 And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

21 For the almighty God hath turned this day of sadness and mourning into joy to them.

22 Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,

23 That all they who faithfully obey the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their wickedness.

24 And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.

Book of Job

Chapter 1

There was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

2 And there were born to him seven sons and three daughters.

3 And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceedingly great: and this man was great among all the people of the east.

4 And his sons went, and made a feast by houses, every one in his day. And sending, they called their three sisters, to eat and drink with them.

5 And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early, offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.

6 Now on a certain day, when the sons of God came to stand before the Lord, Satan also was present among them.

7 And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

8 And the Lord said to him: Hast thou considered my servant, Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

9 And Satan answering, said: Doth Job fear God in vain?

10 Hast thou not made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

11 But stretch forth thy hand a little, and touch all that he hath, and see if he bless thee not to thy face.

12 Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.

13 Now upon a certain day, when his sons and daughters were eating and drinking wine, in the house of their eldest brother,

14 There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

15 And the Sabeans rushed in, and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.

16 And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them; and I alone have escaped to tell thee.

17 And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have es-

caped to tell thee.

18 He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their eldest brother,

19 A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead: and I alone have escaped to tell thee.

20 Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped,

21 And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

22 In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

Chapter 2

And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came amongst them, and stood in his sight,

2 That the Lord said to Satan: Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it.

3 And the Lord said to Satan: Hast thou considered my servant, Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.

4 And Satan answered, and said: Skin for skin; and all that a man hath, he will give for his life:

5 But put forth thy hand, and touch his bone

and his flesh, and then thou shalt see that he will bless thee to thy face.

6 And the Lord said to Satan: Behold, he is in thy hand, but yet save his life.

7 So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

8 And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.

9 And his wife said to him: Dost thou still continue in thy simplicity? bless God and die.

10 And he said to her: Thou hast spoken like one of the foolish women: If we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

11 Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite. For they had made an appointment to come together and visit him, and comfort him.

12 And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward heaven.

13 And they sat with him on the ground seven day and seven nights and no man spoke to him a word: for they saw that his grief was very great.

Chapter 3

After this, Job opened his mouth, and cursed his day,

2 And he said:

3 Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.

4 Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

5 Let darkness, and the shadow of death, cover it, let a mist overspread it, and let it be wrapped up in bitterness.

6 Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

7 Let that night be solitary, and not worthy of praise.

8 Let them curse it who curse the day, who are ready to raise up a leviathan:

9 Let the stars be darkened with the mist thereof: let it expect light, and not see it, nor the rising of the dawning of the day:

10 Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.

11 Why did I not die in the womb? why did I not perish when I came out of the belly?

12 Why received upon the knees? why suckled at the breasts?

13 For now I should have been asleep and still, and should have rest in my sleep:

14 With kings and consuls of the earth, who build themselves solitudes:

15 Or with princes, that possess gold, and fill their houses with silver:

16 Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.

17 There the wicked cease from tumult, and there the wearied in strength are at rest.

18 And they sometime bound together without disquiet, have not heard the voice of the oppressor.

19 The small and great are there, and the servant is free from his master.

20 Why is light given to him that is in misery, and life to them that are in bitterness of soul?

21 That look for death, and it cometh not, as they that dig for a treasure:

22 And they rejoice exceedingly when they have found the grave?

23 To a man whose way is hidden, and God hath surrounded him with darkness?

24 Before I eat I sigh: and as overflowing waters, so is my roaring:

25 For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

26 Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

Chapter 4

Then Eliphaz, the Themanite, answered, and said:

2 If we begin to speak to thee, perhaps thou wilt take it ill; but who can withhold the words he hath conceived?

3 Behold thou hast taught many, and thou hast strengthened the weary hands:

4 Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

5 But now the scourge is come upon thee, and thou faintest: It hath touched thee, and thou art troubled.

6 Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

7 Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?

8 On the contrary, I have seen those who work iniquity, and sow sorrows, and reap them,

9 Perishing by the blast of God, and consumed by the spirit of his wrath.

10 The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions, are broken:

11 The tiger hath perished for want of prey, and the young lions are scattered abroad.

12 Now there was a word spoken to me in private, and my ears by stealth, as it were, received the veins of its whisper.

13 In the horror of a vision by night, when deep sleep is wont to hold men,

14 Fear seized upon me, and trembling, and all my bones were affrighted:

15 And when a spirit passed before me, the hair of my flesh stood up.

16 There stood one whose countenance I knew not, an image before my eyes, and I heard the voice, as it were, of a gentle wind.

17 Shall man be justified in comparison of God, or shall a man be more pure than his maker?

18 Behold, they that serve him are not steadfast, and in his angels he found wickedness:

19 How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

20 From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever.

21 And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

2 Anger indeed killeth the foolish, and envy slayeth the little one.

3 I have seen a fool with a strong root, and I cursed his beauty immediately.

4 His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

5 Whose harvest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

6 Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

7 Man is born to labour, and the bird to fly.

8 Wherefore I will pray to the Lord, and address my speech to God:

9 Who doth great things, and unsearchable and wonderful things without number:

10 Who giveth rain upon the face of the earth, and watereth all things with waters:

11 Who setteth up the humble on high, and comforteth with health those that mourn.

12 Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:

13 Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked:

14 They shall meet with darkness in the day, and grope at noonday as in the night.

15 But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

16 And to the needy there shall be hope, but iniquity shall draw in her mouth.

17 Blessed is the man whom God correcteth: refuse not, therefore, the chastising of the Lord.

18 For he woundeth, and cureth: he striketh, and his hands shall heal.

19 In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.

Chapter 5

Call now, if there be any that will answer thee, and turn to some of the saints.

20 In famine he shall deliver thee from death; and in battle, from the hand of the sword.

21 Thou shalt be hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh.

22 In destruction and famine thou shalt laugh: and thou shalt not be afraid of the beasts of the earth.

23 But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee.

24 And thou shalt know that thy tabernacle is in peace, and visiting thy beauty, thou shalt not sin.

25 Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.

26 Thou shalt enter into the grave in abundance, as a heap of wheat is brought in in its season.

27 Behold, this is even so, as we have searched out: which thou having heard, consider it thoroughly in thy mind.

Chapter 6

But Job answered, and said:

2 O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance.

3 As the sand of the sea, this would appear heavier: therefore, my words are full of sorrow:

4 For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.

5 Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

6 Or can an unsavoury thing be eaten, that is

not seasoned with salt? or can a man taste that which, when tasted, bringeth death?

7 The things which before my soul would not touch, now, through anguish, are my meats.

8 Who will grant that my request may come: and that God may give me what I look for?

9 And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?

10 And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy one.

11 For what is my strength, that I can hold out? or what is my end, that I should keep patience?

12 My strength is not the strength of stones, nor is my flesh of brass.

13 Behold there is no help for me in myself, and my familiar friends also are departed from me.

14 He that taketh away mercy from his friend, for saketh the fear of the Lord.

15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

16 They that fear the hoary frost, the snow shall fall upon them.

17 At the time when they shall be scattered they shall perish: and after it groweth hot, they shall be melted out of their place.

18 The paths of their steps are entangled: they shall walk in vain, and shall perish.

19 Consider the paths of Thema, the ways of Saba, and wait a little while.

20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

21 Now you are come: and now, seeing my affliction, you are afraid.

22 Did I say: Bring to me, and give me of your substance?

23 Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

24 Teach me, and I will hold my peace: and if I have been ignorant of any thing, instruct me.

25 Why have you detracted the words of truth, whereas there is none of you that can reprove me?

26 You dress up speeches only to rebuke, and you utter words to the wind.

27 You rush in upon the fatherless, and you endeavour to overthrow your friend.

28 However, finish what you have begun: give ear and see whether I lie.

29 Answer, I beseech you, without contention: and speaking that which is just, judge ye.

30 And you shall not find iniquity in my tongue, neither shall folly sound in my mouth.

Chapter 7

The life of man upon earth is a warfare, and his days are like the days of a hireling.

2 As a servant longeth for the shade, as the hireling looketh for the end of his work;

3 So I also have had empty months, and have numbered to myself wearisome nights.

4 If I lie down to sleep, I shall say: When shall I rise? and again, I shall look for the evening, and shall be filled with sorrows even till darkness.

5 My flesh is clothed with rottenness and the filth of dust; my skin is withered and drawn together.

6 My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.

7 Remember that my life is but wind, and my eye shall not return to see good things.

8 Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.

9 As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.

10 Nor shall he return any more into his house, neither shall his place know him any more

11 Wherefore, I will not spare my month, I will speak in the affliction of my spirit: I will talk with the bitterness of my soul.

12 Am I a sea, or a whale, that thou hast inclosed me in a prison?

13 If I say: My bed shall comfort me, and I shall be relieved, speaking with myself on my couch:

14 Thou wilt frighten me with dreams, and terrify me with visions.

15 So that my soul rather chooseth hanging, and my bones death.

16 I have done with hope, I shall now live no longer: spare me, for my days are nothing.

17 What is a man, that thou shouldst magnify him or why dost thou set thy heart upon him?

18 Thou visitest him early in the morning, and thou provest him suddenly.

19 How long wilt thou not spare me, nor suffer me to swallow down my spittle?

20 I have sinned: what shall I do to thee, O keeper of men? why hast thou set me opposite to thee. and am I become burdensome to myself?

21 Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

Chapter 8

Then Baldad, the Suhite, answered, and said:

2 How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment, or doth the Almighty overthrow that which is just?

4 Although thy children have sinned against him, and he hath left them in the hand of their iniquity:

5 Yet if thou wilt arise early to God, and wilt beseech the Almighty:

6 If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable:

7 In so much, that if thy former things were small thy latter things would be multiplied exceedingly.

8 For inquire of the former generation, and search diligently into the memory of the fathers:

9 (For we are but of yesterday, and are ignorant that our days upon earth are but a shadow

10 And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

11 Can the rush be green without moisture? or sedge bush grow without water?

12 When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.

13 Even so are the ways of all that forget God, an the hope of the hypocrite shall perish:

14 His folly shall not please him, and his trust shall be like the spider's web.

15 He shall lean upon his house, and it shall no stand: he shall prop it up, and it shall not rise:

16 He seemeth to have moisture before the sun cometh; and at his rising, his blossom shall shoot forth.

17 His roots shall be thick upon a heap of stones; and among the stones he shall abide.

18 If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.

19 For this is the joy of his way, that others may spring again out of the earth.

20 God will not cast away the simple, nor reach out his hand to the evil doer:

21 Until thy mouth be filled with laughter, and thy lips with rejoicing.

22 They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

Chapter 9

And Job answered, and said:

2 Indeed I know it is so, and that man cannot be justified, compared with God.

3 If he will contend with him, he cannot answer him one for a thousand.

4 He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?

5 Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

6 Who shaketh the earth out of her place, and the pillars thereof tremble.

7 Who commandeth the sun, and it riseth not: and shutteth up the stars, as it were, under a seal:

8 Who alone spreadeth out the heavens, and walketh upon the waves of the sea

9 Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.

10 Who doth things great and incomprehensible, and wonderful, of which there is no number.

11 If he come to me, I shall not see him: if he depart, I shall not understand.

12 If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?

13 God, whose wrath no man can resist, and under whom they stoop that bear up the world.

14 What am I then, that I should answer him, and have words with him?

15 I, who although I should have any just thing, would not answer, but would make supplication to my judge.

16 And if he should hear me when I call, I should not believe that he had heard my voice.

17 For he shall crush me in a whirlwind, and multiply my wounds even without cause.

18 He alloweth not my spirit to rest, and he filleth me with bitterness.

19 If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.

20 If I would justify myself, my own mouth shall condemn me: if I would shew myself innocent, he shall prove me wicked.

21 Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.

22 One thing there is that I have spoken, both the innocent and the wicked he consumeth.

23 If he scourge, let him kill at once, and not laugh at the pains of the innocent.

24 The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been swifter than a post: they have fled away and have not seen good.

26 They have passed by as ships carrying fruits, as an eagle flying to the prey.

27 If I say: I will not speak so: I change my face, and am tormented with sorrow.

28 I feared all my works, knowing that thou didst not spare the offender.

29 But if so also I am wicked, why have I laboured in vain?

30 If I be washed, as it were, with snow waters, and my hands shall shine ever so. clean:

31 Yet thou shalt plunge me in filth, and my garments shall abhor me.

32 For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 I will speak, and will not fear him: for I cannot answer while I am in fear.

Chapter 10

My soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.

2 I will say to God: Do not condemn me: tell me why thou judgest me so?

3 Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

4 Hast thou eyes of flesh: or, shalt thou see as man seeth?

5 Are thy days as the days of man, and are thy years as the times of men:

6 That thou shouldst inquire after my iniquity, and search after my sin?

7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand?

8 Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

9 Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust

10 Hast thou not milked me as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh: thou hast put me together with bones and

sinews:

12 Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

13 Although thou conceal these things in thy heart, yet I know that thou rememberest all things.

14 If I have sinned, and thou hast spared me for an hour: why dost thou not suffer me to be clean from my iniquity?

15 And if I be wicked, woe unto me: and if just, I shall not lift up my head, being filled with affliction and misery.

16 And for pride thou wilt take me as a lioness, and returning, thou tormentest me wonderfully.

17 Thou renewest thy witnesses against me, and multiplieth thy wrath upon me, and pains war against me.

18 Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me!

19 I should have been as if I had not been, carried from the womb to the grave.

20 Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little:

21 Before I go and return no more, to a land that is dark and covered with the mist of death:

22 A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

Chapter 11

Then Sophar the Naamathite answered, and said:

2 Shall not he that speaketh much, hear also? or shall a man full of talk be justified?

3 Shall men hold their peace to thee only? and when thou hast mocked others, shall no man

confute thee?

4 For thou hast said: My word is pure, and I am clean in thy sight.

5 And I wish that God would speak with thee, and would open his lips to thee,

6 That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy iniquity deserveth.

7 Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly?

8 He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know?

9 The measure of him is longer than the earth, and broader than the sea.

10 If he shall overturn all things, or shall press them together, who shall contradict him?

11 For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

12 A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.

13 But thou hast hardened thy heart, and hast spread thy hands to him.

14 If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle:

15 Then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear.

16 Thou shalt also forget misery, and remember it only as waters that are passed away.

17 And brightness like that of the noonday, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day star.

18 And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

19 Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

20 But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

Chapter 12

Then Job answered, and said:

2 Are you then men alone, and shall wisdom die with you?

3 I also have a heart as well as you: for who is ignorant of these things, which you know?

4 He that is mocked by his friends as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

5 The lamp despised in the thoughts of the rich, is ready for the time appointed.

6 The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands:

7 But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

8 Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

9 Who is ignorant that the hand of the Lord hath made all these things?

10 In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11 Doth not the ear discern words, and the palate of him that eateth, the taste?

12 In the ancient is wisdom, and in length of days prudence.

13 With him is wisdom and strength, he hath counsel and understanding.

14 If he pull down, there is no man that can build up: if he shut up a man, there is none that

can open.

15 If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

16 With him is strength and wisdom: he knoweth both the deceivers, and him that is deceived.

17 He bringeth counsellors to a foolish end, and judges to insensibility.

18 He looseth the belt of kings, and girdeth their loins with a cord.

19 He leadeth away priests without glory, and overthroweth nobles.

20 He changeth the speech of the true speakers, and taketh away the doctrine of the aged.

21 He poureth contempt upon princes, and relieveth them that were oppressed.

22 He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

23 He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

24 He changeth the heart of the princes of the people of the earth, and deceiveth them that they walk in vain where there is no way.

25 They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk.

Chapter 13

Behold my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

2 According to your knowledge I also know: neither am I inferior to you.

3 But yet I will speak to the Almighty, and I desire to reason with God.

4 Having first shewn that you are forgers of lies, and maintainers of perverse opinions.

5 And I wish you would hold your peace, that you might be thought to be wise men.

6 Hear ye therefore my reproof, and attend to the judgment of my lips.

7 Hath God any need of your lie, that you should speak deceitfully for him?

8 Do you accept this person, and do you endeavour to judge for God?

9 Or shall it please him, from whom nothing can be concealed? or shall he be deceived as a man, with your deceitful dealings?

10 He shall reprove you, because in secret you accept his person.

11 As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

12 Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

13 Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

14 Why do I tear my flesh with my teeth, and carry my soul in my hands?

15 Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

16 And he shall be my saviour: for no hypocrite shall come before his presence.

17 Hear ye my speech, and receive with your ears hidden truths.

18 If I shall be judged, I know that I shall be found just.

19 Who is he that will plead against me? let him come: why am I consumed holding my peace?

20 Two things only do not to me, and then from thy face I shall not be hid:

21 Withdraw thy hand far from me, and let not thy dread terrify me.

22 Call me, and I will answer thee: or else I will speak, and do thou answer me.

23 How many are my iniquities and sins? make me know my crimes and offenses.

24 Why hidest thou thy face, and thinkest me thy enemy?

25 Against a leaf, that is carried away with the wind, thou shewest thy power, and thou pursuest a dry straw.

26 For thou writest bitter things against me, and wilt consume me for the sins of my youth.

27 Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:

28 Who am to be consumed as rottenness, and as a garment that is moth-eaten.

Chapter 14

Man born of a woman, living for a short time, is filled with many miseries.

2 Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

3 And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

4 Who can make him clean that is conceived of unclean seed? is it not thou who only art?

5 The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

6 Depart a little from him, that he may rest until his wished for day come, as that of the hireling.

7 A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

8 If its roots be old in the earth, and its stock be dead in the dust:

9 At the scent of water, it shall spring, and bring forth leaves, as when it was first planted.

10 But man when he shall be dead, and stripped and consumed, I pray you where is he?

11 As if the waters should depart out of the sea, and an emptied river should be dried up;

12 So man when he is fallen asleep shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep.

13 Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?

14 Shall man that is dead, thinkest thou, live again? all the days in which I am now in warfare, I expect until my change come.

15 Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

16 Thou indeed hast numbered my steps, but spare my sins.

17 Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

18 A mountain falling cometh to nought, and a rock is removed out of its place.

19 Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.

20 Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.

21 Whether his children come to honour or dishonour, he shall not understand.

22 But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

Chapter 15

And Eliphaz the Themanite, answered, and said:

2 Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning

heat?

3 Thou reprovest him by words, who is not equal to thee, and thou speakest that which is not good for thee.

4 As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.

5 For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.

6 Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.

7 Art thou the first man that was born, or wast thou made before the hills?

8 Hast thou heard God's counsel, and shall his wisdom be inferior to thee?

9 What knowest thou that we are ignorant of? what dost thou understand that we know not?

10 There are with us also aged and ancient men, much elder than thy fathers.

11 Is it a great matter that God should comfort thee? but thy wicked words hinder this.

12 Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if they were thinking great things?

13 Why doth thy spirit swell against God, to utter such words out of thy mouth?

14 What is man that he should be without spot, and he that is born of a woman that he should appear just?

15 Behold among his saints none is unchangeable, and the heavens are not pure in his sight.

16 How much more is man abominable, and unprofitable, who drinketh iniquity like water?

17 I will shew thee, hear me: and I will tell thee what I have seen.

18 Wise men confess and hide not their fathers.

19 To whom alone the earth was given, and no stranger hath passed among them.

20 The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.

21 The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.

23 When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

24 Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

25 For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

26 He hath run against him with his neck raised up, and is armed with a fat neck.

27 Fatness hath covered his face, and the fat hangeth down on his sides.

28 He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.

29 He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

30 He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

31 He shall not believe, being vainly deceived by error, that he may be redeemed with any price.

32 Before his days be full he shall perish: and his hands shall wither away.

33 He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.

34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles,

who love to take bribes.

35 He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

Chapter 16

Then Job answered, and said:

2 I have often heard such things as these: you are all troublesome comforters.

3 Shall windy words have no end? or is it any trouble to thee to speak?

4 I also could speak like you: and would God your soul were for my soul.

5 I would comfort you also with words, and would wag my head over you.

6 I would strengthen you with my mouth, and would move my lips, as sparing you.

7 But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

8 But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

9 My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.

10 He hath gathered together his fury against me, and threatening me he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

11 They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains.

12 God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

13 I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by

my neck, he hath broken me, and hath set me up to be his mark.

14 He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth,

15 He hath torn me with wound upon wound, he hath rushed in upon me like a giant.

16 I have sowed sackcloth upon my skin, and have covered my flesh with ashes.

17 My face is swollen with weeping, and my eyelids are dim.

18 These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.

19 O earth, cover not thou my blood, neither let my cry find a hiding place in thee.

20 For behold my witness is in heaven, and he that knoweth my conscience is on high.

21 My friends are full of words: my eye poureth out tears to God.

22 And O that a man might so be judged with God, as the son of man is judged with his companion!

23 For behold short years pass away, and I am walking in a path by which I shall not return.

Chapter 17

My spirit shall be wasted, my days shall be shortened and only the grave remaineth for me.

2 I have not sinned, and my eye abideth in bitterness.

3 Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me.

4 Thou hast set their heart far from understanding, therefore they shall not be exalted.

5 He promiseth a prey to his companions, and the eyes of his children shall fail.

6 He hath made me as it were a byword of the people, and I am an example before them.

7 My eye is dim through indignation, and my limbs are brought as it were to nothing.

8 The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.

9 And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 Wherefore be you all converted, and come, and I shall not find among you any wise man.

11 My days have passed away, my thoughts are dissipated, tormenting my heart.

12 They have turned night into day, and after darkness I hope for light again.

13 If I wait hell is my house, and I have made my bed in darkness.

14 I have said to rottenness: Thou art my father; to worms, my mother and my sister.

15 Where is now then my expectation, and who considereth my patience?

16 All that I have shall go down into the deepest pit: thinkest thou that there at least I shall have rest?

Chapter 18

Then Baldad the Suhite answered, and said:

2 How long will you throw out words? understand first, and so let us speak.

3 Why are we reputed as beasts, and counted vile before you?

4 Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

6 The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.

7 The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

8 For he hath thrust his feet into a net, and walketh in its meshes.

9 The sole of his foot shall be held in a snare, and thirst shall burn against him.

10 A gin is hidden for him in the earth, and his trap upon the path.

11 Fears shall terrify him on every side, and shall entangle his feet.

12 Let his strength be wasted with famine, and let hunger invade his ribs.

13 Let it devour the beauty of his skin, let the firstborn death consume his arms.

14 Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

15 Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

16 Let his roots be dried up beneath, and his harvest destroyed above.

17 Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18 He shall drive him out of light into darkness, and shall remove him out of the world.

19 His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

21 These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

Chapter 19

Then Job answered, and said:

2 How long do you afflict my soul, and break me in pieces with words?

3 Behold, these ten times you confound me, and are not ashamed to oppress me.

4 For if I have been ignorant, my ignorance shall be with me.

5 But you set yourselves up against me, and reprove me with my reproaches.

6 At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.

7 Behold I shall cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

9 He hath stripped me of my glory, and hath taken the crown from my head.

10 He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.

11 His wrath is kindled against me, and he hath counted me as his enemy.

12 His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

13 He hath put my brethren far from me, and my acquaintance like strangers have departed from me.

14 My kinsmen have forsaken me, and they that knew me, have forgotten me.

15 They that dwell in my house, and my maid-servants have counted me as a stranger, and I have been like an alien in their eyes.

16 I called my servant, and he gave me no answer, I entreated him with my own mouth.

17 My wife hath abhorred my breath, and I entreated the children of my womb.

18 Even fools despised me, and when I was gone from them, they spoke against me.

19 They that were sometime my counsellors, have abhorred me: and he whom I loved most is turned against me.

20 The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

21 Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.

22 Why do you persecute me as God, and glut yourselves with my flesh?

23 Who will grant me that my words may be written? who will grant me that they may be marked down in a book?

24 With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone?

25 For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

26 And I shall be clothed again with my skin, and in my flesh I shall see my God.

27 Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

28 Why then do you say now: Let us persecute him, and let us find occasion of word against him?

29 Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

Chapter 20

Then Sophar the Naamathite answered, and said:

2 Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

3 The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

4 This I know from the beginning, since man was placed upon the earth,

5 That the praise of the wicked is short, and the joy of the hypocrite but for a moment.

6 If his pride mount up even to heaven, and his head touch the clouds:

7 In the end he shall be destroyed like a dunghill, and they that had seen him, shall say: Where is he?

8 As a dream that fleeth away he shall not be found, he shall pass as a vision of the night:

9 The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

10 His children shall be oppressed with want, and his hands shall render to him his sorrow.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil shall be sweet in his mouth, he will hide it under his tongue.

13 He will spare it, and not leave it, and will hide it in his throat.

14 His bread in his belly shall be turned into the gall of asps within him,

15 The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly.

16 He shall suck the head of asps, and the viper's tongue shall kill him.

17 Let him not see the streams of the river, the brooks of honey and of butter.

18 He shall be punished for all that he did, and yet shall not be consumed: according to the

multitude of his devices so also shall he suffer.

19 Because he broke in and stripped the poor: he hath violently taken away a house which he did not build.

20 And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

21 There was nothing left of his meat, and therefore nothing shall continue of his goods:

22 When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.

23 May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.

24 He shall flee from weapons of iron, and shall fall upon a bow of brass.

25 The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

26 All darkness is hid in his secret places: a fire that is not kindled shall devour him, he shall be afflicted when left in his tabernacle.

27 The heavens shall reveal his iniquity, and the earth shall rise up against him.

28 The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

29 This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

Chapter 21

Then Job answered, and said:

2 Hear, I beseech you, my words, and do penance.

3 Suffer me, and I will speak, and after, if you please, laugh at my words.

4 Is my debate against man, that I should not have just reason to be troubled?

5 Hearken to me and be astonished, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Why then do the wicked live, are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

9 Their houses are secure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow has calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel, and the harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment they go down to hell.

14 Who have said to God: Depart from us, we desire not the knowledge of thy ways.

15 Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

16 Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

17 How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

18 They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

19 God shall lay up the sorrow of the father for his children: and when he shall repay, then

shall he know.

20 His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21 For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?

22 Shall any one teach God knowledge, who judgeth those that are high?

23 One man dieth strong, and hale, rich and happy.

24 His bowels are full of fat, and his bones are moistened with marrow.

25 But another dieth in bitterness of soul without any riches:

26 And yet they shall sleep together in the dust, and worms shall cover them.

27 Surely I know your thoughts, and your unjust judgments against me.

28 For you say: Where is the house of the prince? and where are the dwelling places of the wicked?

29 Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.

30 Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

31 Who shall reprove his way to his face? and who shall repay him what he hath done?

32 He shall be brought to the graves, and shall watch in the heap of the dead.

33 He hath been acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.

34 How then do ye comfort me in vain, whereas your answer is shewn to be repugnant to truth?

Chapter 22

Then Eliphaz the Themanite answered, and said:

2 Can man be compared with God, even though he were of perfect knowledge?

3 What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?

4 Shall he reprove thee for fear, and come with thee into judgment:

5 And not for thy manifold wickedness and thy infinite iniquities?

6 For thou hast taken away the pledge of thy brethren without cause, and stripped the naked of their clothing.

7 Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

8 In the strength of thy arm thou didst possess the land, and being the most mighty thou holdest it.

9 Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

10 Therefore art thou surrounded with shares, and sudden fear troubleth thee.

11 And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

12 Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

13 And thou sayst: What doth God know? and he judgeth as it were through a mist.

14 The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.

15 Dost thou desire to keep the path of ages, which wicked men have trodden?

16 Who were taken away before their time, and a flood hath overthrown their foundation.

17 Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing:

18 Whereas he had filled their houses with good things: whose way of thinking be far from me.

19 The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?

21 Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22 Receive the law of his mouth, and lay up his words in thy heart.

23 If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

24 He shall give for earth flint, and for flint torrents of gold.

25 And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

26 Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

27 Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.

28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

29 For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.

30 The innocent shall be saved, and he shall be saved by the cleanness of his hands.

2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

3 Who will grant me that I might know and find him, and come even to his throne?

4 I would set judgment before him, and would fill my mouth with complaints.

5 That I might know the words that he would answer me, and understand what he would say to me.

6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

7 Let him propose equity against me, and let my judgment come to victory.

8 But if I go to the east, he appeareth not; if to the west, I shall not understand him.

9 If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

10 But he knoweth my way, and has tried me as gold that passeth through the fire:

11 My foot hath followed his steps, I have kept his way, and have not declined from it.

12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

13 For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.

15 And therefore I am troubled at his presence, and when I consider him I am made pen-sive with fear.

16 God hath softened my heart, and the Almighty hath troubled me.

17 For I have not perished because of the darkness that hangs over me, neither hath the mist

Chapter 23

Then Job answered, and said:

covered my face.

Chapter 24

Times are not hid from the Almighty: but they that know him, know not his days.

2 Some have removed landmarks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

4 They have overturned the way of the poor, and have oppressed together the meek of the earth.

5 Others like wild asses in the desert go forth to their work: by watching for a prey they get bread for their children.

6 They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

7 They send men away naked, taking away their clothes who have no covering in the cold:

8 Who are wet, with the showers of the mountains, and having no covering embrace the stones.

9 They have violently robbed the fatherless, and stripped the poor common people.

10 From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

11 They have taken their rest at noon among the stores of them, who after having trodden the winepresses suffer thirst.

12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenge.

13 They have been rebellious to the light, they have not known his ways, neither have they re-

turned by his paths.

14 The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

17 If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

18 He is light upon the face of the water: cursed be his portion on the earth, let him not walk by the way of the vineyards.

19 Let him pass from the snow waters to excessive heat, and his sin even to hell.

20 Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

21 For he hath fed the barren that beareth not, and to the widow he hath done no good.

22 He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

23 God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

24 They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can convince me that I have lied, and set my words before God?

Chapter 25

Times are not hid from the Almighty: but they that know him, know not his days.

2 Some have removed landmarks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

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25 And if it be not so, who can convince me that I have lied, and set my words before God?

Chapter 26

Then Job answered, and said:

2 Whose helper art thou? is it of him that is weak? and dost thou hold up the arm of him that has no strength?

3 To whom hast thou given counsel? perhaps to him that hath no wisdom, and thou hast shewn thy very great prudence.

4 Whom hast thou desired to teach? was it not him that made life?

5 Behold the giants groan under the waters, and they that dwell with them.

6 Hell is naked before him, and there is no covering for destruction.

7 He stretched out the north over the empty space, and hangeth the earth upon nothing.

8 He bindeth up the waters in his clouds, so that they break not out and fall down together.

9 He withholdeth the face of his throne, and spreadeth his cloud over it.

10 He hath set bounds about the waters, till light and darkness come to an end.

11 The pillars of heaven tremble, and dread at his beck.

12 By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.

13 His spirit hath adorned the heavens, and his obstetric hand brought forth the winding serpent.

14 Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

Chapter 27

Job also added, taking up his parable, and said:

2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,

3 As long as breath remaineth in me, and the spirit of God in my nostrils,

4 My lips shall not speak iniquity, neither shall my tongue contrive lying.

5 God forbid that I should judge you to be just: till I die I will not depart from my innocence.

6 My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

7 Let my enemy be as the ungodly, and my adversary as the wicked one.

8 For what is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his soul?

9 Will God hear his cry, when distress shall come upon him?

10 Or can he delight himself in the Almighty, and call upon God at all times?

11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

12 Behold you all know it, and why do you speak vain things without cause?

13 This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

14 If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

15 They that shall remain of him, shall be buried in death, and his widows shall not weep.

16 If he shall heap together silver as earth, and prepare raiment as clay,

17 He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.

18 He hath built his house as a moth, and as a keeper he hath made a booth.

19 The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.

20 Poverty like water shall take hold on him, a tempest shall oppress him in the night:

21 A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.

22 And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

23 He shall clasp his hands upon him, and shall hiss at him, beholding his place.

Chapter 28

Silver hath beginnings of its veins, and gold hath a place wherein it is melted.

2 Iron is taken out of the earth, and stone melted with heat is turned into brass.

3 He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark and the shadow of death.

4 The flood divideth from the people that are on their journey, those whom the food of the needy man hath forgotten, and who cannot be come at.

5 The land, out of which bread grew in its place, hath been overturned with fire.

6 The stones of it are the place of sapphires, and the clods of it are gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of the merchants have not trodden it, neither hath the lioness passed by it.

9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

12 But where is wisdom to be found, and where is the place of understanding?

13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

14 The depth saith: It is not in me: and the sea saith: It is not with me.

15 The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.

16 It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.

17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dyeing.

20 Whence then cometh wisdom? and where is the place of understanding?

21 It is hid from the eyes of all living, and the fowls of the air know it not.

22 Destruction and death have said: With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world: and looketh on all things that are under heaven.

25 Who made a weight for the winds, and weighed the waters by measure.

26 When he gave a law for the rain, and a way for the sounding storms.

27 Then he saw it, and declared, and prepared, and searched it.

28 And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

Chapter 29

Job also added, taking up his parable, and said:

2 Who will grant me, that I might be according to the months past, according to the days in which God kept me?

3 When his lamp shined over my head, and I walked by his light in darkness?

4 As I was in the days of my youth, when God was secretly in my tabernacle?

5 When the Almighty was with me: and my servants round about me?

6 When I washed my feet with butter, and the rock poured me out rivers of oil?

7 When I went out to the gate of the city, and in the street they prepared me a chair?

8 The young men saw me, and hid themselves: and the old men rose up and stood.

9 The princes ceased to speak, and laid the finger on their mouth.

10 The rulers held their peace, and their tongue cleaved to their throat.

11 The ear that heard me blessed me, and the eye that saw me gave witness to me:

12 Because I had delivered the poor man that cried out; and the fatherless, that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor: and the cause which I knew not, I searched out most diligently.

17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I shall die in my nest, and as a palm tree shall multiply my days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My glory shall always be renewed, and my bow in my hand shall be repaired.

21 They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

22 To my words they durst add nothing, and my speech dropped upon them.

23 They waited for me as for rain, and they opened their mouth as for a latter shower.

24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on earth.

25 If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

Chapter 30

But now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:

2 The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

3 Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.

4 And they ate grass, and barks of trees, and the root of junipers was their food.

5 Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.

6 They dwelt in the desert places of torrents, and in caves of earth, or upon the gravel.

7 They pleased themselves among these kind of things, and counted it delightful to be under

the briers.

8 The children of foolish and base men, and not appearing at all upon the earth.

9 Now I am turned into their song, and am become their byword.

10 They abhor me, and flee far from me, and are not afraid to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

12 At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

13 They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

14 They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

15 I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

16 And now my soul fadeth within myself, and the days of affliction possess me.

17 In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

18 With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat.

19 I am compared to dirt, and am likened to embers and ashes.

20 I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

21 Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

22 Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

23 I know that thou wilt deliver me to death, where a house is appointed for every one that liveth.

24 But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

25 I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

26 I expected good things, and evils are come upon me: I waited for light, and darkness broke out.

27 My inner parts have boiled without any rest, the days of affliction have prevented me.

28 I went mourning without indignation; I rose up, and cried in the crowd.

29 I was the brother of dragons, and companion of ostriches.

30 My skin is become black upon me, and my bones are dried up with heat.

31 My harp is turned to mourning, and my organ into the voice of those that weep.

Chapter 31

I made a covenant with my eyes, that I would not so much as think upon a virgin.

2 For what part should God from above have in me, and what inheritance the Almighty from on high?

3 Is not destruction to the wicked, and aversion to them that work iniquity?

4 Doth not he consider my ways, and number all my steps?

5 If I have walked in vanity, and my foot hath made haste to deceit:

6 Let him weigh me in a just balance, and let God know my simplicity.

7 If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot

hath cleaved to my hands:

8 Then let me sow and let another reap: and let my offspring be rooted out.

9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:

10 Let my wife be the harlot of another, and let other men lie with her.

11 For this is a heinous crime, and a most grievous iniquity.

12 It is a fire that devoureth even to destruction, and rooteth up all things that spring.

13 If I have despised to abide judgment with my manservant, or my maidservant, when they had any controversy against me:

14 For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him?

15 Did not he that made me in the womb make him also: and did not one and the same form me in the womb?

16 If I have denied to the poor what they desired, and have made the eyes of the widow wait:

17 If I have eaten my morsel alone, and the fatherless hath not eaten thereof:

18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb:)

19 If I have despised him that was perishing for want of clothing, and the poor man that had no covering:

20 If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:

21 If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:

22 Let my shoulder fall from its joint, and let my arm with its bones be broken.

23 For I have always feared God as waves swelling over me, and his weight I was unable

to bear.

24 If I have thought gold my strength, and have said to fine gold: My confidence:

25 If I have rejoiced over my great riches, and because my hand had gotten much.

26 If I beheld the sun when it shined and the moon going in brightness:

27 And my heart in secret hath rejoiced, and I have kissed my hand with, my mouth:

28 Which is a very great iniquity, and a denial against the most high God.

29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.

30 For I have not given my mouth to sin, by wishing a curse to his soul.

31 If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?

32 The stranger did not stay without, my door was open to the traveller.

33 If as a man I have hid my sin, and have concealed my iniquity in my bosom.

34 If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and have not rather held my peace, and not gone out of the door.

35 Who would grant me a hearing, that the Almighty may hear my desire: and that he himself that judgeth would write a book,

36 That I may carry it on my shoulder, and put it about me as a crown?

37 At every step of mine I would pronounce it, and offer it as to a prince.

38 If my land cry against me, and with it the furrows thereof mourn:

39 If I have eaten the fruits thereof without money, and have afflicted the son of the tillers thereof:

40 Let thistles grow up to me instead of wheat, and thorns instead of barley.

Chapter 32

So these three men ceased to answer Job, because he seemed just to himself.

2 And Eliu the son of Barachel the Buzite of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God.

3 And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job.

4 So Eliu waited while Job was speaking because they were his elders that were speaking.

5 But when he saw that the three were not able to answer, he was exceedingly angry.

6 Then Eliu the son of Barachel the Buzite answered, and said: I am younger in days, and you are more ancient, therefore hanging down my head, I was afraid to shew you my opinion.

7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

8 But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

9 They that are aged are not the wise men, neither do the ancients understand judgment.

10 Therefore I will speak: Hearken to me, I also will shew you my wisdom.

11 For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

12 And as long as I thought you said some thing, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

13 Lest you should say: We have found wisdom, God hath cast him down, not man.

14 He hath spoken nothing to me, and I will not answer him according to your words.

15 They were afraid, and answered no more, and they left off speaking.

16 Therefore because I have waited, and they have not spoken: they stood, and answered no more:

17 I also will answer my part, and will shew my knowledge.

18 For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

19 Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

20 I will speak and take breath a little: I will open my lips, and will answer.

21 I will not accept the person of man, and I will not level God with man.

22 For I know not how long I shall continue, and whether after a while my Maker may take me away.

Chapter 33

Hear therefore, O Job, my speeches, and hearken to all my words.

2 Behold now I have opened my mouth, let my tongue speak within my jaws.

3 My words are from my upright heart, and my lips shall speak a pure sentence.

4 The spirit of God made me, and the breath of the Almighty gave me life.

5 If thou canst, answer me, and stand up against my face.

6 Behold God hath made me as well as thee, and of the same clay I also was formed.

7 But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

8 Now thou hast said in my hearing, and I have heard the voice of thy words:

9 I am clean, and without sin: I am unspotted, and there is no iniquity in me.

10 Because he hath found complaints against me, therefore he hath counted me for his enemy.

11 He hath put my feet in the stocks, he hath observed all my paths.

12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

13 Dost thou strive against him, because he hath not answered thee to all words?

14 God speaketh once, and repeateth not the selfsame thing the second time.

15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds:

16 Then he openeth the ears of men, and teaching instructeth them in what they are to learn.

17 That he may withdraw a man from the things he is doing, and may deliver him from pride.

18 Rescuing his soul from corruption: and his life from passing to the sword.

19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

21 His flesh shall be consumed away, and his bones that were covered shall be made bare.

22 His soul hath drawn near to corruption, and his life to the destroyers.

23 If there shall be an angel speaking for him, one among thousands, to declare man's uprightness,

24 He shall have mercy on him, and shall say: Deliver him, that he may not go down to corrup-

tion: I have found wherein I may be merciful to him.

25 His flesh is consumed with punishments, let him return to the days of his youth.

26 He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

27 He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

28 He hath delivered his soul from going into destruction, that it may live and see the light.

29 Behold, all these things God worketh three times within every one.

30 That he may withdraw their souls from corruption, and enlighten them with the light of the living.

31 Attend, Job, and hearken to me, and hold thy peace, whilst I speak.

32 But if thou hast any thing to say, answer me, speak: for I would have thee to appear just.

33 And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

Chapter 34

And Eliu continued his discourse, and said:

2 Hear ye, wise men, my words, and ye learned, hearken to me:

3 For the ear trieth words, and the mouth discerneth meats by the taste.

4 Let us choose to us judgment, and let us see among ourselves what is the best.

5 For Job hath said: I am just, and God hath overthrown my judgment.

6 For in judging me there is a lie: my arrow is violent without any sin.

7 What man is there like Job, who drinketh up scorning like water?

8 Who goeth in company with them that work iniquity, and walketh with wicked men?

9 For he hath said: Man shall not please God, although he run with him.

10 Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

11 For he will render to a man his work, and according to the ways of every one he will reward them.

12 For in very deed God will not condemn without cause, neither will the Almighty pervert judgment.

13 What other hath he appointed over the earth? or whom hath he set over the world which he made?

14 If he turn his heart to him, he shall draw his spirit and breath unto himself.

15 All flesh shall perish together, and man shall return into ashes.

16 If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17 Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just?

18 Who saith to the king: Thou art an apostate: who calleth rulers ungodly:

19 Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands.

20 They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

21 For his eyes are upon the ways of men, and he considereth all their steps.

22 There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

23 For it is no longer in the power of man to enter into judgment with God.

24 He shall break in pieces many and innumerable, and shall make others to stand in their stead.

25 For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

26 He hath struck them, as being wicked, in open sight.

27 Who as it were on purpose have revolted from him, and would not understand all his ways:

28 So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

29 For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men?

30 Who maketh a man that is a hypocrite to reign for the sins of the people?

31 Seeing then I have spoken of God, I will not hinder thee in thy turn.

32 If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

33 Doth God require it of thee, because it hath displeased thee? for thou beganst to speak, and not I: but if thou know any thing better, speak.

34 Let men of understanding speak to me, and let a wise man hearken to me.

35 But Job hath spoken foolishly, and his words sound not discipline.

36 My father, let Job be tried even to the end: cease not from the man of iniquity.

37 Because he addeth blasphemy upon his sins, let him be tied fast in the mean time amongst us: and then let him provoke God to judgment with his speeches.

Chapter 35

Moreover Eliu spoke these words:

2 Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

3 For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

4 Therefore I will answer thy words, and thy friends with thee.

5 Look up to heaven and see, and behold the sky, that it is higher than thee.

6 If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shalt thou do against him?

7 And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

8 Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.

9 By reason of the multitude of oppressors they shall cry out: and shall wail for the violence of the arm of tyrants.

10 And he hath not said: Where is God, who made me, who hath given songs in the night?

11 Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

12 There shall they cry, and he will not hear, because of the pride of evil men.

13 God therefore will not hear in vain, and the Almighty will look into the causes of every one.

14 Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

15 For he doth not now bring on his fury, neither doth he revenge wickedness exceedingly.

16 Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

Chapter 36

Eliu also proceeded, and said:

2 Suffer me a little, and I will shew thee: for I have yet somewhat to speak in God's behalf.

3 I will repeat my knowledge from the beginning, and I will prove my Maker just.

4 For indeed my words are without a lie, and perfect knowledge shall be proved to thee.

5 God doth not cast away the mighty, whereas he himself also is mighty.

6 But he saveth not the wicked, and he giveth judgment to the poor.

7 He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.

8 And if they shall be in chains, and be bound with the cords of poverty:

9 He shall shew them their works, and their wicked deeds, because they have been violent.

10 He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.

11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory.

12 But if they hear not, they shall pass by the sword, and shall be consumed in folly.

13 Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.

14 Their soul shall die in a storm, and their life among the effeminate.

15 He shall deliver the poor out of his distress, and shall open his ear in affliction.

16 Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

17 Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.

18 Therefore let not anger overcome thee to oppress any man: neither let multitude of gifts turn thee aside.

19 Lay down thy greatness without tribulation, and all the mighty of strength.

20 Prolong not the night that people may come up for them.

21 Beware thou turn not aside to iniquity: for this thou hast begun to follow after misery.

22 Behold, God is high in his strength, and none is like him among the lawgivers.

23 Who can search out his ways? or who can say to him: Thou hast wrought iniquity?

24 Remember that thou knowest not his work, concerning which men have sung.

25 All men see him, every one beholdeth afar off.

26 Behold, God is great, exceeding our knowledge: the number of his years is inestimable.

27 He lifteth up the drops of rain, and poureth out showers like floods:

28 Which flow from the clouds that cover all above.

29 If he will spread out clouds as his tent,

30 And lighten with his light from above, he shall cover also the ends of the sea.

31 For by these he judgeth people, and giveth food to many mortals.

32 In his hands he hideth the light, and commandeth it to come again.

33 He sheweth his friend concerning it, that it is his possession, and that he may come up to it.

Chapter 37

At this my heart trembleth, and is moved out of its place.

2 Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

3 He beholdeth under all the heavens, and his light is upon the ends of the earth.

4 After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.

5 God shall thunder wonderfully with his voice, he that doth great and unsearchable things.

6 He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

7 He sealeth up the hand of all men, that every one may know his works.

8 Then the beast shall go into his covert, and shall abide in his den.

9 Out of the inner parts shall a tempest come, and cold out of the north.

10 When God bloweth there cometh frost, and again the waters are poured out abundantly.

11 Corn desireth clouds, and the clouds spread their light:

12 Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:

13 Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

14 Hearken to these things, Job: Stand, and consider the wondrous works of God.

15 Dost thou know when God commanded the rains, to shew his light of his clouds?

16 Knowest thou the great paths of the clouds, and the perfect knowledges?

17 Are not thy garments hot, when the south wind blows upon the earth?

18 Thou perhaps hast made the heavens with him, which are most strong, as if they were of

molten brass.

19 Shew us what we may say to him: or we are wrapped up in darkness.

20 Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.

21 But now they see not the light: the air on a sudden shall be thickened into clouds, and the wind shall pass and drive them away.

22 Cold cometh out of the north, and to God praise with fear.

23 We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.

24 Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

Chapter 38

Then the Lord answered Job out of a whirlwind, and said:

2 Who is this that wrappeth up sentences in unskilful words?

3 Gird up thy loins like a man: I will ask thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? tell me if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it?

6 Upon what are its bases grounded? or who laid the corner stone thereof,

7 When the morning stars praised me together, and all the sons of God made a joyful melody?

8 Who shut up the sea with doors, when it broke forth as issuing out of the womb:

9 When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?

10 I set my bounds around it, and made it bars and doors:

11 And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.

12 Didst thou since thy birth command the morning, and shew the dawning of the day its place?

13 And didst thou hold the extremities of the earth shaking them, and hast thou shaken the ungodly out of it?

14 The seal shall be restored as clay, and shall stand as a garment.

15 From the wicked their light shall be taken away, and the high arm shall be broken.

16 Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?

17 Have the gates of death been opened to thee, and hast thou seen the darksome doors?

18 Hast thou considered the breadth of the earth? tell me, if thou knowest all things?

19 Where is the way where light dwelleth, and where is the place of darkness?

20 That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof.

21 Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?

22 Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail:

23 Which I have prepared for the time of the enemy, against the day of battle and war?

24 By what way is the light spread, and heat divided upon the earth?

25 Who gave a course to violent showers, or a way for noisy thunder:

26 That it should rain on the earth without man in the wilderness, where no mortal dwelleth:

27 That it should fill the desert and desolate land, and should bring forth green grass?

28 Who is the father of rain? or who begot the drops of dew?

29 Out of whose womb came the ice? and the frost from heaven who hath gendered it?

30 The waters are hardened like a stone, and the surface of the deep is congealed.

31 Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus?

32 Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth?

33 Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?

34 Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

35 Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?

36 Who hath put wisdom in the heart of man? or who gave the cock understanding?

37 Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?

38 When was the dust poured on the earth, and the clods fastened together?

39 Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

40 When they couch in the dens and lie in wait in holes?

41 Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

Knowest thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

2 Hast thou numbered the months of their conceiving, or knowest thou the time when they

bring forth?

3 They bow themselves to bring forth young, and they cast them, and send forth roarings.

4 Their young are weaned and go to feed: they go forth, and return not to them.

5 Who hath sent out the wild ass free, and who hath loosed his bonds?

6 To whom I have given a house in the wilderness, and his dwellings in the barren land.

7 He scorneth the multitude of the city, he heareth not the cry of the driver.

8 He looketh round about the mountains of his pasture, and seeketh for every green thing,

9 Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

10 Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?

11 Wilt thou have confidence in his great strength, and leave thy labours to him?

12 Wilt thou trust him that he will render thee the seed, and gather it into thy barnfloor?

13 The wing of the ostrich is like the wings of the heron, and of the hawk.

14 When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

15 She forgetteth that the foot may tread upon them, or that the beasts of the field may break them.

16 She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.

17 For God hath deprived her of wisdom, neither hath he given her understanding.

18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

19 Wilt thou give strength to the horse or clothe his neck with neighing?

20 Wilt thou lift him up like the locusts? the glory of his nostrils is terror.

21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22 He despiseth fear, he turneth not his back to the sword.

23 Above him shall the quiver rattle, the spear and shield shall glitter.

24 Chasing and raging he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.

25 When he heareth the trumpet he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

26 Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

27 Will the eagle mount up at thy command, and make her nest in high places?

28 She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

29 From thence she looketh for the prey, and her eyes behold afar off.

30 Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.

31 And the Lord went on, and said to Job:

32 Shall he that contendeth with God be so easily silenced? surely he that reproveth God, ought to answer him.

33 Then Job answered the Lord, and said:

34 What can I answer, who hath spoken inconsiderately? I will lay my hand upon my mouth.

35 One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

Chapter 40

And the Lord answering Job out of the whirlwind, said:

2 Gird up thy loins like a man: I will ask thee, and do thou tell me.

3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

4 And hast thou an arm like God, and canst thou thunder with a voice like him?

5 Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

7 Look on all that are proud, and confound them, and crush the wicked in their place,

8 Hide them in the dust together, and plunge their faces into the pit.

9 Then I will confess that thy right hand is able to save thee.

10 Behold behemoth whom I made with thee, he eateth grass like an ox.

11 His strength is in his loins, and his force in the navel of his belly.

12 He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.

13 His bones are like pipes of brass, his gristle like plates of iron.

14 He is the beginning of the ways of God, who made him, he will apply his sword.

15 To him the mountains bring forth grass: there all the beasts of the field shall play.

16 He sleepeth under the shadow, in the covert of the reed, and in moist places.

17 The shades cover his shadow, the willows of the brook shall compass him about.

18 Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.

19 In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

20 Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

21 Canst thou put a ring in his nose, or bore through his jaw with a buckle?

22 Will he make many supplications to thee, or speak soft words to thee?

23 Will he make a covenant with thee, and wilt thou take him to be a servant for ever,

24 Shalt thou play with him as with a bird, or tie him up for thy handmaids?

25 Shall friends cut him in pieces, shall merchants divide him?

26 Wilt thou fill nets with his skin, and the cabins of fishes with his head?

27 Lay thy hand upon him: remember the battle, and speak no more.

28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

Chapter 41

I will not stir him up, like one that is cruel, for who can resist my countenance?

2 Who hath given me before that I should repay him? All things that are under heaven are mine.

3 I will not spare him, nor his mighty words, and framed to make supplication.

4 Who can discover the face of his garment? or who can go into the midst of his mouth?

5 Who can open the doors of his face? his teeth are terrible round about.

6 His body is like molten shields, shut close up with scales pressing upon one another.

7 One is joined to another, and not so much as any air can come between them:

8 They stick one to another and they hold one another fast, and shall not be separated.

9 His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.

10 Out of his mouth go forth lamps, like torches of lighted fire.

11 Out of his nostrils goeth smoke, like that of a pot heated and boiling.

12 His breath kindleth coals, and a flame cometh forth out of his mouth.

13 In his neck strength shall dwell, and want goeth before his face.

14 The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

15 His heart shall be as hard as a stone, and as firm as a smith's anvil,

16 When he shall raise him up, the angels shall fear, and being affrighted shall purify themselves.

17 When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breastplate.

18 For he shall esteem iron as straw, and brass as rotten wood.

19 The archer shall not put him to flight, the stones of the sling are to him like stubble.

20 As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

21 The beams of the sun shall be under him, and he shall strew gold under him like mire.

22 He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

23 A path shall shine after him, he shall esteem the deep as growing old.

24 There is no power upon earth that can be compared with him who was made to fear no one,

25 He beholdeth every high thing, he is king over all the children of pride.

Chapter 42

Then Job answered the Lord, and said:

2 I know that thou canst do all things, and no thought is hid from thee.

3 Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

4 Hear, and I will speak: I will ask thee, and do thou tell me.

5 With the hearing of the ear, I have heard thee, but now my eye seeth thee.

6 Therefore I reprehend myself, and do penance in dust and ashes.

7 And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath.

8 Take unto you therefore seven oxen and seven rams, and go to my servant Job, and offer for yourselves a holocaust, and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

9 So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and the Lord accepted the face of Job.

10 The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

11 And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every

man gave him one ewe, and one earring of gold.

12 And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 And he had seven sons, and three daughters.

14 And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii.

15 And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

16 And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

Book of Psalms

Chapter 1

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

2 But his will is in the law of the Lord, and on his law he shall meditate day and night.

3 And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

4 Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

5 Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

6 For the Lord knoweth the way of the just: and the way of the wicked shall perish.

Chapter 2

Why have the Gentiles raged, and the people devised vain things?

2 The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

3 Let us break their bonds asunder: and let us cast away their yoke from us.

4 He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5 Then shall he speak to them in his anger, and trouble them in his rage.

6 But I am appointed king by him over Sion, his holy mountain, preaching his comandment.

7 The Lord hath said to me: Thou art my son, this day have I begotten thee.

8 Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

9 Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

10 And now, O ye kings, understand: receive instruction, you that judge the earth.

11 Serve ye the Lord with fear: and rejoice unto him with trembling.

12 Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

13 When his wrath shall be kindled in a short time, blessed are all they that trust in him.

Chapter 3

The psalm of David when he fled from the face of his son Absalom.

2 Many say to my soul: There is no salavation for him in his God.

4 But thou, O Lord, art my protector, my glory, and the lifter up of my head.

5 I have cried to the Lord with my voice: and he hath heard me from his holy hill.

6 I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

7 I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

8 For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

9 Salvation is of the Lord: and thy blessing is upon thy people.

Chapter 4

Unto the end, in verses. A psalm for David.

2 When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me. Have mercy on me: and hear my prayer.

3 O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

4 Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

5 Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6 Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7 The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

8 By the fruit of their corn, their wine, and oil, they rest:

9 In peace in the self same I will sleep, and I will rest:

10 For thou, O Lord, singularly hast settled me in hope.

Chapter 5

Unto the end, for her that obtaineth the inheritance. A psalm for David.

2 Give ear, O Lord, to my words, understand my cry.

3 Hearken to the voice of my prayer, O my King and my God.

4 For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

5 In the morning I will stand before thee, and I will see: because thou art not a God that willest iniquity.

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

7 Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie. The bloody and the deceitful man the Lord will abhor.

8 But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple, in thy fear.

9 Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

10 For there is no truth in their mouth: their heart is vain.

11 Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God. Let them fall from their devices: according to the multitude of their wickednesses cast them out: for they have provoked thee, O Lord.

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them. And all they that love thy name shall glory in thee.

13 For thou wilt bless the just. O Lord, thou hast crowned us, as with a shield of thy good will.

Chapter 6

Unto the end, in verses, a psalm for David, for the octave.

2 O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

4 And my soul is troubled exceedingly: but thou, O Lord, how long?

5 Turn ot me, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For there is no one indeath, that is mindful of thee: and who shall confess to thee in hell?

7 I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

8 My eye is troubled through indignation: I have grown old amongst all my enemies.

9 Depart from em, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my supplication: the Lord hath received my prayer.

11 Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Chapter 7

The psalm of David, which he sung to the Lord, for the words of Chusi, the son of Jemini.

2 O Lord, my God, in thee have I put my trust; same me from all them that persecute me, and deliver me.

3 Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

4 O Lord, my God, if I have done this thing, if there be iniquity in my hands:

5 If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

6 Let the enemy pursue my soul, and take it, and tread down my life, on the earth, and bring down my glory to the dust.

7 Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies. And arise, O Lord, my God, in the precept which thou hast commanded:

8 And a congregation of people shall surround thee. And for their sakes return thou on high.

9 The Lord judgeth the people. Judge me, O Lord, according to my justice, and according to my innocence in me.

10 The wickedness of sinners shall be brought to nought; and thou shalt direct the just: the searcher of hearts and reins is God. Just

11 Is my help from the Lord; who saveth the upright of heart.

12 God is a just judge, strong and patient: is he angry every day?

13 Except you will be converted, he will brandish his sword; he hath bent his bow, and made it ready.

14 And in it he hath prepared to instruments of death, he hath made ready his arrows for them that burn.

15 Behold he hath been in labour iwht injustice: he hath conceived sorrow, and brought forth iniquity.

16 He hath opened a pit and dug it: and he is fallen into the hole he made.

17 His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18 I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

Chapter 8

Unto the end, for the presses: a psalm for David.

2 O Lord, our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.

3 Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

4 For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

5 What is man, that thou art mindful of him? or the son of man, that thou visitest him?

6 Thou hast made him a little less than the angels, thou hast crowned him with glory and honour:

7 And hast set him over the works of thy hands.

8 Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

9 The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10 O Lord, our Lord, how admirable is thy name in the whole earth!

Chapter 9

Unto the end, for the hidden things of the Son. A psalm for David.

2 I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

3 I will be glad, and rejoice in thee: I will sing to thy name, O thou most high.

4 When my enemy shall be turned back: they shall be weakened, and perish before thy face.

5 For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

6 Thou hast rebuked the Gentiles, and the wicked one hath perished; thou hast blotted out their name for ever and ever.

7 The swords of the enemy have failed unto the end: and their cities thou hast destroyed. Their memory hath perished with a noise:

8 But the Lord remaineth for ever. He hath prepared his throne in judgment:

9 And he shall judge the world in equity, he shall judge the people in justice.

10 And the Lord is become a refuge for the poor: a helper in due time in tribulation.

11 And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord.

12 Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

13 For requiring their blood, he hath remembered them: he hath not forgotten the cry of the poor.

14 Have mercy on me, O Lord: see my humiliation which I suffer from my enemies.

15 Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

16 I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared. Their foot hath been taken in the very snare which they hid.

17 The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.

18 The wicked shall be turned into hell, all the nations that forget God.

19 For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever.

20 Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

21 Appoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men.

Why, O Lord, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble?

2 Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

3 For the sinner is praised in the desires of his soul: and the unjust man is blessed.

4 The sinner hath provoked the Lord, according to the multitude of his wrath, he will not seek him:

5 God is not before his eyes: his ways are filthy at all times. Thy judgments are removed from his sight: he shall rule over all his enemies.

6 For he hath said in his heart: I shall not be moved from generation to generation, and shall be without evil.

7 His mouth is full of cursing, and of bitterness, and of deciet: under his tongue are labour and sorrow.

8 He sitteth in ambush with the rich, in private places, that he may kill the innocent.

9 His eyes are upon the poor man: he lieth in wait, in secret, like a lion in his den. He lieth in ambush, that he may catch the poor man: so catch the poor, whilst he draweth him to him.

10 In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11 For he hath said in his heart: God hath forgotten, he hath turned away his face, not to see to the end.

12 Arise, O Lord God, let thy hand be exalted: forget not the poor.

13 Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require it.

14 Thou seest it, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands. To thee is the poor man left: thou wilt be a helper to the orphan.

15 Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

16 The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

17 The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

Chapter 10

Unto the end. A psalm to David.

2 In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow.

3 For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

4 For they have destroyed the things which thou hast made: but what has the just man done?

5 The Lord is in his holy temple, the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.

6 The Lord trieth the just and the wicked: but he that loveth iniquity, hateth his own soul.

7 He shall rain snares upon sinners: fire and brimstone, and storms of winds, shall be the por-

tion of their cup.

8 For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

Chapter 11

Unto the end: for the octave, a psalm for David.

2 Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

3 They have spoken vain things, every one to his neighbour: with deceitful lips, and with a double heart have they spoken.

4 May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5 Who have said: We will magnify our tongue: our lips are our own: who is Lord over us?

6 By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety: I will deal confidently in his regard.

7 The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

8 Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

9 The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

Chapter 12

Unto the end, a psalm for David. How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

2 How long shall I take counsels in my soul, sorrow in my heart all the day?

3 How long shall my enemy be exalted over Me?

4 Consider, and hear me, O Lord, my God. Enlighten my eyes, that I never sleep in death:

5 Lest at any time my enemy say: I have prevailed against him. They that trouble me, will rejoice when I am moved:

6 But I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord, the most high.

Chapter 13

Unto the end, a psalm for David. The fool hath said in his heart: There is no God. They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

2 The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

3 They are all gone aside, they are become unprofitable together: there is none that doth good: no not one. Their throat is an open sepulchre; with their tongues they acted deceitfully: the poison of asps is under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Shall not all they know that work iniquity, who devour my people as they eat bread?

5 They have not called upon the Lord: there have they trembled for fear, where there was no fear.

6 For the Lord is in the just generation: you have confounded the counsel of the poor man; but the Lord is his hope.

7 Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away

the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Chapter 14

A psalm for David. Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2 He that walketh without blemish, and worketh justice:

3 He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

4 In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbour, and deceiveth not;

5 He that hath not put out his money to usury, nortaken bribes against the innocent: He that doth these things, shall not be moved for ever.

Chapter 15

The inscription of a title to David himself. Preserve me, O Lord, for I have put my trust in thee.

2 I have said to the Lord, thou art my God, for thou hast no need of my goods.

3 To the saints, who are in his land, he hath made wonderful all my desires in them.

4 Their infirmities were multiplied: afterwards they made haste. I will not gather together their meetings for bloodofferings: nor will I be mindful of their names by my lips.

5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6 The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

7 I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

8 I set the Lord always in my sight: for he is at my right hand, that I be not moved.

9 Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

10 Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

11 Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

Chapter 16

The prayer of David. Hear, O Lord, my justice: attend to my supplication. Give ear unto my prayer, which proceedeth not from deceitful lips.

2 Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

3 Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.

4 That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

5 Perfect thou my goings in thy paths: that my footsteps be not moved.

6 I have cried to thee, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

7 Shew forth thy wonderful mercies; thou who savest them that trust in thee.

8 From them that resist thy right hand keep me, as the apple of thy eye. Protect me under the shadow of thy wings.

9 From the face of the wicked who have afflicted me. My enemies have surrounded my soul:

10 They have shut up their fat: their mouth hath spoken proudly.

11 They have cast me forth, and now they have surrounded me: they have set their eyes bowing down to the earth.

12 They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

13 Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one; thy sword

14 From the enemies of thy hand. O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores. They are full of children: and they have left to their little ones the rest of their substance.

15 But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

Chapter 17

Unto the end, for David, the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said:

2 I will love thee, O Lord, my strength:

3 The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him will I put my trust. My protector, and the horn of my salvation, and my support.

4 Praising, I will call upon the Lord: and I shall be saved from my enemies.

5 The sorrows of death surrounded me: and the torrents of iniquity troubled me.

6 The sorrows of hell encompassed me: and the snares of death prevented me.

7 In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple: and my cry before him came into his ears.

8 The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

9 There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

10 He bowed the heavens, and came down, and darkness was under his feet.

11 And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

12 And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

13 At the brightness that was before him the clouds passed, hail and coals of fire.

14 And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

15 And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were discovered: At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

17 He sent from on high, and took me: and received me out of many waters.

18 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my affliction: and the Lord became my protector.

20 And he brought me forth into a large place: he saved me, because he was well pleased with me.

21 And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

22 Because I have kept the ways of the Lord; and have not done wickedly against my God.

23 For all his judgments are in my sight: and his justices I have not put away from me.

24 And I shall be spotless with him: and shall keep myself from my iniquity.

25 And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

26 With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:

27 And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

28 For thou wilt save the humble people; but wilt bring down the eyes of the proud.

29 For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

30 For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

31 As for my God, his way is undefiled: the words of the Lord are fire-tried: he is the protector of all that trust in him.

32 For who is God but the Lord? or who is God but our God?

33 God, who hath girt me with strength; and made my way blameless.

34 Who hath made my feet like the feet of harts: and who setteth me upon high places.

35 Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

36 And thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.

37 Thou hast enlarged my steps under me; and my feet are not weakened.

38 I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

39 I will break them, and they shall not be able to stand: they shall fall under my feet.

40 And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.

41 And thou hast made my enemies furn their back upon me, and hast destroyed them that hated me.

42 They cried, but there was none to save them, to the Lord: but he heard them not.

43 And I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.

44 Thou wilt deliver me from the contradictions of the people; thou wilt make me head of the Gentiles.

45 A people which I knew not, hath seerved me: at the hearing of the ear they have obeyed me.

46 The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

47 The Lord liveth, and blessed by my God, and let the God of my salvation be exalted.

48 O God, who avengest me, and subduest the people under me, my deliverer from my enraged enemies.

49 And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

50 Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

51 Giving great deliverance to his king, and shewing mercy to David, his anointed: and to

his seed for ever.

Chapter 18

Unto the end. APsalm Chapter for David.

2 The heavens shew forth the glory of God, and the firmament declareth the work of his hands.

3 Day to day uttereth speech, and night to night sheweth knowledge.

4 There are no speeches nor languages, where their voices are not heard.

5 Their sound hath gone forth into all the earth: and their words unto the ends of the world.

6 He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bridechamber, Hath rejoiced as a giant to run the way:

7 His going out is from the end of heaven, And his circuit even to the end thereof: and ther is no one that can hide himself from his heat.

8 The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is light-some, enlightening the eyes.

10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11 More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

12 For thy servant keepeth them, and in keeping them there is a great reward.

13 Who can understand sins? from my secret ones cleanse me, O Lord:

14 And from those of others spare thy servant. If they shall have no dominion over me, then

shall I be without spot: and I shall be cleansed from the greatest sin.

15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight. O Lord, my helper and my Redeemer.

Chapter 19

Unto the end. A psalm for David.

2 May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

3 May he send thee help from the sanctuary: and defend thee out of Sion.

4 May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat.

5 May he give thee according to thy own heart; and confirm all thy counsels.

6 We will rejoice in thy salvation; and in the name of our God we shall be exalted.

7 The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers.

8 Some trust in chariots, and some in horses: but we will call upon the name of the Lord, our God.

9 They are bound, and have fallen: but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

Chapter 20

Unto the end. A psalm for David.

2 In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.

3 Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

4 For thou hast prevented him with belssings of sweetness: thou hast set on his head a crown of precious stones.

5 He asked life of thee: and thou hast given him length of days for ever and ever.

6 His glory is great in thy salvation: glory and great beauty shalt thou lay upon hom.

7 For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

8 For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved.

9 Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

10 Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.

11 Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

12 For they have intended evils against thee: they have devised counsels which they have not been able to establish.

13 For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

14 Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

Chapter 21

Unto the end, for the morning protection, a psalm for David.

2 O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

3 O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

4 But thou dwellest in the holy place, the praise of Israel.

5 In thee have our fathers hoped: they have hoped, and thou hast delivered them.

6 They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7 Bukt I am a worm, and no man: the reproach of men, and the outcast of the people.

8 All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9 He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10 For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

11 I was cast upon thee from the womb. From my mother's womb thou art my God,

12 Depart not from me. For tribulation is very near: for there is none to help me.

13 Many calves have surrounded me: fat bulls have besieged me.

14 They have opened their mouths against me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

16 My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17 For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

18 They have numbered all my bones. And they have looked and stared upon me.

19 They have parted my garments amongst them; and upon my vesture they cast lots.

20 But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21 Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowliness from the horns of the unicorns.

23 I will declare thy name to my brethren: in the midst of the church will I praise thee.

24 Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face from me: and when I cried to him he heard me.

26 With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

27 The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

28 All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

29 For the kingdom is the Lord's; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

31 And to him my soul shall live: and my seed shall serve him.

32 There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Chapter 22

A psalm for David. The Lord ruleth me: and I shall want nothing.

2 He hath set me in a place of pasture. He hath brought me up, on the water of refreshment:

3 He hath converted my soul. He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which increaseth me, how goodly is it!

6 And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

Chapter 23

On the first day of the week, a psalm for David. The earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

2 For he hath founded it upon the seas; and hath prepared it upon the rivers.

3 Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4 The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God his Saviour.

6 This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

8 Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

9 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10 Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Chapter 24

Unto the end, a psalm for David. To thee, O Lord, have I lifted up my soul.

2 In thee, O my God, I put my trust; let me not be ashamed.

3 Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

4 Let all them be confounded that act unjust things without cause. Shew, O Lord, thy ways to me, and teach me thy paths.

5 Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long.

6 Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

7 The sins of my youth and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness' sake, O Lord.

8 The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

9 He will guide the meek in judgment: he will teach the meek his ways.

10 All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

11 For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath

chosen.

13 His soul shall dwell in good things: and his seed shall inherit the land.

14 The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

15 My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

16 Look thou upon me, and have mercy on me; for I am alone and poor.

17 The troubles of my heart are multiplied: deliver me from my necessities.

18 See my abjection and my labour; and forgive me all my sins.

19 Consider my enemies for they are multiplied, and have hated me with an unjust hatred.

20 Deep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

21 The innocent and the upright have adhered to me: because I have waited on thee.

22 Deliver Israel, O God, from all his tribulations.

Chapter 25

Unto the end, a psalm for David. Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

2 Prove me, O Lord, and try me; burn my reins and my heart.

3 For thy mercy is before my eyes; and I am well pleased with thy truth.

4 I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

5 I have hated the assembly of the malignant; and with the wicked I will not sit.

6 I will wash my hands among the innocent; and will compass thy altar, O Lord:

7 That I may hear the voice of thy praise: and tell of all thy wondrous works.

8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

9 Take not away my soul, O God, with the wicked: nor my life with bloody men:

10 In whose hands are iniquities: their right hand is filled with gifts.

11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.

12 My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Chapter 26

The psalm of David before he was anointed. The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?

2 Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

3 If armies in camp should stand to gether against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.

4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

5 For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

9 Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

12 Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

Chapter 27

A psalm for David himself. Unto thee will I cry, O Lord: O my God, be not thou silent to me: lest if thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not: Who speak peace with their neighbour, but evils are in their hearts.

4 Give them according to their works, and according to the wickedness of their inventions. According to the works of their hands give thou to them: render to them their reward.

5 Because they have not understood the works of the Lord, and the operations of his hands:

thou shalt destroy them, and shalt not build them up.

6 Blessed be the Lord, for he hath heard the voice of my supplication.

7 The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

Chapter 28

A psalm for David, at the finishing of the tabernacle. Bring to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour: bring to the Lord glory to his name: adore ye the Lord in his holy court.

3 The voice of the Lord is upon the waters; the God of majesty hath thundered, The Lord is upon many waters.

4 The voice of the Lord is in power; the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

6 And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire:

8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9 The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak his glory.

10 The Lord maketh the flood to dwell: and the Lord shall sit king for ever. The Lord will

give strength to his people: the Lord will bless his people with peace.

Chapter 29

A psalm of a canticle, at the dedication of David's house.

2 I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord my God, I have cried to thee, and thou hast healed me.

4 Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5 Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

6 For wrath is in his indignation; and life in his good will. In the evening weeping shall have place, and in the morning gladness.

7 And in my abundance I said: I shall never be moved.

8 O Lord, in thy favour, thou gavest strength to my beauty. Thou turnedst away thy face from me, and I became troubled.

9 To thee, O Lord, will I cry: and I will make supplication to my God.

10 What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?

11 The Lord hath heard, and hath had mercy on me: the Lord became my helper.

12 Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

13 To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

Chapter 30

Unto the end, a psalm for David, in an ecstasy.

2 In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

3 Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge, to save me.

4 For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

5 Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6 Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7 Thou hast hated them that regard vanities, to no purpose. But I have hoped in the Lord:

8 I will be glad and rejoice in thy mercy. For thou hast regarded my humility, thou hast saved my soul out of distresses.

9 And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

10 Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

11 For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me.

13 I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

14 For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life.

15 But I have put my trust in thee, O Lord: I said: Thou art my God.

16 My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

17 Make thy face to shine upon thy servant; save me in thy mercy.

18 Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

19 Let deceitful lips be made dumb. Which speak iniquity against the just, with pride and abuse.

20 O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21 Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle from the contradiction of tongues.

22 Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

23 But I said in the excess of my mind: I am cast away from before thy eyes. Therefore thou hast heard the voice of my prayer, when I cried to thee.

24 O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25 Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Chapter 31

To David himself, understanding. Blessed are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3 Because I was silent my bones grew old; whilst I cried out all the day long.

4 For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5 I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against my self my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

6 For this shall every one that is holy pray to thee in a seasonable time. And yet in a flood of many waters, they shall not come nigh unto him.

7 Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

8 I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

9 Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto thee.

10 Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11 Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Chapter 32

A psalm for David. Rejoice in the Lord, O ye just: praise becometh the upright.

2 Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3 Sing to him a new canticle, sing well unto him with a loud noise.

4 For the word of the Lord is right, and all his works are done with faithfulness.

5 He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6 By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth:

7 Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

9 For he spoke and they were made: he commanded and they were created.

10 The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

11 But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.

13 The Lord hath looked from heaven: he hath beheld all the sons of men.

14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15 He who hath made the hearts of every one of them: who understandeth all their works.

16 The king is not saved by a great army: nor shall the giant be saved by his own great strength.

17 Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19 To deliver their souls from death; and feed them in famine.

20 Our soul waiteth for the Lord: for he is our helper and protector.

21 For in him our heart shall rejoice: and in his holy name we have trusted.

22 Let thy mercy, O Lord, be upon us, as we have hooped in thee.

Chapter 33

For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way. [1 Kings 21.]

2 I will belss the Lord at all times, his praise shall be always in my mouth.

3 In the Lord shall my soul be praised: let the meek hear and rejoice.

4 O magnify the Lord with me; and let us extol his name together.

5 I sought the Lord, and he heard me; and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces shall not be confounded.

7 This poor man cried, and the Lord heard him: and saved him out of all his troubles.

8 The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9 O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord, all ye his saints: for there is no want to them that fear him.

11 The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.

13 Who is the man that desireth life: who liveth to see good days?

14 Keep thy tongue from evil, and thy lips from speaking guile.

15 Turn away from evil and do good: seek after peace and pursue it.

16 The eyes of the Lord are upon the just: and his ears unto their prayers.

17 But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

18 The just cried, and the Lord heard them: and delivered them out of all their troubles.

19 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

20 Many are the afflictions of the just; but out of them all will the Lord deliver them.

21 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

22 The death of the wicked is very evil: and they that hate the just shall be guilty.

23 The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

Chapter 34

For David himself. Judge thou, O Lord, them that wrong me: overthrow them that fight against me.

2 Take hold of arms and shield: and rise up to help me.

3 Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

4 Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me.

5 Let them become as dust before the wind: and let the angel of the Lord straiten them.

6 Let their way become dark and slippery; and let the angel of the Lord pursue them.

7 For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

8 Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

9 But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

10 All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

11 Unjust witnesses rising up have asked me things I knew not.

12 They repaid me evil for good: to the depriving me of my soul.

13 But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

14 As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

15 But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

16 They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

17 Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

18 I will give thanks to thee in a great church; I will praise thee in a strong people.

19 Let not them that are my enemies wrongfully rejoice over me: who have hated me without

cause, and wink with the eyes.

20 For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

21 And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

22 Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

23 Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

24 Judge me, O Lord my God according to thy justice, and let them not rejoice over me.

25 Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

26 Let them blush: and be ashamed together, who rejoice at my evils. Let them be clothed with confusion and shame, who speak great things against me.

27 Let them rejoice and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

28 And my tongue shall meditate thy justice, thy praise all the day long.

Chapter 35

Unto the end, for the servant of God, David himself.

2 The unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

3 For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

4 The words of his mouth are iniquity and guile: he would not understand that he might do well.

5 He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

6 O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds.

7 Thy justice is as the mountains of God, thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord:

8 O how hast thou multiplied thy mercy, O God! But the children of men shall put their trust under the covert of thy wings.

9 They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

10 For with thee is the fountain of life; and in thy light we shall see light.

11 Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12 Let not the foot of pride come to me, and let not the hand of the sinner move me.

13 There the workers of iniquity are fallen, they are cast out, and could not stand.

Chapter 36

Be not emulous of evildoers; nor envy them that work iniquity.

2 For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3 Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

4 Delight in the Lord, and he will give thee the requests of thy heart.

5 Commit thy way to the Lord, and trust in him, and he will do it.

6 And he will bring forth thy justice as the light, and thy judgment as the noonday.

7 Be subject to the Lord and pray to him. Envy not the man who prospereth in his way;

the man who doth unjust things.

8 Cease from anger, and leave rage; have no emulation to do evil.

9 For evildoers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

10 For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

11 But the meek shall inherit the land, and shall delight in abundance of peace.

12 The sinner shall watch the just man: and shall gnash upon him with his teeth.

13 But the Lord shall laugh at him: for he foreseeth that his day shall come.

14 The wicked have drawn out the sword: they have bent their bow. To cast down the poor and needy, to kill the upright of heart.

15 Let their sword enter into their own hearts, and let their bow be broken.

16 Better is a little to the just, than the great riches of the wicked.

17 For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

18 The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

19 They shall not be confounded in the evil time; and in the days of famine they shall be filled:

20 Because the wicked shall perish. And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.

21 The sinner shall borrow, and not pay again; but the just sheweth mercy and shall give.

22 For such as bless him shall inherit the land: but such as curse him shall perish.

23 With the Lord shall the steps of a man be directed, and he shall like well his way.

24 When he shall fall he shall not be bruised, for the Lord putteth his hand under him.

25 I have been young and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26 He sheweth mercy, and lendeth all the day long; and his seed shall be in blessing.

27 Decline from evil and do good, and dwell for ever and ever.

28 For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever. The unjust shall be punished, and the seed of the wicked shall perish.

29 But the just shall inherit the land, and shall dwell therein for evermore.

30 The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

31 The law of his God is in his heart, and his steps shall not be supplanted.

32 The wicked watcheth the just man, and seeketh to put him to death,

33 But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

34 Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35 I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36 And I passed by, and lo, he was not: and I sought him and his place was not found.

37 Keep innocence, and behold justice: for there are remnants for the peaceable man.

38 But the unjust shall be destroyed together: the remnants of the wicked shall perish.

39 But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

40 And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them because they have hoped in him.

Chapter 37

A psalm for David, for a remembrance of the sabbath.

2 Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

3 For thy arrows are fastened in me: and thy hand hath been strong upon me.

4 There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

5 For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6 My sores are putrified and corrupted, because of my foolishness.

7 I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

8 For my loins are filled with illusions; and there is no health in my flesh.

9 I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10 Lord, all my desire is before thee, and my groaning is not hidden from thee.

11 My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

12 My friends and my neighbours have drawn near, and stood against me. And they that were near me stood afar off:

13 And they that sought my soul used violence. And they that sought evils to me spoke vain things, and studied deceits all the day long.

14 But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

15 And I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18 For I am ready for scourges: and my sorrow is continually before me.

19 For I will declare my iniquity: and I will think formy sin.

20 But my enemies live, and are stronger than I: and they that hate me wrongfully are ultiplied.

21 They that render evil for good, have detracted me, because I followed goodness.

22 For sake me not, O Lord my God: do not thou depart from me.

23 Attend unto my help, O Lord, the God of my salvation.

Chapter 38

Unto the end, for Idithun himself, a canticle of David.

2 I said: I will take heed to my ways: that I sin not with my tongue. I have set a guard to my mouth, when the sinner stood against me.

3 I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

4 My heart grew hot within me: and in my meditqation a fire shall flame out.

5 I spoke with my tongue: O Lord, make me know my end. And what is the number of my days: that I may know what is wanting to me.

6 Behold thou hast made my days measurable. and my substance is as nothing before thee. And indeed all things are vantiy: every man living.

7 Surely man passeth as an image: yea, and he is disquieted in vain. He storeth up: and he knoweth not for whom he shall gather these things.

8 And now what is my hope? is it not the Lord? and my substance is with thee.

9 Deliver thou me from all my iniquities: thou hast made me a reproach to the fool.

10 I was dumb, and I opened not my mouth, because thou hast done it.

11 Remove thy scourges from me. The strength of thy hand hath made me faint in rebukes:

12 Thou hast corrected man for iniquity. And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

13 Hear my prayer, O Lord, and my supplication: give ear to my tears. Be no silent: for I am a stranger with thee, and a sojourner as all my fathers were.

14 O forgive me, that I may be refreshed, before I go hence, and be no more.

Chapter 39

Unto the end, a psalm for David himself.

2 With expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps.

4 And he put a new canticle into my mouth, a song to our God. Many shall see, and shall fear: and they shall hope in the Lord.

5 Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies.

6 Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee. I have declared and I have spoken they are multiplied above number.

7 Sacrifice and oblation thou didst not desire;

but thou hast pierced ears for me. Burnt offering and sin offering thou didst not require:

8 Then said I, Behold I come. In the head of the book it is written of me

9 That I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

10 I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

11 I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council.

12 Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

13 For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me.

14 Be pleased, O Lord, to deliver me. look down, O Lord, to help me.

15 Let them be confounded and ashamed together, that seek after my soul to take it away. Let them be turned backward and be ashamed that desire evils to me.

16 Let them immediately bear their confusion, that say to me: 'T is well, t' is well.

17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18 But I am a beggar and poor: the Lord is careful for me. Thou art my helper and my protector: O my God, be not slack.

Chapter 40

Unto the end, a psalm for David himself.

2 Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3 The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4 The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

5 I said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

6 My enemies have spoken evils against me: when shall he die and his name perish?

7 And if he came in to see me, he spoke vain things: his heart gathered together iniquity to itself. He went out and spoke to the same purpose.

8 All my enemies whispered together against me: they devised evils to me.

9 They determined against me an unjust word: shall he that sleepeth rise again no more?

10 For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

11 But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.

12 By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

13 But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

14 Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.

Chapter 41

Unto the end, understanding for the sons of Core.

2 As the hart panteth after the fountains of water; so my soul panteth after thee, O God.

3 My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?

4 My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

5 These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God: With the voice of joy and praise; the noise of one feasting.

6 Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise to him: the salvation of my countenance,

7 And my God. My soul is troubled within my self: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8 Deep calleth on deep, at the noise of thy flood-gates. All thy heights and thy billows have passed over me.

9 In the daytime the Lord hath commanded his mercy; and a canticle to him in the night. With me is prayer to the God of my life.

10 I will say to God: Thou art my support. Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

11 Whilst my bones are broken, my enemies who trouble me have reproached me; Whilst they say to me day by day: Where is thy God?

12 Why art thou cast down, O my soul? and why dost thou disquiet me? Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

Chapter 42

A psalm for David. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

2 For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

3 Sent forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

4 And I will go in to the altar of God: to God who giveth joy to my youth.

5 To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

6 Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

Chapter 43

Unto the end, for the sons of Core, to give understanding.

2 We have heard, O God, with our ears: our fathers have declared to us, The work thou hast wrought in their days, and in the days of old.

3 Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people and cast them out.

4 For they got not the possession of the land by their own sword: neither did their own arm save them. But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

5 Thou art thyself my king and my God, who commandest the saving of Jacob.

6 Through thee we will push down our enemies

with the horn: and through thy name we will despise them that rise up against us.

7 For I will not trust in my bow: neither shall my sword save me.

8 But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

9 In God shall we glory all the day long: and in thy name we will give praise for ever.

10 But now thou hast cast us off, and put us to shame: and thou, O God, wilt not go out with our armies.

11 Thou hast made us turn our back to our enemies: and they that hated us plundered for themselves.

12 Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

13 Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

14 Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

15 Thou hast made us a byword among the Gentiles: a shaking of the head among the people.

16 All the day long my shame is before me: and the confusion of my face hath covered me,

17 At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

18 All these things have come upon us, yet we have not forgotten thee: and we have not done wickedly in thy covenant.

19 And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

20 For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

21 If we have forgotten the name of our God, and if we have spread forth our hands to a

strange god:

22 Shall not God search out these things: for he knoweth the secrets of the heart. Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

23 Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

24 Why turnest thou thy face away? and forgettest our want and our trouble?

25 For our soul is humbled down to the dust: our belly cleaveth to the earth.

26 Arise, O Lord, help us and redeem us for thy name's sake.

Chapter 44

Unto the end, for them that shall be changed, for the sons of Core, for understanding. A canticle for the Beloved.

2 My heart hath uttered a good word: I speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly.

3 Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.

4 Gird thy sword upon thy thigh, O thou most mighty.

5 With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

6 Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

7 Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

8 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

9 Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which

10 The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.

11 Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

12 And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.

13 And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.

14 All the glory of the king's daughter is within in golden borders,

15 Clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.

16 They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

17 Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

18 They shall remember thy name throughout all generations. Therefore shall people praise thee for ever; yea, for ever and ever.

Chapter 45

Unto the end, for the sons of Core, for the hidden.

2 Our God is our refuge and strength: a helper in troubles, which have found us exceedingly.

3 Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

4 Their waters roared and were troubled: the mountains were troubled with his strength.

5 The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

6 God is in the midst thereof, it shall not be moved: God will help it in the morning early.

7 Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

8 The Lord of armies is with us: the God of Jacob is our protector.

9 Come and behold ye the works of the Lord: what wonders he hath done upon earth,

10 Making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.

11 Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: the God of Jacob is our protector.

Chapter 46

Unto the end, for the sons of Core.

2 O clap your hands, all ye nations: shout unto God with the voice of joy,

3 For the Lord is high, terrible: a great king over all the earth.

4 He hath subdued the people under his feet; and the nations under our feet.

5 He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

6 God is ascended with jubilee, and the Lord with the sound of trumpet.

7 Sing praises to our God, sing ye: sing praises to our king, sing ye.

8 For God is the king of all the earth: sing ye wisely.

9 God shall reign over the nations: God sitteth on his holy throne.

10 The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

Chapter 47

A psalm of a canticle, for the sons of Core, on the second day of the week.

2 Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

3 With the joy of the whole earth is mount Sion founded, on the sides of the north, the city of the great king.

4 In her houses shall God be known, when he shall protect her.

5 For behold the kings of the earth assembled themselves: they gathered together.

6 So they saw, and they wondered, they were troubled, they were moved:

7 Trembling took hold of them. There were pains as of a woman in labour.

8 With a vehement wind thou shalt break in pieces the ships of Tharsis.

9 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

10 We have received thy mercy, O God, in the midst of thy temple.

11 According to thy name, O God, so also is thy praise kunto the ends of the earth: thy right hand is full of justice.

12 Let mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

13 Surround Sion, and encompass her: tell lye in her towers.

14 Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

Chapter 48

Unto the end, a psalm for the sons of Core.

2 Hear these things, all ye nations: give ear, all ye inhabitants of the world.

3 All you that are earthborn, and you sons of men: both rich and poor together.

4 My mouth shall speak wisdom: and the meditation of my heart understanding.

5 I will incline my ear to a parable; I will open my proposition on the psaltery.

6 Why shall I fear in the evil day? the iniquity of my heel shall encompass me.

7 They that trust in their own strength, and glory in the multitude of their riches,

8 No brother can redeem, nor shall man redeem: he shall not give to God his ransom,

9 Nor the price of the redemption of his soul: and shall labour for ever,

10 And shall still live unto the end.

11 He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together: And they shall leave their riches to strangers:

12 And their sepulchres shall be their houses for ever. Their dwelling places to all generations: they have called their lands by their names.

13 And man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.

14 This way of theirs is a stumblingblock to them: and afterwards they shall delight in their mouth.

15 They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning; and their help shall decay in hell from their glory.

16 But God will redeem my soul from the hand of hell, when he shall receive me.

17 Be not thou afraid, when a man shall be made rick, and when the glory of his house shall be increased.

18 For when he shall die he shall take nothing away; nor shall his glory descend with him.

19 For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him.

20 He shall go in to the generations of his fathers: and he shall never see light.

21 Man when he was in honour did not understand: he hath been compared to senseless beasts, and made like to them.

Chapter 49

A psalm for Asaph. The God of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof:

2 Out of Sion the loveliness of his beauty.

3 God shall come manifestly: our God shall come, and shall not keep silence. A fire shall burn before him: and a mighty tempest shall be round about him.

4 He shall call heraven from above, and the earth, to judge his people.

5 Gather ye together his saints to him: who set his covenant before sacrifices.

6 And the heavens shall declare his justice: for God is judge.

7 Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God.

8 I will not reprove thee for thy sacrifices: and thy burnt offerings are always in my sight.

9 I will not take calves out of thy house: nor he goats out of thy flocks.

10 For all the beasts of the woods are mine: the cattle on the hills, and the oxen.

11 I know all the fowls of the air: and with me is the beauty of the field.

12 If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

14 Offer to God the sacrifice of praise: and pay thy vows to the most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

17 Seeing thou hast hated discipline: and hast cast my words behind thee.

18 If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.

19 Thy mouth hath abounded with evil, and thy tongue framed deceits.

20 Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son:

21 These things hast thou done, and I was silent. Thou thoughtest unjustly that I should be like to thee: but I will reprove thee, and set before thy face.

22 Understand these things, you that forget God; lest he snatch you away, and there be none to deliver you.

23 The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God.

Chapter 50

Unto the end, a psalm of David,

2 When Nathan the prophet came to him, after he had sinned with Bethsabée. [2 Kings 12.]

3 Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity.

4 Wash me yet more from my iniquity, and cleanse me from my sin.

5 For I know my iniquity, and my sin is always before me.

6 To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

7 For behold I was conceived in iniquities; and in sins did my mother conceive me.

8 For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

9 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

10 To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

11 Turn away thy face from my sins, and blot out all my iniquities.

12 Create a clean heart in me, O God: and renew a right spirit within my bowels.

13 Cast me not away from thy face; and take not thy holy spirit from me.

14 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15 I will teach the unjust thy ways: and the wicked shall be converted to thee.

16 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

17 O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

18 For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

19 A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

20 Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

Chapter 51

Unto the end, understanding for David,

2 When Doeg the Edomite came and told Saul: David went to the house of Achimelech.

3 Why dost thou glory in malice, thou that art mighty in iniquity?

4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5 Thou hast loved malice more than goodness: and iniquity rather than to speak righteousness.

6 Thou hast loved all the words of ruin, O deceitful tongue.

7 Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living.

8 The just shall see and fear, and shall laugh at him, and say:

9 Behold the man that made not God his helper: But trusted in the abundance of his riches: and prevailed in his vanity.

10 But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.

11 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

Chapter 52

Unto the end, for Maeleth, understandings to David. The fool said in his heart: There is no God.

2 They are corrupted, and become abominable in iniquities: there is none that doth good.

3 God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4 All have gone aside, they are become unprofitable together, there is none that doth good, no not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6 They have not called upon God: there have they trembled for fear, where there was no fear. For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

7 Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Chapter 53

Unto the end, in verses, understanding for David.

2 When the en of Ziph had come and said to Saul: Is not David hidden with us? [1 Kings 23.19]

3 Save me, O God, by thy name, and judge me in thy strength.

4 O God, hear my lprayer: give ear to the words of my mouth.

5 For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

6 For behold God is my helper: and the Lord is the protector of my soul.

7 Turn back the evils upon my enemies; and cut them off in thy truth.

8 I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

9 For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Chapter 54

Unto the end, in verses, understanding for David.

2 Hear, O God, my prayer, and despise not lmy supplication:

3 Be attentive to me and hear me. I am grieved in my exercise; and am troubled,

4 At the voice of the enemy, and at the tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me.

5 My heart is troubled within me: and the fear of death is fallen upon me.

6 Fear and trembling are come upon me: and darkness hath covered me.

7 And I said: Who will give me wings like a dove, and I will fly and be at rest?

8 Lo, I have gone far off flying away; and I abode in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

11 Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour,

12 And injustice. And usury and deceit have not departed from its streets.

13 For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden my self from him.

14 But thou a man of one mind, my guide, and my familiar,

15 Who didst take sweetmeats together with me: in the house of God we walked with consent.

16 Let death come upon them, and let them go down alive into hell. For there is wickedness in their dwellings: in the midst of them.

17 But I have cried to God: and the Lord will save me.

18 Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

19 He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

20 God shall hear, and the Eternal shall humble them. For there is no change with them, and they have not feared God:

21 He hath stretched forth his hand to repay. They have defiled his covenant,

22 They are divided by the wrath of his countenance, and his heart hath drawn near. His

words are smoother than oil, and the same are darts.

23 Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

24 But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

Chapter 55

Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title (or pillar) when the Philistines held him in Geth.

2 Have mercy on me, O God, for man hath trodden me under foot; all the day long he hath afflicted me fighting against me.

3 My enemies have trodden on me all the day long; for they are many that make war against me.

4 From the height of the day I shall fear: but I will trust in thee.

5 In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

6 All the day long they detested my words: all their thoughts were against me unto evil.

7 They will dwell and hide themselves: they will watch my heel. As they have waited for my soul,

8 For nothing shalt thou save them: in thy anger thou shalt break the people in pieces. O God,

9 I have declared to thee my life: thou hast set me tears in thy sight, As also in thy promise.

10 Then shall my enemies be turned back. In what day soever I shall call upon thee, behold I

know thou art my God.

11 In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.

12 In me, O God, are vows to thee, which I will lpay, praises to thee:

13 Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

Chapter 56

Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave. [1 Kings 24.]

2 Have mercy on me, O God, have mercy on me: for my soul trusteth in thee. And in the shadow of thy wings will I hope, until iniquity pass away.

3 I will cry to God the most high; to God who hath done good to me.

4 He hath sent from heaven and delivered me: he hath made them a reproach that trod upon me. God hath sent his mercy and his truth,

5 And he hath delivered my soul from the midst of the young lions. I slept troubled. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.

7 They prepared a snare for my feet; and they bowed down my soul. They dug a pit before my face, and they are fallen into it.

8 My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

9 Arise, O my glory, arise psaltery and harp: I will arise early.

10 I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the

nations.

11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

12 Be thou exalted, O God, above the heavens: and thy glory above all the earth.

Chapter 57

Unto the end, destroy not, for David, for an inscription of a title.

2 If in very deed ye speak justice: judge right things, ye sons of men.

3 For in your heart you work iniquity: your hands forge injustice in the earth.

4 The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things.

5 Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

6 Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

7 God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

8 They shall come to nothing, like water running down; he hath bent his bow till they be weakened.

9 Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

10 Before your thorns could know the brier; he swalloweth them up, as alive, in his wrath.

11 The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

12 And man shall say: If indeed there be fruit to the just: there is indeed a God that judgeth them on the earth.

Chapter 58

Unto the end, destroy not, for David for an inscription of a title, when Saul sent and watched his house to kill him. [1 Kings 19.]

2 Deliver me from my enemies, O my God; and defend me from them that rise up against me.

3 Deliver me from them that work iniquity, and save me from bloody men.

4 For behold they have caught my soul: the mighty have rushed in upon me:

5 Neither is it my iniquity, nor my sin, O Lord: without iniquity have I ren, and directed my steps.

6 Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel. Attend to visit all the nations: have no mercy on all them that work iniquity.

7 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8 Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

9 But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10 I will keep my strength to thee: for thou art my protector:

11 My God, his mercy shall prevent me.

12 God shall let me see over my enemies: slay them not, lest at any time my people forget. Scatter them by thy power; and bring them down, O Lord, my protector:

13 For the sin of their mouth, and the word of their lips: and let them be taken in their pride. And for their cursing and lying they shall be talked of,

14 When they are consumed: when they are consumed by thy wrath, and they shall be no

more. And they shall know that God will rule Jacob, and all the ends of the earth.

15 They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

16 They shall be scattered abroad to eat, and shall murmur if they be not filled.

17 But I will sing thy strength: and will extol thy mercy in the morning. For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.

Chapter 59

Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine,

2 When he set fire to Mesopotamia of Syria and Sobal: and Joab returned and slew of Edom, in the vale of the saltpits, twelve thousand men.

3 O God, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5 Thou hast shewn thy people hard things; thou hast made us drink the wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow: That thy beloved may be delivered.

7 Save me with thy right hand, and hear me.

8 God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head. Juda is my

king:

10 Moab is the pot of my hope. Into Edom will I stretch out my shoe: to me the foreigners are made subject.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go out with our armies?

13 Give us help from trouble: for vain is the salvation of man.

14 Through God we shall do mightily: and he shall bring to nothing them that afflict us.

Chapter 60

Unto the end, in hymns, for David.

2 Hear, O God, my supplication: be attentive to my prayer.

3 To thee have I cried from the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock. Thou hast conducted me;

4 For thou hast been my hope; a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

7 Thou wilt add days to the days of the king: his years even to generation and generation.

8 He abideth for ever in the sight of God: his mercy and truth who shall search?

9 So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.

Chapter 61

Unto the end, for Idithun, a psalm of David.

2 Shall not my soul be subject to God? for from him is my salvation.

3 For he is my God and my saviour: he is my protector, I shall be moved no more.

4 How long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

5 But they have thought to cast away my price; I ran in thirst: they blessed with their mouth, but cursed with their heart.

6 But be thou, O my soul, subject to God: for from him is my patience.

7 For he is my God and my saviour: he is my helper, I shall not be moved.

8 In God is my salvation and my glory: he is the God of my help, and my hope is in God.

9 Trust in him, all ye congregation of people: pour out your hearts before him. God is our helper for ever.

10 But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

11 Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

12 God hath spoken once, these two things have I heard, that power belongeth to God,

13 And mercy to thee, O Lord; for thou wilt render to every man according to his works.

Chapter 62

A psalm of David while he was in the desert of Edom.

2 O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee

my flesh, O how many ways!

3 In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

4 For thy mercy is better than lives: thee my lips will praise.

5 Thus will I bless thee all my life long: and in thy name I will lift up my hands.

6 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

7 If I have remembered thee upon my bed, I will meditate on thee in the morning:

8 Because thou hast been my helper. And I will rejoice under the covert of thy wings:

9 My soul hath stuck close to thee: thy right hand hath received me.

10 But they have fought my soul in vain, they shall go into the lower parts of the earth:

11 They shall be delivered into the hands of the sword, they shall be the portions of foxes.

12 But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

Chapter 63

Unto the end, a psalm for David.

2 Hear O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

3 Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a sword; they have bent their bow a bitter thing,

5 To shoot in secret the undefiled.

6 They will shoot at him on a sudden, and will not fear: they are resolute in wickedness. They have talked of hiding snares; they have said: Who shall see them?

7 They have searched after iniquities: they have failed in their search. Man shall come to a deep heart:

8 And God shall be exalted. The arrows of children are their wounds:

9 And their tongues against them are made weak. All that saw them were troubled;

10 And every man was afraid. And they declared the works of God, and understood his doings.

11 The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

Chapter 64

To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

2 A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

3 O hear my prayer: all flesh shall come to thee.

4 The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

5 Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts. We shall be filled with the good things of thy house; holy is thy temple,

6 Wonderful in justice. Hear us, O God our saviour, who art the hope of all the ends of the earth, and in the sea afar off.

7 Thou who preparest the mountains by thy strength, being girded with power:

8 Who troublest the depth of the sea, the noise of its waves. The Gentiles shall be troubled,

9 And they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

10 Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is its preparation.

11 Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.

12 Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

13 The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy,

14 The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

Chapter 65

Unto the end, a canticle of a psalm of the resurrection. Shout with joy to God, all the earth,

2 Sing ye a psalm to his name; give glory to his praise.

3 Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.

4 Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

5 Come and see the works of God; who is terrible in his counsels over the sons of men.

6 Who turneth the sea into dry land, in the river they shall pass on foot: there shall we re-

joice in him.

7 Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke him be exalted in themselves.

8 O bless our God, ye Gentiles: and make the voice of his praise to be heard.

9 Who hath set my soul to live: and hath not suffered my feet to be moved:

10 For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

11 Thou hast brought us into a net, thou hast laid afflictions on our back:

12 Thou hast set men over our heads. We have passed through fire and water, and thou hast brought us out into a refreshment.

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have uttered, And my mouth hath spoken, when I was in trouble.

15 I will offer up to thee holocausts full of marrow, with burnt offerings of rams: I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

17 I cried to him with my mouth: and I extolled him with my tongue.

18 If I have looked at iniquity in my heart, the Lord will not hear me.

19 Therefore hath God heard me, and hath attended to the voice of my supplication.

20 Blessed be God, who hath not turned away my prayer, nor his mercy from me.

Chapter 66

Unto the end, in hymns, a psalm of a canticle for David.

2 May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

3 That we may know thy way upon earth: thy salvation in all nations.

4 Let people confess to thee, O God: let all people give praise to thee.

5 Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

6 Let the people, O God, confess to thee: let all the people give praise to thee:

7 The earth hath yielded her fruit. May God, our God bless us,

8 May God bless us: and all the ends of the earth fear him.

Chapter 67

Unto the end, a psalm of a canticle for David himself.

2 Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

3 As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

4 And let the just feast, and rejoice before God: and be delighted with gladness.

5 Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

6 Who is the father of orphans, and the judge of widows. God in his holy place:

7 God who maketh men of one manner to dwell in a house: Who bringeth out them that

were bound in strength; in like manner them that provoke, that dwell in sepulchres.

8 O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

9 The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

10 Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

11 In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

12 The Lord shall give the word to them that preach good tidings with great power.

13 The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

14 If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

15 When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

16 The mountain of God is a fat mountain. A curdled mountain, a fat mountain.

17 Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

18 The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

19 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

20 Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

21 Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

22 But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23 The Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

24 That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

25 They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

26 Princes went before joined with singers, in the midst of young damsels playing on timbrels.

27 In the churches bless ye God the Lord, from the fountains of Israel.

28 There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

29 Command thy strength, O God confirm, O God, what thou hast wrought in us.

30 From thy temple in Jerusalem, kings shall offer presents to thee.

31 Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

32 Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

33 Sing to God, ye kingdoms of the earth: sing ye to the Lord: Sing ye to God,

34 Who mounteth above the heaven of heavens, to the east. Behold he will give to his voice the voice of power:

35 Give ye glory to God for Israel, his magnificence, and his power is in the clouds.

36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

Chapter 68

Unto the end, for them that shall be changed; for David.

2 Save me, O God: for the waters are come in even unto my soul.

3 I stick fast in the mire of the deep and there is no sure standing. I am come into the depth of the sea, and a tempest hath overwhelmed me.

4 I have laboured with crying; my jaws are become hoarse, my eyes have failed, whilst I hope in my God.

5 They are multiplied above the hairs of my head, who hate me without cause. My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

6 O God, thou knowest my foolishness; and my offences are not hidden from thee:

7 Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts. Let them not be confounded on my account, who seek thee, O God of Israel.

8 Because for thy sake I have borne reproach; shame hath covered my face.

9 I am become a stranger to my brethren, and an alien to the sons of my mother.

10 For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

11 And I covered my soul in fasting: and it was made a reproach to me.

12 And I made haircloth my garment: and I became a byword to them.

13 They that sat in the gate spoke against me: and they that drank wine made me their song.

14 But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God. In the multitude of thy mercy hear me, in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep water swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

22 And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

23 Let their table become as a snare before them, and a recompense, and a stumblingblock.

24 Let their eyes be darkened that they see not; and their back bend thou down always.

25 Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

26 Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

28 Add thou iniquity upon their iniquity: and let them not come into thy justice.

29 Let them be blotted out of the book of the living; and with the just let them not be written.

30 But I am poor and sorrowful: thy salvation, O God, hath set me up.

31 I will praise the name of God with a canticle: and I will magnify him with praise.

32 And it shall please God better than a young calf, that bringeth forth horns and hoofs.

33 Let the poor see and rejoice: seek ye God, and your soul shall live.

34 For the Lord hath heard the poor: and hath not despised his prisoners.

35 Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

36 For God will save Sion, and the cities of Juda shall be built up. And they shall dwell there, and acquire it by inheritance.

37 And the seed of his servants shall possess it; and they that love his name shall dwell therein.

Chapter 69

Unto the end, a psalm for David, to bring to remembrance that the Lord saved him.

2 O God, come to my assistance; O Lord, make haste to help me.

3 Let them be confounded and ashamed that seek my soul:

4 Let them be turned backward, and blush for shame that desire evils to me: Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

5 Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

6 But I am needy and poor; O God, help me. Thou art my helper and my deliverer: O lord,

make no delay.

Chapter 70

A psalm for David. Of the sons of Jonadab, and the former captives. In thee, O Lord, I have hoped, let me never be put to confusion:

2 Deliver me in thy justice, and rescue me. Incline thy ear unto me, and save me.

3 Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe. For thou art my firmament and my refuge.

4 Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.

5 For thou art my patience, O Lord: my hope, O Lord, from my youth.

6 By thee have I been confirmed from the womb: from my mother's womb thou art my protector. Of thee I shall continually sing:

7 I am become unto many as a wonder, but thou art a strong helper.

8 Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

9 Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

10 For my enemies have spoken against me; and they that watched my soul have consulted together,

11 Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.

12 O God, be not thou far from me: O my God, make haste to my help.

13 Let them be confounded and come to nothing that detract my soul; let them be covered with confusion and blame that seek my hurt.

14 But I will always hope; and will add to all thy praise.

15 My mouth shall shew forth thy justice; thy salvation all the day long. Because I have not known learning,

16 I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

17 Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

18 And unto old age and grey hairs: O God, forsake me not, Until I shew forth thy arm to all the generation that is to come: Thy power,

19 And thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

20 How great troubles hast thou shewn me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth:

21 Thou hast multiplied thy magnificence; and turning to me thou hast comforted me.

22 For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

23 My lips shall greatly rejoice, when I shall sing to thee; and my soul which thou hast redeemed.

24 Yea and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

Chapter 71

A psalm on Solomon.

2 Give to the king thy judgment, O God, and to the king's son thy justice: To judge thy people with justice, and thy poor with judgment.

3 Let the mountains receive peace for the people: and the hills justice.

4 He shall judge the poor of the people, and

he shall save the children of the poor: and he shall humble the oppressor.

5 And he shall continue with the sun and before the moon, throughout all generations.

6 He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

7 In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8 And he shall rule from sea to sea, and from the river unto the ends of the earth.

9 Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

10 The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts:

11 And all kings of the earth shall adore him: all nations shall serve him.

12 For he shall deliver the poor from the mighty: and the needy that had no helper.

13 He shall spare the poor and needy: and he shall save the souls of the poor.

14 He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight.

15 And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

16 And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

17 Let his name be blessed for evermore: his name continueth before the sun. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

18 Blessed be the Lord, the God of Israel, who alone doth wonderful things.

19 And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

20 The praises of David, the son of Jesse, are ended.

Chapter 72

A psalm for Asaph. How good is God to Israel, to them that are of a right heart!

2 But my feet were almost moved; my steps had well nigh slipped.

3 Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

4 For there is no regard to their death, nor is there strength in their stripes.

5 They are not in the labour of men: neither shall they be scourged like other men.

6 Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

7 Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

8 They have thought and spoken wickedness: they have spoken iniquity on high.

9 They have set their mouth against heaven: and their tongue hath passed through the earth.

10 Therefore will my people return here and full days shall be found in them.

11 And they said: How doth God know? and is there knowledge in the most High?

12 Behold these are sinners; and yet, abounding in the world they have obtained riches.

13 And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

14 And I have been scourged all the day; and my chastisement hath been in the mornings.

15 If I said: I will speak thus; behold I should condemn the generation of thy children.

16 I studied that I might know this thing, it is a labour in my sight:

17 Until I go into the sanctuary of God, and understand concerning their last ends.

18 But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

19 How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20 As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

21 For my heart hath been inflamed, and my reins have been changed:

22 And I am brought to nothing, and I knew not.

23 I am become as a beast before thee: and I am always with thee.

24 Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me.

25 For what have I in heaven? and besides thee what do I desire upon earth?

26 For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.

27 For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

28 But it is good for me to adhere to my God, to put my hope in the Lord God: That I may declare all thy praises, in the gates of the daughter of Sion.

Chapter 73

Understanding for Asaph. O God, why hast thou cast us off unto the end: why is thy wrath enkin-

dled against the sheep of thy pasture?

2 Remember thy congregation, which thou hast possessed from the beginning. The sceptre of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.

3 Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary.

4 And they that hate thee have made their boasts, in the midst of thy solemnity. They have set up their ensigns for signs,

5 And they knew not both in the going out and on the highest top. As with axes in a wood of trees,

6 They have cut down at once the gates thereof, with axe and hatchet they have brought it down.

7 They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

8 They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

9 Our signs we have not seen, there is now no prophet: and he will know us no more.

10 How long, O God, shall the enemy reproach: is the adversary to provoke thy name for ever?

11 Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

12 But God is our king before ages: he hath wrought salvation in the midst of the earth.

13 Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

14 Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

15 Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

16 Thine is the day, and thine is the night: thou hast made the morning light and the sun.

17 Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

18 Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

19 Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

20 Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

21 Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

22 Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

23 Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

Chapter 74

Unto the end, corrupt not, a psalm of a canticle for Asaph.

2 We will praise thee, O God: we will praise, and we will call upon thy name. We will relate thy wondrous works:

3 When I shall take a time, I will judge justices.

4 The earth is melted, and all that dwell therein: I have established the pillars thereof.

5 I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

6 Lift not up your horn on high: speak not iniquity against God.

7 For neither from the east, nor from the west, nor from the desert hills:

8 For God is the judge. One he putteth down, and another he lifteth up:

9 For in the hand of the Lord there is a cup of strong wine full of mixture. And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

10 But I will declare for ever: I will sing to the God of Jacob.

11 And I will break all the horns of sinners: but the horns of the just shall be exalted. Psalms Chapter 75

Unto the end, in praises, a psalm for Asaph: a canticle to the Assyrians.

2 In Judea God is known: his name is great in Israel.

3 And his place is in peace: and his abode in Sion:

4 There hath he broken the powers of bows, the shield, the sword, and the battle.

5 Thou enlightenest wonderfully from the everlasting hills.

6 All the foolish of heart were troubled. They have slept their sleep; and all the men of riches have found nothing in their hands.

7 At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

8 Thou art terrible, and who shall resist thee? from that time thy wrath.

9 Thou hast caused judgment to be heard from heaven: the earth trembled and was still,

10 When God arose in judgment, to save all the meek of the earth.

11 For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

12 Vow ye, and pay to the Lord your God: all you that are round about him bring presents. To him that is terrible,

13 Even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

Chapter 76

Unto the end, for Idithun, a psalm of Asaph.

2 I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

3 In the days of my trouble I sought God, with my hands lifted up to him in the night, and I was not deceived. My soul refused to be comforted:

4 I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5 My eyes prevented the watches: I was troubled, and I spoke not.

6 I thought upon the days of old: and I had in my mind the eternal years.

7 And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

8 Will God then cast off for ever? or will he never be more favourable again?

9 Or will he cut off his mercy for ever, from generation to generation?

10 Or will God forget to shew mercy? or will he in his anger shut up his mercies?

11 And I said, Now have I begun: this is the change of the right hand of the most High.

12 I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

13 And I will meditate on all thy works: and will be employed in thy inventions.

14 Thy way, O God, is in the holy place: who is the great God like our God?

15 Thou art the God that dost wonders. Thou hast made thy power known among the nations:

16 With thy arm thou hast redeemed thy people the children of Jacob and of Joseph.

17 The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

18 Great was the noise of the waters: the clouds sent out a sound. For thy arrows pass:

19 The voice of thy thunder in a wheel. Thy lightnings enlightened the world: the earth shook and trembled.

20 Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

21 Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

Chapter 77

Understanding for Asaph. Attend, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in parables: I will utter propositions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hidden from their children, in another generation. Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

5 And he set up a testimony in Jacob: and made a law in Israel. How great things he commanded our fathers, that they should make the same known to their children:

6 That another generation might know them. The children that should be born and should rise up, and declare them to their children.

7 That they may put their hope in God and

may not forget the works of God: and may seek his commandments.

8 That they may not become like their fathers, a perverse and exasperating generation. A generation that set not their heart aright: and whose spirit was not faithful to God.

9 The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

10 They kept not the covenant of God: and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he had shewn them.

12 Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

13 He divided the sea and brought them through: and he made the waters to stand as in a vessel.

14 And he conducted them with a cloud by day: and all the night with a light of fire.

15 He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

16 He brought forth water out of the rock: and made streams run down as rivers.

17 And they added yet more sin against him: they provoked the most High to wrath in the place without water.

18 And they tempted God in their hearts, by asking meat for their desires.

19 And they spoke ill of God: they said: Can God furnish a table in the wilderness?

20 Because he struck the rock, and the waters gushed out, and the streams overflowed. Can he also give bread, or provide a table for his people?

21 Therefore the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

22 Because they believed not in God: and trusted not in his salvation.

23 And he had commanded the clouds from above, and had opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them the bread of heaven.

25 Man ate the bread of angels: he sent them provisions in abundance.

26 He removed the south wind from heaven: and by his power brought in the southwest wind.

27 And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

28 And they fell in the midst of their camp, round about their pavilions.

29 So they did eat, and were filled exceedingly, and he gave them their desire:

30 they were not defrauded of that which they craved. As yet their meat was in their mouth:

31 And the wrath of God came upon them. And he slew the fat ones amongst them, and brought down the chosen men of Israel.

32 In all these things they sinned still: and they behaved not for his wondrous works.

33 And their days were consumed in vanity, and their years in haste.

34 When he slew them, then they sought him: and they returned, and came to him early in the morning.

35 And they remembered that God was their helper: and the most high God their redeemer.

36 And they loved him with their mouth: and with their tongue they lied unto him:

37 But their heart was not right with him: nor were they counted faithful in his covenant.

38 But he is merciful, and will forgive their sins: and will not destroy them. And many a time did he turn away his anger: and did not kindle all his wrath.

39 And he remembered that they are flesh: a wind that goeth and returneth not.

40 How often did they provoke him in the

desert: and move him to wrath in the place without water?

41 And they turned back and tempted God: and grieved the holy one of Israel.

42 They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

43 How he wrought his signs in Egypt, and his wonders in the field of Tanis.

44 And he turned their rivers into blood, and their showers that they might not drink.

45 He sent amongst them divers sorts of flies, which devoured them: and frogs which destroyed them.

46 And he gave up their fruits to the blast, and their labours to the locust.

47 And he destroyed their vineyards with hail, and their mulberry trees with hoarfrost.

48 And he gave up their cattle to the hail, and their stock to the fire.

49 And he sent upon them the wrath of his indignation: indignation and wrath and trouble, which he sent by evil angels.

50 He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

51 And he killed all the firstborn in the land of Egypt: the firstfruits of all their labour in the tabernacles of Cham.

52 And he took away his own people as sheep: and guided them in the wilderness like a flock.

53 And he brought them out in hope and they feared not: and the sea overwhelmed their enemies.

54 And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased. And he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.

55 And he made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God: and they kept not his testimonies.

57 And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.

58 They provoked him to anger on their hills: and moved him to jealousy with their graven things.

59 God heard, and despised them, and he reduced Israel exceedingly as it were to nothing.

60 And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

61 And he delivered their strength into captivity: and their beauty into the hands of the enemy.

62 And he shut up his people under the sword: and he despised his inheritance.

63 Fire consumed their young men: and their maidens were not lamented.

64 Their priests fell by the sword: and their widows did not mourn.

65 And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

66 And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

67 And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:

68 But he chose the tribe of Juda, mount Sion which he loved.

69 And he built his sanctuary as of unicorns, in the land which he founded for ever.

70 And he chose his servant David, and took him from the flocks of sheep: he brought him from following the ewes great with young,

71 To feed Jacob his servant and Israel his inheritance.

72 And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

Chapter 78

A psalm for Asaph. O God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

2 They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

3 They have poured out their blood as water, round about Jerusalem and there was none to bury them.

4 We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

6 Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

7 Because they have devoured Jacob; and have laid waste his place.

8 Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

9 Help us, O God, our saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake:

10 Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes, By the revenging the blood of thy servants, which hath been shed:

11 Let the sighing of the prisoners come in before thee. According to the greatness of thy

arm, take possession of the children of them that have been put to death.

12 And render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

13 But we thy people, and the sheep of thy pasture, will give thanks to thee for ever. We will shew forth thy praise, unto generation and generation.

Chapter 79

Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.

2 Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Thou that sittest upon the cherubims, shine forth

3 Before Ephraim, Benjamin, and Manasses. Stir up thy might, and come to save us.

4 Convert us, O God: and shew us thy face, and we shall be saved.

5 O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

6 How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

7 Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

8 O God of hosts, convert us: and shew thy face, and we shall be saved.

9 Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

10 Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

11 The shadow of it covered the hills: and the branches thereof the cedars of God.

12 It stretched forth its branches unto the sea, and its boughs unto the river.

13 Why hast thou broken down the hedge thereof, so that all they who pass by the way do pluck it?

14 The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

15 Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard:

16 And perfect the same which thy right hand hath planted: and upon the son of man whom thou hast confirmed for thyself.

17 Things set on fire and dug down shall perish at the rebuke of thy countenance.

18 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast confirmed for thyself.

19 And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

20 O Lord God of hosts, convert us and shew thy face, and we shall be saved.

Chapter 80

Unto the end, for the winepresses, a psalm for Asaph himself.

2 Rejoice to God our helper: sing aloud to the God of Jacob.

3 Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

4 Blow up the trumpet on the new moon, on the noted day of your solemnity.

5 For it is a commandment in Israel, and a judgment to the God of Jacob.

6 He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

7 He removed his back from the burdens: his hands had served in baskets.

8 Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

9 Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, **10** there shall be no new god in thee: neither shalt thou adore a strange god.

11 For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

12 But my people heard not my voice: and Israel hearkened not to me.

13 So I let them go according to the desires of their heart: they shall walk in their own inventions.

14 If my people had heard me: if Israel had walked in my ways:

15 I should soon have humbled their enemies, and laid my hand on them that troubled them.

16 The enemies of the Lord have lied to him: and their time shall be for ever.

17 And he fed them with the fat of wheat, and filled them with honey out of the rock.

Chapter 81

A psalm for Asaph. God hath stood in the congregation of gods: and being in the midst of them he judgeth gods.

2 How long will you judge unjustly: and accept the persons of the wicked?

3 Judge for the needy and fatherless: do justice to the humble and the poor.

4 Rescue the poor; and deliver the needy out of the hand of the sinner.

5 They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved.

6 I have said: You are gods and all of you the sons of the most High.

7 But you like men shall die: and shall fall like one of the princes.

8 Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

Chapter 82

A canticle of a psalm for Asaph.

2 O God, who shall be like to thee? hold not thy peace, neither be thou still, O God.

3 For lo, thy enemies have made a noise: and they that hate thee have lifted up the head.

4 They have taken a malicious counsel against thy people, and have consulted against thy saints.

5 They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

6 For they have contrived with one consent: they have made a covenant together against thee,

7 The tabernacle of the Edomites, and the Ishmahelites: Moab, and the Agarens,

8 Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

9 Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

10 Do to them as thou didst to Madian and to Sisara: as to Jabin at the brook of Cisson.

11 Who perished at Endor: and became as dung for the earth.

12 Make their princes like Oreb, and Zeb, and Zebbee, and Salmana. All their princes,

13 Who have said: Let us possess the sanctuary of God for an inheritance.

14 O my God, make them like a wheel; and as stubble before the wind.

15 As fire which burneth the wood: and as a flame burning mountains:

16 So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

17 Fill their faces with shame; and they shall seek thy name, O Lord.

18 Let them be ashamed and troubled for ever and ever: and let them be confounded and perish.

19 And let them know that the Lord is thy name: thou alone art the most High over all the earth.

Chapter 83

Unto the end, for the winepresses, a psalm for the sons of Core.

2 How lovely are thy tabernacles, O Lord of hosts!

3 my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God.

4 For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps,

7 In the vale of tears, in the place which he hath set.

8 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

9 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

10 Behold, O God our protector: and look on the face of thy Christ.

11 For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

Chapter 84

Unto the end, for the sons of Core, a psalm.

2 Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

4 Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

5 Convert us, O God our saviour: and turn off thy anger from us.

6 Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

7 Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

8 Shew us, O Lord, thy mercy; and grant us thy salvation.

9 I will hear what the Lord God will speak in me: for he will speak peace unto his people: And unto his saints: and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him : that glory may dwell in our land.

11 Mercy and truth have met each other: justice and peace have kissed.

12 Truth is sprung out of the earth: and justice hath looked down from heaven.

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him: and shall set his steps in the way.

Chapter 85

A prayer for David himself. Incline thy ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

3 Have mercy on me, O Lord, for I have cried to thee all the day.

4 Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

5 For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

8 There is none among the gods like unto thee, O Lord: and there is none according to thy works.

9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great and dost wonderful things: thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

12 I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever:

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14 O God, the wicked are risen up against me, and the assembly of the mighty have sought

my soul: and they have not set thee before their eyes.

15 And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

Chapter 86

For the sons of Core, a psalm of a canticle. The foundations thereof are the holy mountains:

2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.

3 Glorious things are said of thee, O city of God.

4 I will be mindful of Rahab and of Babylon knowing me. Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.

5 Shall not Sion say: This man and that man is born in her? and the Highest himself hath founded her.

6 The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

7 The dwelling in thee is as it were of all rejoicing.

Chapter 87

A canticle of a psalm for the sons of Core: unto the end, for Maheleth, to answer understanding of Eman the Ezrahite.

2 O Lord, the God of my salvation: I have cried in the day, and in the night before thee.

3 Let my prayer come in before thee: incline thy ear to my petition.

4 For my soul is filled with evils: and my life hath drawn nigh to hell.

5 I am counted among them that go down to the pit: I am become as a man without help,

6 Free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cut off from thy hand.

7 They have laid me in the lower pit: in the dark places, and in the shadow of death.

8 Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

9 Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth:

10 My eyes languished through poverty. All the day I cried to thee, O Lord: I stretched out my hands to thee.

11 Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?

12 Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

13 Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

14 But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

15 Lord, why castest thou off my prayer: why turnest thou away thy face from me?

16 I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

17 Thy wrath hath come upon me: and thy terrors have troubled me.

18 They have come round about me like water all the day: they have compassed me about

together.

19 Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

Chapter 88

Of understanding, for Ethan the Ezrahite.

2 The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation.

3 For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them.

4 I have made a covenant with my elect: I have sworn to David my servant:

5 Thy seed will I settle for ever. And I will build up thy throne unto generation and generation.

6 The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

7 For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

8 God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.

9 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

10 Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

11 Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

12 Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded:

13 The north and the sea thou hast created. Thabor and Hermon shall rejoice in thy name:

14 Thy arm is with might. Let thy hand be strengthened, and thy right hand exalted:

15 Justice and judgment are the preparation of thy throne. Mercy and truth shall go before thy face:

16 Blessed is the people that knoweth jubilation. They shall walk, O Lord, in the light of thy countenance:

17 And in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

18 For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

19 For our protection is of the Lord, and of our king the holy one of Israel.

20 Then thou spokest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21 I have found David my servant: with my holy oil I have anointed him.

22 For my hand shall help him: and my arm shall strengthen him.

23 The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

24 And I will cut down his enemies before his face; and them that hate him I will put to flight.

25 And my truth and my mercy shall be with him: and in my name shall his horn be exalted.

26 And I will set his hand in the sea; and his right hand in the rivers.

27 He shall cry out to me: Thou art my father: my God, and the support of my salvation.

28 And I will make him my firstborn, high above the kings of the earth.

29 I will keep my mercy for him for ever: and my covenant faithful to him.

30 And I will make his seed to endure for evermore: and his throne as the days of heaven.

31 And if his children forsake my law, and walk not in my judgments:

32 If they profane my justices: and keep not my commandments:

33 I will visit their iniquities with a rod and their sins with stripes.

34 But my mercy I will not take away from him: nor will I suffer my truth to fail.

35 Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

36 Once have I sworn by my holiness: I will not lie unto David:

37 His seed shall endure for ever.

38 And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.

39 But thou hast rejected and despised: thou hast been angry with my anointed.

40 Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

41 Thou hast broken down all his hedges: thou hast made his strength fear.

42 All that pass by the way have robbed him: he is become a reproach to his neighbours.

43 Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

44 Thou hast turned away the help of his sword; and hast not assisted him in battle.

45 Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

46 Thou hast shortened the days of his time: thou hast covered him with confusion.

47 How long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

48 Remember what my substance is: for hast thou made all the children of men in vain?

49 Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

50 Lord, where are thy ancient mercies, according to what thou didst swear to David in thy truth?

51 Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

52 Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

53 Blessed be the Lord for evermore. So be it. So be it.

Chapter 89

A prayer of Moses the man of God. Lord, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

3 Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight are as yesterday, which is past. And as a watch in the night,

5 Things that are counted nothing, shall their years be.

6 In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

7 For in thy wrath we have fainted away: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9 For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered as a spider:

10 The days of our years in them are three-score and ten years. But if in the strong they be fourscore years: and what is more of them is labour and sorrow. For mildness is come upon us: and we shall be corrected.

11 Who knoweth the power of thy anger, and for thy fear

12 Can number thy wrath? So make thy right hand known: and men learned in heart, in wisdom.

13 Return, O Lord, how long? and be entreated in favour of thy servants.

14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

16 Look upon thy servants and upon their works: and direct their children.

17 And let the brightness of the Lord our God be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

Chapter 90

The praise of a canticle for David. He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

2 He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He will overshadow thee with his shoulders: and under his wings thou shalt trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6 Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8 But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

10 There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11 For he hath given his angels charge over thee; to keep thee in all thy ways.

12 In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hoped in me I will deliver him: I will protect him because he hath known my name.

15 He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with length of days; and I will shew him my salvation.

Chapter 91

A psalm of a canticle on the sabbath day.

2 It is good to give praise to the Lord: and to sing to thy name, O most High.

3 To shew forth thy mercy in the morning, and thy truth in the night:

4 Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

5 For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

6 O Lord, how great are thy works! thy thoughts are exceeding deep.

7 The senseless man shall not know: nor will the fool understand these things.

8 When the wicked shall spring up as grass: and all the workers of iniquity shall appear: That they may perish for ever and ever:

9 But thou, O Lord, art most high for evermore.

10 For behold thy enemies, O lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

11 But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12 My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

13 The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

14 They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

15 They shall still increase in a fruitful old age: and shall be well treated,

16 That they may shew, That the Lord our God is righteous, and there is no iniquity in him.

Chapter 92

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. For he hath established the world which shall not be moved.

2 My throne is prepared from of old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice. The floods have lifted up their waves,

4 With the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

Chapter 93

The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up thyself, thou that judgest the earth: render a reward to the proud.

3 How long shall sinners, O Lord: how long shall sinners glory?

4 Shall they utter, and speak iniquity: shall all speak who work injustice?

5 Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 They have slain the widow and the stranger: and they have murdered the fatherless.

7 And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Understand, ye senseless among the people: and, you fools, be wise at last.

9 He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 The Lord knoweth the thoughts of men, that they are vain.

12 Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13 That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14 For the Lord will not cast off his people: neither will he forsake his own inheritance.

15 Until justice be turned into judgment: and they that are near it are all the upright in heart.

16 Who shall rise up for me against the evil-doers? or who shall stand with me against the workers of iniquity?

17 Unless the Lord had been my helper, my soul had almost dwelt in hell.

18 If I said: My foot is moved: thy mercy, O Lord, assisted me.

19 According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

20 Doth the seat of iniquity stick to thee, who framest labour in commandment?

21 They will hunt after the soul of the just, and will condemn innocent blood.

22 But the Lord is my refuge: and my God the help of my hope.

23 And he will render them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

Chapter 94

Come let us praise the Lord with joy: let us joyfully sing to God our saviour.

2 Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

8 To day if you shall hear his voice, harden not your hearts:

9 As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

10 Forty years long was I offended with that generation, and I said: These always err in heart.

11 And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

Chapter 95

A canticle for David himself, when the house was built after the captivity. Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

2 Sing ye to the Lord and bless his name: shew forth his salvation from day to day.

3 Declare his glory among the Gentiles: his wonders among all people.

4 For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

5 For all the gods of the Gentiles are devils: but the Lord made the heavens.

6 Praise and beauty are before him: holiness and majesty in his sanctuary.

7 Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour:

8 Bring to the Lord glory unto his name. Bring up sacrifices, and come into his courts:

9 Adore ye the Lord in his holy court. Let all the earth be moved at his presence.

10 Say ye among the Gentiles, the Lord hath reigned. For he hath corrected the world, which

shall not be moved: he will judge the people with justice.

11 Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof:

12 The fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice

13 before the face of the Lord, because he cometh: because he cometh to judge the earth. He shall judge the world with justice, and the people with his truth.

Chapter 96

For the same David, when his land was restored again to him. The Lord hath reigned, let the earth rejoice: let many islands be glad.

2 Clouds and darkness are round about him: justice and judgment are the establishment of his throne.

3 A fire shall go before him, and shall burn his enemies round about.

4 His lightnings have shone forth to the world: the earth saw and trembled.

5 The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.

6 The heavens declared his justice: and all people saw his glory.

7 Let them be all confounded that adore graven things, and that glory in their idols. Adore him, all you his angels:

8 Sion heard, and was glad. And the daughters of Juda rejoiced, because of thy judgments, O Lord.

9 For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.

10 You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

11 Light is risen to the just, and joy to the right of heart.

12 Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

Chapter 97

A psalm for David himself. Sing ye to the Lord a new canticle: because he hath done wonderful things. His right hand hath wrought for him salvation, and his arm is holy.

2 The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

3 He hath remembered his mercy and his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God.

4 Sing joyfully to God, all the earth; make melody, rejoice and sing.

5 Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm:

6 With long trumpets, and sound of cornet. Make a joyful noise before the Lord our king:

7 Let the sea be moved and the fullness thereof: the world and they that dwell therein.

8 The rivers shall clap their hands, the mountains shall rejoice together

9 At the presence of the Lord: because he cometh to judge the earth. He shall judge the world with justice, and the people with equity.

Chapter 98

A psalm for David himself. The Lord hath reigned, let the people be angry: he that sitteth on the cherubims: let the earth be moved.

2 The lord is great in Sion, and high above all people.

3 Let them give praise to thy great name: for it is terrible and holy:

4 And the king's honour loveth judgment. Thou hast prepared directions: thou hast done judgment and justice in Jacob.

5 Exalt ye the Lord our God, and adore his footstool, for it is holy.

6 Moses and Aaron among his priests: and Samuel among them that call upon his name. They called upon the Lord, and he heard them:

7 He spoke to them in the pillar of the cloud. They kept his testimonies, and the commandment which he gave them.

8 Thou didst hear them, O Lord our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

9 Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

Chapter 99

A psalm of praise.

2 Sing joyfully to God, all the earth: serve ye the Lord with gladness. Come in before his presence with exceeding great joy.

3 Know ye that the Lord he is God: he made us, and not we ourselves. We are his people and the sheep of his pasture.

4 Go ye into his gates with praise, into his courts with hymns: and give glory to him. Praise ye his name:

5 For the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

Chapter 100

A psalm for David himself. Mercy and judgment I will sing to thee, O Lord: I will sing,

2 And I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house.

3 I will not set before my eyes any unjust thing: I hated the workers of iniquities.

4 The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

5 The man that in private detracted his neighbour, him did I persecute. With him that had a proud eye, and an unsatiable heart, I would not eat.

6 My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

7 He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

8 In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

Chapter 101

The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2 Hear, O Lord, my prayer: and let my cry come to thee.

3 Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. In what day soever I shall call upon thee, hear me speedily.

4 For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

5 I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my flesh.

7 I am become like to a pelican of the wilderness: I am like a night raven in the house.

8 I have watched, and am become as a sparrow all alone on the housetop.

9 All the day long my enemies reproached me: and they that praised me did swear against me.

10 For I did eat ashes like bread, and mingled my drink with weeping.

11 Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

12 My days have declined like a shadow, and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15 For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

16 All the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard to the prayer of the humble: and he hath not despised their petition.

19 Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

20 Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

21 That he might hear the groans of them that are in fetters: that he might release the children of the slain:

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem;

23 When the people assemble together, and kings, to serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27 They shall perish but thou remainest: and all of them shall grow old like a garment: And as a vesture thou shalt change them, and they shall be changed.

28 But thou art always the selfsame, and thy years shall not fail.

29 The children of thy servants shall continue and their seed shall be directed for ever.

Chapter 102

For David himself. Bless the Lord, O my soul: and let all that is within me bless his holy name.

2 Bless the Lord, O my soul, and never forget all he hath done for thee.

3 Who forgiveth all thy iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doth mercies, and judgment for all that suffer wrong.

7 He hath made his ways known to Moses: his wills to the children of Israel.

8 The Lord is compassionate and merciful: longsuffering and plenteous in mercy.

9 He will not always be angry: nor will he threaten for ever.

10 He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

12 As far as the east is from the west, so far hath he removed our iniquities from us.

13 As a father hath compassion on his children, so hath the Lord compassion on them that fear him:

14 For he knoweth our frame. He remembereth that we are dust:

15 Man's days are as grass, as the flower of the field so shall he flourish.

16 For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him: And his justice unto children's children,

18 To such as keep his covenant, And are mindful of his commandments to do them.

19 The lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20 Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

21 Bless the Lord, all ye his hosts: you ministers of his that do his will.

22 Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

Chapter 103

For David himself. Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty:

2 And art clothed with light as with a garment. Who stretchest out the heaven like a pavilion:

3 Who coverest the higher rooms thereof with water. Who makest the clouds thy chariot: who walkest upon the wings of the winds.

4 Who makest thy angels spirits: and thy ministers a burning fire.

5 Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

6 The deep like a garment is its clothing: above the mountains shall the waters stand.

7 At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

8 The mountains ascend, and the plains descend into the place which thou hast founded for them.

9 Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth.

10 Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

11 All the beasts of the field shall drink: the wild asses shall expect in their thirst.

12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

14 Bringing forth grass for cattle, and herb for the service of men. That thou mayst bring bread out of the earth:

15 And that wine may cheer the heart of man. That he may make the face cheerful with oil: and that bread may strengthen man's heart.

16 The trees of the field shall be filled, and the cedars of Libanus which he hath planted:

17 There the sparrows shall make their nests.
The highest of them is the house of the heron.

18 The high hills are a refuge for the harts,
the rock for the irchins.

19 He hath made the moon for seasons: the
sun knoweth his going down.

20 Thou hast appointed darkness, and it is
night: in it shall all the beasts of the woods go
about:

21 The young lions roaring after their prey,
and seeking their meat from God.

22 The sun ariseth, and they are gathered to-
gether: and they shall lie down in their dens.

23 Man shall go forth to his work, and to his
labour until the evening.

24 How great are thy works, O Lord ? thou
hast made all things in wisdom: the earth is filled
with thy riches.

25 So is this great sea, which stretcheth wide
its arms: there are creeping things without num-
ber: Creatures little and great.

26 There the ships shall go. This sea dragon
which thou hast formed to play therein.

27 All expect of thee that thou give them food
in season.

28 What thou givest to them they shall gather
up: when thou openest thy hand, they shall all
be filled with good.

29 But if thou turnest away thy face, they
shall be troubled: thou shalt take away their
breath, and they shall fail, and shall return to
their dust.

30 Thou shalt send forth thy spirit, and they
shall be created: and thou shalt renew the face
of the earth.

31 May the glory of the Lord endure for ever:
the Lord shall rejoice in his works.

32 He looketh upon the earth, and maketh it
tremble: he troubleth the mountains, and they
smoke.

33 I will sing to the Lord as long as I live: I
will sing praise to my God while I have my being.

34 Let my speech be acceptable to him: but I
will take delight in the Lord.

35 Let sinners be consumed out of the earth,
and the unjust, so that they be no more: O my
soul, bless thou the Lord.

Chapter 104

Give glory to the Lord, and call upon his name:
declare his deeds among the Gentiles.

2 Sing to him, yea sing praises to him: relate
all his wondrous works.

3 Glory ye in his holy name: let the heart of
them rejoice that seek the Lord.

4 Seek ye the lord, and be strengthened: seek
his face evermore.

5 Remember his marvellous works which he
hath done; his wonders, and the judgments of
his mouth.

6 O ye seed of Abraham his servant; ye sons
of Jacob his chosen.

7 He is the Lord our God: his judgments are
in all the earth.

8 He hath remembered his covenant for ever:
the word which he commanded to a thousand
generations.

9 Which he made to Abraham; and his oath
to Isaac:

10 And he appointed the same to Jacob for a
law, and to Israel for an everlasting testament:

11 Saying: To thee will I give the land of
Chanaan, the lot of your inheritance.

12 When they were but a small number: yea
very few, and sojourners therein:

13 And they passed from nation to nation,
and from one kingdom to another people.

14 He suffered no man to hurt them: and he reproved kings for their sakes.

15 Touch ye not my anointed: and do no evil to my prophets.

16 And he called a famine upon the land: and he broke in pieces all the support of bread.

17 He sent a man before them: Joseph, who was sold for a slave.

18 They humbled his feet in fetters: the iron pierced his soul,

19 Until his word came. The word of the Lord inflamed him.

20 The king sent, and he released him: the ruler of the people, and he set him at liberty.

21 He made him master of his house, and ruler of all his possession.

22 That he might instruct his princes as himself, and teach his ancients wisdom.

23 And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.

24 And he increased his people exceedingly: and strengthened them over their enemies.

25 He turned their heart to hate his people: and to deal deceitfully with his servants.

26 He sent Moses his servant: Aaron the man whom he had chosen.

27 He gave them power to shew them signs, and his wonders in the land of Cham.

28 He sent darkness, and made it obscure: and grieved not his words.

29 He turned their waters into blood, and destroyed their fish.

30 Their land brought forth frogs, in the inner chambers of their kings.

31 He spoke, and there came divers sorts of flies and sciniphs in all their coasts.

32 He gave them hail for rain, a burning fire in the land.

33 And he destroyed their vineyards and their fig trees: and he broke in pieces the trees of their

coasts.

34 He spoke, and the locust came, and the bruchus, of which there was no number.

35 And they devoured all the grass in their land, and consumed all the fruit of their ground.

36 And he slew all the firstborn in their land: the firstfruits of all their labour.

37 And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

38 Egypt was glad when they departed: for the fear of them lay upon them.

39 He spread a cloud for their protection, and fire to give them light in the night.

40 They asked, and the quail came: and he filled them with the bread of heaven.

41 He opened the rock, and waters flowed: rivers ran down in the dry land.

42 Because he remembered his holy word, which he had spoken to his servant Abraham.

43 And he brought forth his people with joy, and his chosen with gladness.

44 And he gave them the lands of the Gentiles: and they possessed the labours of the people:

45 That they might observe his justifications, and seek after his law.

Chapter 105

Give glory to the Lord, for he is good: for his mercy endureth for ever.

2 Who shall declare the powers of the Lord? who shall set forth all his praises?

3 Blessed are they that keep judgment, and do justice at all times.

4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5 That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that

thou mayst be praised with thy inheritance.

6 We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: And they provoked to wrath going up to the sea, even the Red Sea.

8 And he saved them for his own name's sake: that he might make his power known.

9 And he rebuked the Red Sea and it was dried up: and he led them through the depths, as in a wilderness.

10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

11 And the water covered them that afflicted them: there was not one of them left.

12 And they believed his words: and they sang his praises.

13 They had quickly done, they forgot his works: and they waited not for his counsel.

14 And they coveted their desire in the desert: and they tempted God in the place without water.

15 And he gave them their request: and sent fulness into their souls.

16 And they provoked Moses in the camp, Aaron the holy one of the Lord.

17 The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

18 And a fire was kindled in their congregation: the flame burned the wicked.

19 They made also a calf in Horeb: and they adored the graven thing.

20 And they changed their glory into the likeness of a calf that eateth grass.

21 They forgot God, who saved them, who had done great things in Egypt,

22 Wondrous works in the land of Cham: terrible things in the Red Sea.

23 And he said that he would destroy them: had not Moses his chosen stood before him in the breach: To turn away his wrath, lest he should destroy them.

24 And they set at nought the desirable land. They believed not his word,

25 And they murmured in their tents: they hearkened not to the voice of the Lord.

26 And he lifted up his hand over them: to overthrow them in the desert;

27 And to cast down their seed among the nations, and to scatter them in the countries.

28 They also were initiated to Beelphegor: and ate the sacrifices of the dead.

29 And they provoked him with their inventions: and destruction was multiplied among them.

30 Then Phinees stood up, and pacified him: and the slaughter ceased.

31 And it was reputed to him unto justice, to generation and generation for evermore.

32 They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes:

33 Because they exasperated his spirit. And he distinguished with his lips.

34 They did not destroy the nations of which the Lord spoke unto them.

35 And they were mingled among the heathens, and learned their works:

36 And served their idols, and it became a stumblingblock to them.

37 And they sacrificed their sons, and their daughters to devils.

38 And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,

39 And was defiled with their works: and they went aside after their own inventions.

40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.

42 And their enemies afflicted them: and they were humbled under their hands:

43 Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.

44 And he saw when they were in tribulation: and he heard their prayer.

45 And he was mindful of his covenant: and repented according to the multitude of his mercies.

46 And he gave them unto mercies, in the sight of all those that had made them captives.

47 Save us, O Lord, our God: and gather us from among the nations: That we may give thanks to thy holy name, and may glory in thy praise.

48 Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

Chapter 106

Give glory to the Lord, for he is good: for his mercy endureth for ever.

2 Let them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: and gathered out of the countries.

3 From the rising and from the setting of the sun, from the north and from the sea.

4 They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

5 They were hungry and thirsty: their soul fainted in them.

6 And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

7 And he led them into the right way, that they might go to a city of habitation.

8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9 For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

10 Such as sat in darkness and in the shadow of death: bound in want and in iron.

11 Because they had exasperated the words of God: and provoked the counsel of the most High:

12 And their heart was humbled with labours: they were weakened, and there was none to help them.

13 Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

14 And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.

15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16 Because he hath broken gates of brass, and burst iron bars.

17 He took them out of the way of their iniquity: for they were brought low for their injustices.

18 Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19 And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20 He sent his word, and healed them: and delivered them from their destructions.

21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

22 And let them sacrifice the sacrifice of praise: and declare his works with joy.

23 They that go down to the sea in ships, doing business in the great waters:

24 These have seen the works of the Lord, and his wonders in the deep.

25 He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

26 They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

27 They were troubled, and reeled like a drunken man; and all their wisdom was swallowed up.

28 And they cried to the Lord in their affliction: and he brought them out of their distresses.

29 And he turned the storm into a breeze: and its waves were still.

30 And they rejoiced because they were still: and he brought them to the haven which they wished for.

31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

32 And let them exalt him in the church of the people: and praise him in the chair of the ancients.

33 He hath turned rivers into a wilderness: and the sources of waters into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He hath turned a wilderness into pools of waters, and a dry land into water springs.

36 And hath placed there the hungry; and they made a city for their habitation.

37 And they sowed fields, and planted vineyards: and they yielded fruit of birth.

38 And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

39 Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

40 Contempt was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.

41 And he helped the poor out of poverty: and made him families like a flock of sheep.

42 The just shall see, and shall rejoice, and all iniquity shall stop her mouth.

43 Who is wise, and will keep these things; and will understand the mercies of the Lord?

Chapter 107

A canticle of a psalm for David himself.

2 My heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

3 Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

4 I will praise thee, O Lord, among the people: and I will sing unto thee among the nations.

5 For thy mercy is great above the heavens: and thy truth even unto the clouds.

6 Be thou exalted, O God, above the heavens, and thy glory over all the earth:

7 That thy beloved may be delivered. Save with thy right hand and hear me.

8 God hath spoken in his holiness. I will rejoice, and I will divide Sichem and I will mete out the vale of tabernacles.

9 Galaad is mine: and Manasses is mine and Ephraim the protection of my head. Juda is my king:

10 Moab the pot of my hope. Over Edom I will stretch out my shoe: the aliens are become my friends.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we shall do mightily: and he will bring our enemies to nothing.

Chapter 108

Unto the end, a psalm for David.

2 O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3 They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.

5 And they repaid me evil for good: and hated for my love.

6 Set thou the sinner over him: and may the devil stand at his right hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

11 May the usurer search all his substance: and let strangers plunder his labours.

12 May there be none to help him: nor none to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth: **16** because he remembered not to shew mercy,

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.

21 But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet. Do thou deliver me,

22 For I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me and they shook their heads.

26 Help me, O Lord my God; save me; according to thy mercy.

27 And let them know that this is thy hand: and that thou, O Lord, hast done it.

28 They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

30 I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

31 Because he hath stood at the right hand of the poor, to save my soul from persecutors.

Chapter 109

A psalm for David. The Lord said to my Lord: Sit thou at my right hand: Until I make thy enemies thy footstool.

2 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

4 The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

5 The Lord at thy right hand hath broken kings in the day of his wrath.

6 He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

7 He shall drink of the torrent in the way: therefore shall he lift up the head.

Chapter 110

I will praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

2 Great are the works of the Lord: sought out according to all his wills.

3 His work is praise and magnificence: and his justice continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord:

5 He hath given food to them that fear him. He will be mindful for ever of his covenant:

6 He will shew forth to his people the power of his works.

7 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

8 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

9 He hath sent redemption to his people: he hath commanded his covenant for ever. Holy and terrible is his name:

10 The fear of the Lord is the beginning of wisdom. A good understanding to all that do it: his praise continueth for ever and ever.

Chapter 111

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

5 Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment:

6 Because he shall not be moved for ever.

7 The just shall be in everlasting remembrance: he shall not fear the evil hearing. His heart is ready to hope in the Lord:

8 His heart is strengthened, he shall not be moved until he look over his enemies.

9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

10 The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

Chapter 112

Praise the Lord, ye children: praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever.

3 From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations; and his glory above the heavens.

5 Who is as the Lord our God, who dwelleth on high: **6** and looketh down on the low things in heaven and in earth?

7 Raising up the needy from the earth, and lifting up the poor out of the dunghill:

8 That he may place him with princes, with the princes of his people.

9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

Chapter 113

When Israel went out of Egypt, the house of Jacob from a barbarous people:

2 Judea was made his sanctuary, Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

8 Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us; but to thy name give glory.

2 For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

3 But our God is in heaven: he hath done all things whatsoever he would.

4 The idols of the Gentiles are silver and gold, the works of the hands of men.

5 They have mouths and speak not: they have eyes and see not.

6 They have ears and hear not: they have noses and smell not.

7 They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.

8 Let them that make them become like unto them: and all such as trust in them.

9 The house of Israel hath hoped in the Lord: he is their helper and their protector.

10 The house of Aaron hath hoped in the Lord: he is their helper and their protector.

11 They that fear the Lord have hoped in the Lord: he is their helper and their protector.

12 The Lord hath been mindful of us, and hath blessed us. He hath blessed the house of Israel: he hath blessed the house of Aaron.

13 He hath blessed all that fear the Lord, both little and great.

14 May the Lord add blessings upon you: upon you, and upon your children.

15 Blessed be you of the Lord, who made heaven and earth.

16 The heaven of heaven is the Lord's: but the earth he has given to the children of men.

17 The dead shall not praise thee, O Lord: nor any of them that go down to hell.

18 But we that live bless the Lord: from this time now and for ever.

Chapter 114

I have loved, because the Lord will hear the voice of my prayer.

2 Because he hath inclined his ear unto me: and in my days I will call upon him.

3 The sorrows of death have compassed me: and the perils of hell have found me. I met with trouble and sorrow:

4 And I called upon the name of the Lord. O Lord, deliver my soul.

5 The Lord is merciful and just, and our God sheweth mercy.

6 The Lord is the keeper of little ones: I was humbled, and he delivered me.

7 Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

8 For he hath delivered my soul from death: my eyes from tears, my feet from falling.

9 I will please the Lord in the land of the living.

Chapter 115

11 I said in my excess: Every man is a liar.

12 What shall I render to the Lord, for all the things that he hath rendered to me?

13 I will take the chalice of salvation; and I will call upon the name of the Lord.

14 I will pay my vows to the Lord before all his people:

15 Precious in the sight of the Lord is the death of his saints.

16 O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds:

17 I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

18 I will pay my vows to the Lord in the sight of all his people:

19 In the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Chapter 116

O Praise the Lord, all ye nations: praise him, all ye people.

2 For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Chapter 117

Give praise to the Lord, for he is good: for his mercy endureth for ever.

2 Let Israel now say, that he is good: that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them that fear the Lord now say, that his mercy endureth for ever.

5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6 The Lord is my helper: I will not fear what man can do unto me.

7 The Lord is my helper: and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to trust in the Lord, rather than to trust in princes.

10 All nations compassed me about; and, in the name of the Lord I have been revenged on them.

11 Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being pushed I was overturned that I might fall: but the Lord supported me.

14 The Lord is my strength and my praise: and he is become my salvation.

15 The voice of rejoicing and of salvation is in the tabernacles of the just.

16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17 I shall not die, but live: and shall declare the works of the Lord.

18 The Lord chastising hath chastised me: but he hath not delivered me over to death.

19 Open ye to me the gates of justice: I will go in to them, and give praise to the Lord.

20 This is the gate of the Lord, the just shall enter into it.

21 I will give glory to thee because thou hast heard me: and art become my salvation.

22 The stone which the builders rejected; the same is become the head of the corner.

23 This is the Lord's doing, and it is wonderful in our eyes.

24 This is the day which the Lord hath made: let us be glad and rejoice therein.

25 O Lord, save me: O Lord, give good success.

26 Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord.

27 The Lord is God, and he hath shone upon us. Appoint a solemn day, with shady boughs, even to the horn of the altar.

28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee. I will praise thee, because thou hast heard me, and art become my salvation.

29 O praise ye the Lord, for he is good: for his mercy endureth for ever.

Chapter 118

Blessed are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that search his testimonies: that seek him with their whole heart.

3 For they that work iniquity, have not walked in his ways.

4 Thou hast commanded thy commandments to be kept most diligently.

5 O! that my ways may be directed to keep thy justifications.

6 Then shall I not be confounded, when I shall look into all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8 I will keep thy justifications: O! do not thou utterly forsake me.

9 By what doth a young man correct his way? by observing thy words.

10 With my whole heart have I sought after thee: let me not stray from thy commandments.

11 Thy words have I hidden in my heart, that I may not sin against thee.

12 Blessed art thou, O Lord: teach me thy justifications.

13 With my lips I have pronounced all the judgments of thy mouth.

14 I have been delighted in the way of thy testimonies, as in all riches.

15 I will meditate on thy commandments: and I will consider thy ways.

16 I will think of thy justifications: I will not forget thy words.

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.

18 Open thou my eyes: and I will consider the wondrous things of thy law.

19 I am a sojourner on the earth: hide not thy commandments from me.

20 My soul hath coveted to long for thy justifications, at all times.

21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.

22 Remove from me reproach and contempt: because I have sought after thy testimonies.

23 For princes sat, and spoke against me: but thy servant was employed in thy justifications.

24 For thy testimonies are my meditation: and thy justifications my counsel.

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.

26 I have declared my ways, and thou hast heard me: teach me thy justifications.

27 Make me to understand the way of thy justifications: and I shall be exercised in thy won-

drous works.

28 My soul hath slumbered through heaviness: strengthen thou me in thy words.

29 Remove from me the way of iniquity: and out of thy law have mercy on me.

30 I have chosen the way of truth: thy judgments I have not forgotten.

31 I have stuck to thy testimonies, O Lord: put me not to shame.

32 I have run the way of thy commandments, when thou didst enlarge my heart.

33 Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

34 Give me understanding, and I will search thy law; and I will keep it with my whole heart.

35 Lead me into the path of thy commandments; for this same I have desired.

36 Incline my heart into thy testimonies and not to covetousness.

37 Turn away my eyes that they may not behold vanity: quicken me in thy way.

38 Establish thy word to thy servant, in thy fear.

39 Turn away my reproach, which I have apprehended: for thy judgments are delightful.

40 Behold I have longed after thy precepts: quicken me in thy justice.

42 So shall I answer them that reproach me in any thing; that I have trusted in thy words.

43 And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.

44 So shall I always keep thy law, for ever and ever.

45 And I walked at large: because I have sought after thy commandments.

46 And I spoke of thy testimonies before kings: and I was not ashamed.

47 I meditated also on thy commandments, which I loved.

48 And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

49 Be thou mindful of thy word to thy servant, in which thou hast given me hope.

50 This hath comforted me in my humiliation: because thy word hath enlivened me.

51 The proud did iniquitously altogether: but I declined not from thy law.

52 I remembered, O Lord, thy judgments of old: and I was comforted.

53 A fainting hath taken hold of me, because of the wicked that forsake thy law.

54 Thy justifications were the subject of my song, in the place of my pilgrimage.

55 In the night I have remembered thy name, O Lord: and have kept thy law.

56 This happened to me: because I sought after thy justifications.

57 O Lord, my portion, I have said, I would keep thy law.

58 I entreated thy face with all my heart: have mercy on me according to thy word.

59 I have thought on my ways: and turned my feet unto thy testimonies.

60 I am ready, and am not troubled: that I may keep thy commandments.

61 The cords of the wicked have encompassed me: but I have not forgotten thy law.

62 I rose at midnight to give praise to thee; for the judgments of thy justification.

63 I am a partaker with all them that fear thee, and that keep thy commandments.

64 The earth, O Lord, is full of thy mercy: teach me thy justifications.

65 Thou hast done well with thy servant, O Lord, according to thy word.

66 Teach me goodness and discipline and knowledge; for I have believed thy commandments.

67 Before I was humbled I offended; therefore have I kept thy word.

68 Thou art good; and in thy goodness teach me thy justifications.

69 The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

70 Their heart is curdled like milk: but I have meditated on thy law.

71 It is good for me that thou hast humbled me, that I may learn thy justifications.

72 The law of thy mouth is good to me, above thousands of gold and silver.

73 Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75 I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

76 O! let thy mercy be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79 Let them that fear thee turn to me: and they that know thy testimonies.

80 Let my heart be undefiled in thy justifications, that I may not be confounded.

81 My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82 My eyes have failed for thy word, saying: When wilt thou comfort me?

83 For I am become like a bottle in the frost: I have not forgotten thy justifications.

84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

89 For ever, O Lord, thy word standeth firm in heaven.

90 Thy truth unto all generations: thou hast founded the earth, and it continueth.

91 By thy ordinance the day goeth on: for all things serve thee.

92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93 Thy justifications I will never forget: for by them thou hast given me life.

94 I am thine, save thou me: for I have sought thy justifications.

95 The wicked have waited for me to destroy me: but I have understood thy testimonies.

96 I have seen an end of all perfection: thy commandment is exceeding broad.

97 O how have I loved thy law, O Lord! it is my meditation all the day.

98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

99 I have understood more than all my teachers: because thy testimonies are my meditation.

100 I have had understanding above ancients: because I have sought thy commandments.

101 I have restrained my feet from every evil way: that I may keep thy words.

102 I have not declined from thy judgments, because thou hast set me a law.

103 How sweet are thy words to my palate! more than honey to my mouth.

104 By thy commandments I have had understanding: therefore have I hated every way of iniquity.

105 Thy word is a lamp to my feet, and a light to my paths.

106 I have sworn and am determined to keep the judgments of thy justice.

107 I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109 My soul is continually in my hands: and I have not forgotten thy law.

110 Sinners have laid a snare for me: but I have not erred from thy precepts.

111 I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

112 I have inclined my heart to do thy justifications for ever, for the reward.

113 I have hated the unjust: and have loved thy law.

114 Thou art my helper and my protector: and in thy word I have greatly hoped.

115 Depart from me, ye malignant: and I will search the commandments of my God.

116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

117 Help me, and I shall be saved: and I will meditate always on thy justifications.

118 Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

121 I have done judgment and justice: give me not up to them that slander me.

122 Uphold thy servant unto good: let not the proud calumniate me.

123 My eyes have fainted after thy salvation: and for the word of thy justice.

124 Deal with thy servant according to thy mercy: and teach me thy justifications.

125 I am thy servant: give me understanding that I may know thy testimonies.

126 It is time, O Lord, to do: they have dissipated thy law.

127 Therefore have I loved thy commandments above gold and the topaz.

128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

129 Thy testimonies are wonderful: therefore my soul hath sought them.

130 The declaration of thy words giveth light: and giveth understanding to little ones.

131 I opened my mouth, and panted: because I longed for thy commandments.

132 Look thou upon me, and have mercy on me according to the judgment of them that love thy name.

133 Direct my steps according to thy word: and let no iniquity have dominion over me.

134 Redeem me from the calumnies of men: that I may keep thy commandments.

135 Make thy face to shine upon thy servant: and teach me thy justifications.

136 My eyes have sent forth springs of water: because they have not kept thy law.

137 Thou art just, O Lord: and thy judgment is right.

138 Thou hast commanded justice thy testimonies: and thy truth exceedingly.

139 My zeal hath made me pine away: because my enemies forgot thy words.

140 Thy word is exceedingly refined: and thy servant hath loved it.

141 I am very young and despised; but I forget not thy justifications.

142 Thy justice is justice for ever: and thy law is the truth.

143 Trouble and anguish have found me: thy commandments are my meditation.

144 Thy testimonies are justice for ever: give me understanding, and I shall live.

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146 I cried unto thee, save me: that I may keep thy commandments.

147 I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148 My eyes to thee have prevented the morning: that I might meditate on thy words.

149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150 They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

151 Thou art near, O Lord: and all thy ways are truth.

152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

153 See my humiliation and deliver me for I have not forgotten thy law.

154 Judge my judgment and redeem me: quicken thou me for thy word's sake.

155 Salvation is far from sinners; because they have not sought thy justifications.

156 Many, O Lord, are thy mercies: quicken me according to thy judgment.

157 Many are they that persecute me and afflict me; but I have not declined from thy testimonies.

158 I beheld the transgressors, and pined away; because they kept not thy word.

159 Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162 I will rejoice at thy words, as one that hath found great spoil.

163 I have hated and abhorred iniquity; but I have loved thy law.

164 Seven times a day I have given praise to thee, for the judgments of thy justice.

165 Much peace have they that love thy law, and to them there is no stumbling block.

166 I looked for thy salvation, O Lord: and I loved thy commandments.

167 My soul hath kept thy testimonies and hath loved them exceedingly.

168 I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

169 Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

170 Let my request come in before thee; deliver thou me according to thy word.

171 My lips shall utter a hymn, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy word: because all thy commandments are justice.

173 Let thy hand be with me to save me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law is my meditation.

175 My soul shall live and shall praise thee: and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

Chapter 119

In my trouble I cried to the Lord: and he heard me.

2 O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4 The sharp arrows of the mighty, with coals that lay waste.

5 Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

6 My soul hath been long a sojourner.

7 With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Chapter 120

I have lifted up my eyes to the mountains, from whence help shall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4 Behold he shall neither slumber nor sleep, that keepeth Israel.

5 The Lord is thy keeper, the Lord is thy protection upon thy right hand.

6 The sun shall not burn thee by day: nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy soul.

8 May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

Chapter 121

A gradual canticle.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

5 Because their seats have sat in judgment, seats upon the house of David.

6 Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

7 Let peace be in thy strength: and abundance in thy towers.

8 For the sake of my brethren, and of my neighbours, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

Chapter 122

To thee have I lifted up my eyes, who dwellest in heaven.

2 Behold as the eyes of servants are on the hands of their masters, As the eyes of the hand-maid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

3 Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

4 For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

Chapter 123

A gradual canticle. If it had not been that the Lord was with us, let Israel now say:

2 If it had not been that the Lord was with us, When men rose up against us,

3 Perhaps they had swallowed us up alive. When their fury was enkindled against us,

4 Perhaps the waters had swallowed us up.

5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

6 Blessed be the Lord, who hath not given us to be a prey to their teeth.

7 Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

Chapter 124

A gradual canticle. They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth

2 In Jerusalem. Mountains are round about it: so the Lord is round about his people from henceforth now and for ever.

3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

4 Do good, O Lord, to those that are good, and to the upright of heart.

5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

Chapter 125

A gradual canticle. When the Lord brought back the captivity of Sion, we became like men comforted.

2 Then was our mouth filled with gladness; and our tongue with joy. Then shall they say among the Gentiles: The Lord hath done great things for them.

3 The Lord hath done great things for us: we are become joyful.

4 Turn again our captivity, O Lord, as a stream in the south.

5 They that sow in tears shall reap in joy.

6 Going they went and wept, casting their seeds.

7 But coming they shall come with joyfulness, carrying their sheaves.

Chapter 126

A gradual canticle of Solomon. Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.

2 It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow. When he shall give sleep to his beloved,

3 Behold the inheritance of the Lord are children: the reward, the fruit of the womb.

4 As arrows in the hand of the mighty, so the children of them that have been shaken.

5 Blessed is the man that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Chapter 127

A gradual canticle. Blessed are all they that fear the Lord: that walk in his ways.

2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table.

4 Behold, thus shall the man be blessed that feareth the Lord.

5 May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

6 And mayst thou see thy children's children, peace upon Israel.

Chapter 128

A gradual canticle. Often have they fought against me from my youth, let Israel now say.

2 Often have they fought against me from my youth: but they could not prevail over me.

3 The wicked have wrought upon my back: they have lengthened their iniquity.

4 The Lord who is just will cut the necks of sinners:

5 Let them all be confounded and turned back that hate Sion.

6 Let them be as grass upon the tops of houses: which withereth before it be plucked up:

7 Who with the mower filleth not his hand: nor he that gathereth sheaves his bosom.

8 And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Chapter 129

A gradual canticle. Out of the depths I have cried to thee, O Lord:

2 Lord, hear my voice. Let thy ears be attentive to the voice of my supplication.

3 If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

4 For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord. My soul hath relied on his word:

5 my soul hath hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.

7 Because with the Lord there is mercy: and with him plentiful redemption.

8 And he shall redeem Israel from all his iniquities.

Chapter 130

A gradual canticle of David. Lord, my heart is not exalted: nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my soul: As a child that is weaned is towards his mother, so reward in my soul.

3 Let Israel hope in the Lord, from henceforth now and for ever.

Chapter 131

A gradual canticle. O Lord, remember David, and all his meekness.

2 How he swore to the Lord, he vowed a vow to the God of Jacob:

3 If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

4 If I shall give sleep to my eyes, or slumber to my eyelids,

5 Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7 We will go into his tabernacle: we will adore in the place where his feet stood.

8 Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

9 Let thy priests be clothed with justice: and let thy saints rejoice.

10 For thy servant David's sake, turn not away the face of thy anointed.

11 The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12 If thy children will keep my covenant, and these my testimonies which I shall teach them: Their children also for evermore shall sit upon thy throne.

13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.

14 This is my rest for ever and ever: here will I dwell, for I have chosen it.

15 Blessing I will bless her widow: I will satisfy her poor with bread.

16 I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy.

17 There will I bring forth a horn to David: I have prepared a lamp for my anointed.

18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

Chapter 132

A gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell to-

gether in unity:

2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, Which ran down to the skirt of his garment:

3 As the dew of Hermon, which descendeth upon mount Sion. For there the Lord hath commanded blessing, and life for evermore.

Chapter 133

A gradual canticle. Behold now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God.

2 In the nights lift up your hands to the holy places, and bless ye the Lord.

3 May the Lord out of Sion bless thee, he that made heaven and earth.

Chapter 134

Alleluia. Praise ye the name of the Lord: O you his servants, praise the Lord:

2 You that stand in the house of the Lord, in the courts of the house of our God.

3 Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

4 For the Lord hath chosen Jacob unto himself: Israel for his own possession.

5 For I have known that the Lord is great, and our God is above all gods.

6 Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

7 He bringeth up clouds from the end of the earth: he hath made lightnings for the rain. He bringeth forth winds out of his stores:

8 He slew the firstborn of Egypt from man even unto beast.

9 He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

10 He smote many nations, and slew mighty kings:

11 Sehon king of the Amorrites, and Og king of Basan, and all the kingdoms of Chanaan.

12 And gave their land for an inheritance, for an inheritance to his people Israel.

13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14 For the Lord will judge his people, and will be entreated in favour of his servants.

15 The idols of the Gentiles are silver and gold, the works of men's hands.

16 They have a mouth, but they speak not: they have eyes, but they see not.

17 They have ears, but they hear not: neither is there any breath in their mouths.

18 Let them that make them be like to them: and every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20 Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

Chapter 135

Alleluia. Praise the Lord, for he is good: for his mercy endureth for ever.

2 Praise ye the God of gods: for his mercy endureth for ever.

3 Praise ye the Lord of lords: for his mercy endureth for ever.

4 Who alone doth great wonders: for his mercy endureth for ever.

5 Who made the heavens in understanding: for his mercy endureth for ever.

6 Who established the earth above the waters: for his mercy endureth for ever.

7 Who made the great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to rule the night: for his mercy endureth for ever.

10 Who smote Egypt with their firstborn: for his mercy endureth for ever.

11 Who brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and with a stretched out arm: for his mercy endureth for ever.

13 Who divided the Red Sea into parts: for his mercy endureth for ever.

14 And brought out Israel through the midst thereof: for his mercy endureth for ever.

15 And overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the desert: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 And slew strong kings: for his mercy endureth for ever.

19 Sehon king of the Amorrites: for his mercy endureth for ever.

20 And Og king of Basan: for his mercy endureth for ever.

21 And he gave their land for an inheritance: for his mercy endureth for ever.

22 For an inheritance to his servant Israel: for his mercy endureth for ever.

23 For he was mindful of us in our affliction: for his mercy endureth for ever.

24 And he redeemed us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 Give glory to the God of heaven: for his mercy endureth for ever.

27 Give glory to the Lord of lords: for his mercy endureth for ever.

Chapter 136

Upon the rivers of Babylon, there we sat and wept: when we remembered Sion:

2 On the willows in the midst thereof we hung up our instruments.

3 For there they that led us into captivity required of us the words of songs. And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

4 How shall we sing the song of the Lord in a strange land?

5 If I forget thee, O Jerusalem, let my right hand be forgotten.

6 Let my tongue cleave to my jaws, if I do not remember thee: If I make not Jerusalem the beginning of my joy.

7 Remember, O Lord, the children of Edom, in the day of Jerusalem: Who say: Rase it, rase it, even to the foundation thereof.

8 O daughter of Babylon, miserable: blessed shall he be who shall repay thee thy payment which thou hast paid us.

9 Blessed be he that shall take and dash thy little ones against the rock.

Chapter 137

For David himself. I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of the angels:

2 I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

3 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

5 And let them sing in the ways of the Lord: for great is the glory of the Lord.

6 For the Lord is high, and looketh on the low: and the high he knoweth afar off.

7 If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

Chapter 138

Unto the end, a psalm of David. Lord, thou hast proved me, and known me:

2 Thou hast known my sitting down, and my rising up.

3 Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

4 And thou hast foreseen all my ways: for there is no speech in my tongue.

5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy face?

9 If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

10 Even there also shall thy hand lead me: and thy right hand shall hold me.

11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

12 But darkness shall not be dark to thee, and night shall be light all the day: the darkness thereof, and the light thereof are alike to thee.

13 For thou hast possessed my reins: thou hast protected me from my mother's womb.

14 I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

15 My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

16 Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

18 I will number them, and they shall be multiplied above the sand, I rose up and am still with thee.

19 If thou wilt kill the wicked, O God: ye men of blood, depart from me:

20 Because you say in thought: They shall receive thy cities in vain.

21 Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

22 I have hated them with a perfect hatred: and they are become enemies to me.

23 Prove me, O God, and know my heart: examine me, and know my paths.

24 And see if there be in me the way of iniquity: and lead me in the eternal way.

Chapter 139

Unto the end, a psalm of David.

2 Deliver me, O Lord, from the evil man: rescue me from the unjust man.

3 Who have devised iniquities in their hearts: all the day long they designed battles.

4 They have sharpened their tongues like a serpent: the venom of asps is under their lips.

5 Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. Who have proposed to supplant my steps:

6 The proud have hidden a net for me. And they have stretched out cords for a snare: they have laid for me a stumblingblock by the way-side.

7 I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

8 O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

9 Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10 The head of them compassing me about: the labour of their lips shall overwhelm them.

11 Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

12 A man full of tongue shall not be established in the earth: evil shall catch the unjust man unto destruction.

13 I know that the Lord will do justice to the needy, and will revenge the poor.

14 But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

Chapter 140

I have cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2 Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.

3 Set a watch, O Lord, before my mouth: and a door round about my lips.

4 Incline not my heart to evil words; to make excuses in sins. With men that work iniquity: and I will not communicate with the choicest of them.

5 The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. For my prayer shall still be against the things with which they are well pleased:

6 Their judges falling upon the rock have been swallowed up. They shall hear my words, for they have prevailed:

7 As when the thickness of the earth is broken up upon the ground: Our bones are scattered by the side of hell.

8 But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

9 Keep me from the snare, which they have laid for me, and from the stumblingblocks of them that work iniquity.

10 The wicked shall fall in his net: I am alone until I pass.

Chapter 141

Of understanding for David, A prayer when he was in the cave. [1 Kings 24.]

2 I cried to the Lord with my voice: with my voice I made supplication to the Lord.

3 In his sight I pour out my prayer, and before him I declare my trouble:

4 When my spirit failed me, then thou knewest my paths. In this way wherein I walked, they have hidden a snare for me.

5 I looked on my right hand, and beheld, and there was no one that would know me. Flight hath failed me: and there is no one that hath regard to my soul.

6 I cried to thee, O Lord: I said: Thou art my hope, my portion in the land of the living.

7 Attend to my supplication: for I am brought very low. Deliver me from my persecutors; for they are stronger than I.

8 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

Chapter 142

A psalm of David, when his son Absalom pursued him. [2 Kings 17.] Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old:

5 I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

6 I stretched forth my hands to thee: my soul is as earth without water unto thee.

7 Hear me speedily, O Lord: my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the

pit.

8 Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled:

10 Teach me to do thy will, for thou art my God. Thy good spirit shall lead me into the right land: 11 for thy name's sake, O Lord, thou wilt quicken me in thy justice. Thou wilt bring my soul out of trouble:

12 And in thy mercy thou wilt destroy my enemies. And thou wilt cut off all them that afflict my soul: for I am thy servant.

Chapter 143

Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdueth my people under me.

3 Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

4 Man is like to vanity: his days pass away like a shadow.

5 Lord, bow down thy heavens and descend: touch the mountains, and they shall smoke.

6 Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children:

8 Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

9 To thee, O God, I will sing a new canticle:

on the psaltery and an instrument of ten strings
I will sing praises to thee.

10 Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword:

11 Deliver me, And rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

12 Whose sons are as new plants in their youth: Their daughters decked out, adorned round about after the similitude of a temple:

13 Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth:

14 Their oxen fat. There is no breach of wall, nor passage, nor crying out in their streets.

15 They have called the people happy, that hath these things: but happy is that people whose God is the Lord.

Chapter 144

Praise, for David himself. I will extol thee, O God my king: and I will bless thy name for ever; yea, for ever and ever.

2 Every day will I bless thee: and I will praise thy name for ever; yea, for ever and ever.

3 Great is the Lord, and greatly to be praised: and of his greatness there is no end.

4 Generation and generation shall praise thy works: and they shall declare thy power.

5 They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

6 And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy

justice.

8 The Lord is gracious and merciful: patient and plenteous in mercy.

9 The Lord is sweet to all: and his tender mercies are over all his works.

10 Let all thy works, O lord, praise thee: and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom: and shall tell of thy power:

12 To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations. The Lord is faithful in all his words: and holy in all his works.

14 The Lord lifteth up all that fall: and setteth up all that are cast down.

15 The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

16 Thou openest thy hand, and fillest with blessing every living creature.

17 The Lord is just in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

19 He will do the will of them that fear him: and he will hear their prayer, and save them.

20 The Lord keepeth all them that love him; but all the wicked he will destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever; yea, for ever and ever.

Chapter 145

2 Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Put not your trust in princes:

3 In the children of men, in whom there is no salvation.

4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God:

6 Who made heaven and earth, the sea, and all things that are in them.

7 Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry. The Lord looseth them that are fettered:

8 The Lord enlighteneth the blind. The Lord lifteth up them that are cast down: the Lord loveth the just.

9 The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

Chapter 146

Alleluia. Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.

2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who healeth the broken of heart, and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wisdom there is no number.

6 The Lord lifteth up the meek, and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praise: sing to our God upon the harp.

8 Who covereth the heaven with clouds, and prepareth rain for the earth. Who maketh grass to grow on the mountains, and herbs for the service of men.

9 Who giveth to beasts their food: and to the young ravens that call upon him.

10 He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

Chapter 147

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

14 Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15 Who sendeth forth his speech to the earth: his word runneth swiftly.

16 Who giveth snow like wool: scattereth mists like ashes.

17 He sendeth his crystal like morsels: who shall stand before the face of his cold?

18 He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19 Who declareth his word to Jacob: his justices and his judgments to Israel.

20 He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

Chapter 148

Praise ye the Lord from the heavens: praise ye him in the high places.

2 Praise ye him, all his angels, praise ye him, all his hosts.

3 Praise ye him, O sun and moon: praise him, all ye stars and light.

4 Praise him, ye heavens of heavens: and let all the waters that are above the heavens

5 Praise the name of the Lord. For he spoke, and they were made: he commanded, and they were created.

6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7 Praise the Lord from the earth, ye dragons, and all ye deeps:

8 Fire, hail, snow, ice, stormy winds, which fulfil his word:

9 Mountains and all hills, fruitful trees and all cedars:

10 Beasts and all cattle: serpents and feathered fowls:

11 Kings of the earth and all people: princes and all judges of the earth:

12 Young men and maidens: let the old with the younger, praise the name of the Lord:

13 For his name alone is exalted.

14 The praise of him is above heaven and earth: and he hath exalted the horn of his people. A hymn to all his saints to the children of Israel, a people approaching to him. Alleluia.

Chapter 149

Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

4 For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

5 The saints shall rejoice in glory: they shall be joyful in their beds.

6 The high praises of God shall be in their mouth: and two-edged swords in their hands:

7 To execute vengeance upon the nations, chastisements among the people:

8 To bind their kings with fetters, and their nobles with manacles of iron.

9 To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

Chapter 150

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

2 Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3 Praise him with the sound of trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and choir: praise him with strings and organs.

5 Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

Book of Proverbs

Chapter 1

The parables of Solomon, the son of David, king of Israel,

2 To know wisdom, and instruction:

3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

4 To give subtilty to little ones, to the young man knowledge and understanding.

5 A wise man shall hear, and shall be wiser: and he that understandeth shall possess governments.

6 He shall understand a parable and the interpretation, the words of the wise, and their mysterious sayings.

7 The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

13 We shall find all precious substance, we shall fill our houses with spoils.

14 Cast in thy lot with us, let us all have one purse.

15 My son, walk not thou with them, restrain thy foot from their paths.

16 For their feet run to evil, and make haste to shed blood.

17 But a net is spread in vain before the eyes of them that have wings.

18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.

19 So the ways of every covetous man destroy the souls of the possessors.

20 Wisdom preacheth abroad, she uttereth her voice in the streets:

21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

22 O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

23 Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words.

24 Because I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

28 Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

Chapter 2

My son, if thou wilt receive my words, and wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom: incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shalt dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:

6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

7 He wilt keep the salvation of the righteous, and protect them that walk in simplicity,

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment, and equity, and every good path.

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in the most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words;

17 And forsaketh the guide of her youth,

18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

20 That thou mayst walk in a good way: and mayst keep the paths of the just.

21 For they that are upright, shall dwell in the earth; and the simple shall continue in it.

22 But the wicked shall be destroyed from the earth: and they that do unjustly, shall be taken away from it.

Chapter 3

My son, forget not my law, and let thy heart keep my commandments.

2 For they shall add to thee length of days, and years of life, and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart.

4 And thou shalt find grace, and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 Be not wise in thy own conceit: fear God, and depart from evil:

8 For it shall be health to thy navel, and moistening to thy bones.

9 Honour the Lord with thy substance, and give him of the first of all thy fruits;

10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.

11 My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:

12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

13 Blessed is the man that findeth wisdom, and is rich in prudence:

14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold:

15 She is more precious than all riches: and all the things that are desired, are not to be compared to her.

16 Length of days is in her right hand, and in her left hand riches and glory.

17 Her ways are beautiful ways, and all her paths are peaceable.

18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence.

20 By his wisdom the depths have broken out, and the clouds grow thick with dew.

21 My son, let not these things depart from thy eyes: keep the law and counsel:

22 And there shall be life to thy soul, and grace to thy mouth.

23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

24 If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

26 For the Lord will be at thy side, and will keep thy foot that thou be not taken.

27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also.

28 Say not to thy friend: Go, and come again: and to morrow I will give to thee: when thou canst give at present.

29 Practise not evil against thy friend, when he hath confidence in thee.

30 Strive not against a man without cause, when he hath done thee no evil.

31 Envy not the unjust man, and do not follow his ways.

32 For every mocker is an abomination to the Lord, and his communication is with the simple.

33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

34 He shall scorn the scorers, and to the meek he will give grace.

35 The wise shall possess glory: the promotion of fools is disgrace.

Chapter 4

Hear, ye children, the instruction of a father, and attend, that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For I also was my father's son, tender, and as an only son in the sight of my mother:

4 And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.

5 Get wisdom, get prudence: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.

7 The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.

8 Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.

9 She shall give to thy head increase of graces, and protect thee with a noble crown.

10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.

11 I will shew thee the way of wisdom, I will lead thee by the paths of equity:

12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumblingblock.

13 Take hold on instruction, leave it not: keep it, because it is thy life.

14 Be not delighted in the paths of the wicked, neither let the way of evil men please thee.

15 Flee from it, pass not by it: go aside, and forsake it.

16 For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall.

17 They eat the bread of wickedness, and drink the wine of iniquity.

18 But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day.

19 The way of the wicked is darksome: they know not where they fall.

20 My son, hearken to my words, and incline thy ear to my sayings.

21 Let them not depart from thy eyes, keep them in the midst of thy heart:

22 For they are life to those that find them, and health to all flesh.

23 With all watchfulness keep thy heart, because life issueth out from it.

24 Remove from thee a froward mouth, and let detracting lips be far from thee.

25 Let thy eyes look straight on, and let thy eyelids go before thy steps.

26 Make straight the path for thy feet, and all thy ways shall be established.

27 Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

Chapter 5

My son, attend to my wisdom, and incline thy ear to my prudence,

2 That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.

3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.

4 But her end is bitter as wormwood, and sharp as a two-edged sword.

5 Her feet go down into death, and her steps go in as far as hell.

6 They walk not by the path of life, her steps are wandering, and unaccountable.

7 Now, therefore, my son, hear me, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the doors of her house.

9 Give not thy honour to strangers, and thy years to the cruel.

10 Lest strangers be filled with thy strength, and thy labours be in another man's house,

11 And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say;

12 Why have I hated instruction, and my heart consented not to reproof,

13 And have not heard the voice of them that taught me, and have not inclined my ear to masters?

14 I have almost been in all evil, in the midst of the church and of the congregation.

15 Drink water out of thy own cistern, and the streams of thy own well:

16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.

17 Keep them to thyself alone, neither let strangers be partakers with thee.

18 Let thy vein be blessed, and rejoice with the wife of thy youth:

19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times: be thou delighted continually with her love.

20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

21 The Lord beholdeth the ways of man, and considereth all his steps.

22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

23 He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

Chapter 6

My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,

2 Thou art ensnared with the words of thy mouth, and caught with thy own words.

3 Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:

4 Give not sleep to thy eyes, neither let thy eyelids slumber.

5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.

6 Go to the ant, O sluggard, and consider her ways, and learn wisdom:

7 Which, although she hath no guide, nor master, nor captain,

8 Provideth her meat for herself in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

12 A man that is an apostate, an unprofitable man, walketh with a perverse mouth,

13 He winketh with the eyes, presseth with the foot, speaketh with the finger.

14 With a wicked heart he deviseth evil, and at all times he soweth discord.

15 To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.

16 Six things there are, which the Lord hateth, and the seventh his soul detesteth:

17 Haughty eyes, a lying tongue, hands that shed innocent blood,

18 A heart that deviseth wicked plots, feet that are swift to run into mischief,

19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.

20 My son, keep the commandments of thy father, and forsake not the law of thy mother.

21 Bind them in thy heart continually, and put them about thy neck.

22 When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them.

23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:

24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.

25 Let not thy heart covet her beauty, be not caught with her winks:

26 For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.

27 Can a man hide fire in his bosom, and his garments not burn?

28 Or can he walk upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.

30 The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul:

31 And if he be taken, he shall restore sevenfold, and shall give up all the substance of his house.

32 But he that is an adulterer, for the folly of his heart shall destroy his own soul:

33 He gathereth to himself shame and dishonour, and his reproach shall not be blotted out:

34 Because the jealousy and rage of the husband will not spare in the day of revenge,

35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

Chapter 7

My son, keep my words, and lay up my precepts with thee. Son,

2 Keep my commandments, and thou shalt live: and my law as the apple of thy eye:

3 Bind it upon thy fingers, write it upon the tables of thy heart.

4 Say to wisdom: Thou art my sister: and call prudence thy friend,

5 That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.

6 For I looked out of the window of my house through the lattice,

7 And I see little ones, I behold a foolish young man,

8 Who passeth through the street by the corner, and goeth nigh the way of her house,

9 In the dark when it grows late, in the darkness and obscurity of the night.

10 And behold a woman meeteth him in harlot's attire, prepared to deceive souls: talkative and wandering,

11 Not bearing to be quiet, not able to abide still at home,

12 Now abroad, now in the streets, now lying in wait near the corners.

13 And catching the young man, she kisseth him, and with an impudent face, flattereth, saying:

14 I vowed victims for prosperity, this day I have paid my vows.

15 Therefore I am come out to meet thee, desirous to see thee, and I have found thee.

16 I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.

19 For my husband is not at home, he is gone a very long journey.

20 He took with him a bag of money: he will return home the day of the full moon.

21 She entangled him with many words, and drew him away with the flattery of her lips.

22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,

23 Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger.

24 Now, therefore, my son, hear me, and attend to the words of my mouth.

25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

26 For she hath cast down many wounded, and the strongest have been slain by her.

27 Her house is the way to hell, reaching even to the inner chambers of death.

3 Beside the gates of the city, in the very doors she speaketh, saying:

4 O ye men, to you I call, and my voice is to the sons of men.

5 O little ones understand subtlety, and ye unwise, take notice.

6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.

7 My mouth shall meditate truth, and my lips shall hate wickedness.

8 All my words are just, there is nothing wicked, nor perverse in them.

9 They are right to them that understand, and just to them that find knowledge.

10 Receive my instruction, and not money: choose knowledge rather than gold.

11 For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

12 I, wisdom, dwell in counsel, and am present in learned thoughts.

13 The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

14 Counsel and equity is mine, prudence is mine, strength is mine.

16 By me princes rule, and the mighty decree justice.

17 I love them that love me: and they that in the morning early watch for me, shall find me.

18 With me are riches and glory, glorious riches and justice.

19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

20 I walk in the way of justice, in the midst of the paths of judgment,

21 That I may enrich them that love me, and may fill their treasures.

Chapter 8

Doth not wisdom cry aloud, and prudence put forth her voice?

2 Standing in the top of the highest places by the way, in the midst of the paths,

22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

23 I was set up from eternity, and of old, before the earth was made.

24 The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out.

25 The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

26 He had not yet made the earth, nor the rivers, nor the poles of the world.

27 When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths:

28 When he established the sky above, and poised the fountains of waters:

29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

30 I was with him forming all things: and was delighted every day, playing before him at all times;

31 Playing in the world: and my delights were to be with the children of men.

32 Now, therefore, ye children, hear me: blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

35 He that shall find me, shall find life, and shall have salvation from the Lord.

36 But he that shall sin against me shall hurt his own soul. All that hate me love death.

Chapter 9

Wisdom hath built herself a house, she hath hewn her out seven pillars.

2 She hath slain her victims, mingled her wine, and set forth her table.

3 She hath sent her maids to invite to the tower, and to the walls of the city:

4 Whosoever is a little one, let him come to me. And to the unwise she said:

5 Come, eat my bread, and drink the wine which I have mingled for you.

6 Forsake childishness, and live, and walk by the ways of prudence.

7 He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

8 Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.

9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.

10 The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.

11 For by me shall thy days be multiplied, and years of life shall be added to thee.

12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.

13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,

14 Sat at the door of her house, upon a seat, in a high place of the city,

15 To call them that pass by the way, and go on their journey:

16 He that is a little one, let him turn to me. And to the fool she said:

17 Stolen waters are sweeter, and hidden bread is more pleasant.

18 And he did not know that giants are there, and that her guests are in the depths of hell.

Chapter 10

A wise son maketh the father glad: but a foolish son is the sorrow of his mother.

2 Treasures of wickedness shall profit nothing: but justice shall deliver from death.

3 The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.

4 The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away.

5 He that gathereth in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.

6 The blessing of the Lord is upon the head of the just: but iniquity covereth the mouth of the wicked.

7 The memory of the just is with praises: and the name of the wicked shall rot.

8 The wise of heart receiveth precepts: a fool is beaten with lips.

9 He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.

10 He that winketh with the eye, shall cause sorrow: and the foolish in lips shall be beaten.

11 The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.

12 Hatred stirreth up strifes: and charity covereth all sins.

13 In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.

14 Wise men lay up knowledge: but the mouth of the fool is next to confusion.

15 The substance of a rich man is the city of his strength: the fear of the poor is their poverty.

16 The work of the just is unto life: but the fruit of the wicked unto sin.

17 The way of life, to him that observeth correction: but he that forsaketh reproofs, goeth astray.

18 Lying lips hide hatred: he that uttereth reproach, is foolish.

19 In the multitude of words there shall not want sin: but he that refraineth his lips, is most wise.

20 The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.

21 The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.

22 The blessing of the Lord maketh men rich: neither shall affliction be joined to them.

23 A fool worketh mischief as it were for sport: but wisdom is prudence to a man.

24 That which the wicked feareth, shall come upon him: to the just their desire shall be given.

25 As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation.

26 As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.

27 The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.

28 The expectation of the just is joy: but the hope of the wicked shall perish.

29 The strength of the upright is the way of the Lord: and fear to them that work evil.

30 The just shall never be moved: but the wicked shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.

32 The lips of the just consider what is acceptable: and the mouth of the wicked uttereth

perverse things.

Chapter 11

A deceitful balance is an abomination before the Lord: and a just weight is his will.

2 Where pride is, there also shall be reproach: but where humility is, there also is wisdom.

3 The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

4 Riches shall not profit in the day of revenge: but justice shall deliver from death.

5 The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

6 The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

7 When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.

8 The just is delivered out of distress: and the wicked shall be given up for him.

9 The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

10 When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be praise.

11 By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.

12 He that despiseth his friend, is mean of heart: but the wise man will hold his peace.

13 He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend.

14 Where there is no governor, the people shall fall: but there is safety where there is much counsel.

15 He shall be afflicted with evil, that is surety for a stranger: but he that is aware of snares, shall be secure.

16 A gracious woman shall find glory: and the strong shall have riches.

17 A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.

18 The wicked maketh an unsteady work: but to him that soweth justice, there is a faithful reward.

19 Clemency prepareth life: and the pursuing of evil things, death.

20 A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.

21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.

22 A golden ring in a swine's snout, a woman fair and foolish.

23 The desire of the just is all good, the expectation of the wicked is indignation.

24 Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

25 The soul that blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.

26 He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

27 Well doth he rise early who seeketh good things; but he that seeketh after evil things, shall be oppressed by them.

28 He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

29 He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

30 The fruit of the just man is a tree of life: and he that gaineth souls is wise.

31 If the just man receive in the earth, how much more the wicked and the sinner.

Chapter 12

He that loveth correction, loveth knowledge: but he that hateth reproof, is foolish.

2 He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doth wickedly.

3 Man shall not be strengthened by wickedness: and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.

5 The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.

8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

9 Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish.

12 He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

12 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

13 For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.

14 By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

15 The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

16 A fool immediately sheweth his anger: but he that dissembleth injuries is wise.

17 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

18 There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.

19 The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace.

21 Whatsoever shall befall the just man, shall not make him sad: but the wicked shall be filled with mischief.

22 Lying lips are an abomination to the Lord: but they that deal faithfully, please him.

23 A cautious man concealeth knowledge: and the heart of fools publisheth folly.

24 The hand of the valiant shall bear rule: but that which is slothful shall be under tribute.

25 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

26 He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

27 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

28 In the path of justice is life: but the byeway leadeth to death.

Chapter 13

A wise son heareth the doctrine of his father: but he that is a scorner, heareth not when he is reproved.

2 Of the fruit of his own month shall a man be filled with good things: but the soul of transgressors is wicked.

3 He that keepeth his mouth keepeth his soul: but he that hath no guard on his speech shall meet with evils.

4 The sluggard willeth, and willeth not: but the soul of them that work, shall be made fat.

5 The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing and another is as it were poor, when he hath great riches.

8 The ransom of a man's life are his riches: but he that is poor, beareth not reprehension.

9 The light of the just giveth joy: but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall increase.

12 Hope that is deferred afflicteth the soul: desire when it cometh, is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in

peace. Deceitful souls go astray in sins: the just are merciful, and shew mercy.

14 The law of the wise is a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace: in the way of scorners is a deep pit.

16 The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof shall be glorified.

19 The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

21 Evil pursueth sinners: and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers: but for others it is gathered without judgment.

24 He that spareth the rod, hateth his son: but he that loveth him, correcteth him betimes.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

Chapter 14

A wise woman buildeth her house: but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps. No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth, and declineth from evil: the fool leapeth over, and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed. He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

24 The crown of the wise, is their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord is a fountain of life, to decline from the ruin of death.

28 In the multitude of people is the dignity of the king: and in the small number of the people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.

31 He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but sin maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

Chapter 15

A mild answer breaketh wrath: but a harsh word stirreth up fury.

2 The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.

6 The house of the just is very much strength: and in the fruits of the wicked is trouble.

7 The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

8 The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

9 The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

10 Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him: nor will he go to the wise.

13 A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

14 The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15 All the days of the poor are evil: a secure mind is like a continual feast.

16 Better is a little with the fear of the Lord, than great treasures without content.

17 It is better to be invited to herbs with love, than to a fatted calf with hatred.

18 A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

19 The way of the slothful is as a hedge of thorns: the way of the just is without offence.

20 A wise son maketh a father joyful: but the foolish man despiseth his mother.

21 Folly is joy to the fool: and the wise man maketh straight his steps.

22 Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.

23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.

24 The path of life is above for the wise, that he may decline from the lowest hell.

25 The Lord will destroy the house of the proud: and will strengthen the borders of the widow.

26 Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him.

27 He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.

28 The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils.

29 The Lord is far from the wicked: and he will hear the prayers of the just.

30 The light of the eyes rejoiceth the soul: a good name maketh the bones fat.

31 The ear that heareth the reproofs of life, shall abide in the midst of the wise.

32 He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding.

33 The fear of the Lord is the lesson of wisdom: and humility goeth before glory.

Chapter 16

It is the part of man to prepare the soul: and of the Lord to govern the tongue.

2 All the ways of a man are open to his eyes: the Lord is the weigher of spirits.

3 Lay open thy works to the Lord: and thy thoughts shall be directed.

4 The Lord hath made all things for himself: the wicked also for the evil day.

5 Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. The beginning of a good way is to do justice: and this is more acceptable with God, than to offer sacrifices.

6 By mercy and truth iniquity is redeemed; and by the fear of the Lord men depart from evil.

7 When the ways of man shall please the Lord, he will convert even his enemies to peace.

8 Better is a little with justice, than great revenues with iniquity.

9 The heart of man disposeth his way: but the Lord must direct his steps.

10 Divination is in the lips of the king, his mouth shall not err in judgment.

11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.

12 They that act wickedly are abominable to the king: for the throne is established by justice.

13 Just lips are the delight of kings: he that speaketh right things shall be loved.

14 The wrath of a king is as messengers of death: and the wise man will pacify it.

15 In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.

16 Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

17 The path of the just departeth from evils: he that keepeth his soul keepeth his way.

18 Pride goeth before destruction: and the spirit is lifted up before a fall.

19 It is better to be humbled with the meek, than to divide spoils with the proud.

20 The learned in word shall find good things: and he that trusteth in the Lord is blessed.

21 The wise in heart shall be called prudent: and he that is sweet in words, shall attain to greater things.

22 Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.

23 The heart of the wise shall instruct his mouth: and shall add grace to his lips.

24 Well ordered words are as a honeycomb: sweet to the soul, and health to the bones.

25 There is a way that seemeth to a man right: and the ends thereof lead to death.

26 The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

27 The wicked man diggeth evil, and in his lips is a burning fire.

28 A perverse man stirreth up quarrels: and one full of words separateth princes.

29 An unjust man allureth his friend: and leadeth him into a way that is not good.

30 He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.

31 Old age is a crown of dignity, when it is found in the ways of justice.

32 The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

33 Lots are cast into the lap, but they are disposed of by the Lord.

Chapter 17

Better is a dry morsel with joy, than a house full of victims with strife.

2 A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.

3 As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

4 The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.

5 He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished.

6 Children's children are the crown of old men: and the glory of children are their fathers.

7 Eloquent words do not become a fool, nor lying lips a prince.

8 The expectation of him that expecteth is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

9 He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

10 A reproof availeth more with a wise man, than a hundred stripes with a fool.

11 An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

12 It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

13 He that rendereth evil for good, evil shall not depart from his house.

14 The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment.

15 He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

16 What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

17 He that is a friend loveth at all times: and a brother is proved in distress.

18 A foolish man will clap hands, when he is surety for his friend.

19 He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

20 He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.

21 A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

22 A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

23 The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.

24 Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.

25 A foolish son is the anger of the father: and the sorrow of the mother that bore him.

26 It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.

27 He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.

28 Even a fool, if he will hold his peace, shall be counted wise: and if he close his lips, a man of understanding.

Chapter 18

He that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.

2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

3 The wicked man, when he is come into the depths of sins, contemneth: but ignominy and reproach follow him.

4 Words from the mouth of a man are as deep water: and the fountain of wisdom is an overflowing stream.

5 It is not good to accept the person of the wicked, to decline from the truth of judgment.

6 The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.

7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.

8 The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the souls of the effeminate shall be hungry.

9 He that is loose and slack in his work, is the brother of him that wasteth his own works.

10 The name of the Lord is a strong tower: the just runneth to it, and shall be exalted.

11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.

12 Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.

13 He that answereth before he heareth, sheweth himself to be a fool, and worthy of confusion.

14 The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

15 A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

16 A man's gift enlargeth his way, and maketh him room before princes.

17 The just is first accuser of himself: his friend cometh, and shall search him.

18 The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

21 Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man amiable in society, shall be more friendly than a brother.

Chapter 19

Better is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips and unwise.

2 Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his steps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him. He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

12 As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chastise thy son, despair not: but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he shall abide in the fulness without being visited with evil.

24 The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.

25 The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline.

26 He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

28 An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorers: and striking hammers for the bodies of fools.

Chapter 20

Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith, shall not be wise.

2 As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

3 It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches.

4 Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

5 Counsel in the heart of a man is like deep water: but a wise man will draw it out.

6 Many men are called merciful: but who shall find a faithful man?

7 The just that walketh in his simplicity, shall leave behind him blessed children.

8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

9 Who can say: My heart is clean, I am pure from sin?

10 Diverse weights and diverse measures, both are abominable before God.

11 By his inclinations a child is known, if his works be clean and right.

12 The hearing ear, and the seeing eye, the Lord hath made them both.

13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

14 It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

15 There is gold and a multitude of jewels: but the lips of knowledge are a precious vessel.

16 Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Designs are strengthened by counsels: and wars are to be managed by governments.

19 Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

20 He that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

21 The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22 Say not: I will return evil: wait for the Lord, and he will deliver thee.

23 Diverse weights are an abomination before the Lord: a deceitful balance is not good.

24 The steps of men are guided by the Lord: but who is the man that can understand his own

way?

25 It is ruin to a man to devour holy ones, and after vows to retract.

26 A wise king scattereth the wicked, and bringeth over them the wheel.

27 The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

28 Mercy and truth preserve the king, and his throne is strengthened by clemency.

29 The joy of young men is their strength: and the dignity of old men, their grey hairs.

30 The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

Chapter 21

As the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

2 Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

3 To do mercy and judgment, pleaseth the Lord more than victims.

4 Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.

5 The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

6 He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

7 The robberies of the wicked shall be their downfall, because they would not do judgment.

8 The perverse way of a man is strange: but as for him that is pure, his work is right.

9 It is better to sit in a corner of the housetop, than with a brawling woman, and in a common

house.

10 The soul of the wicked desireth evil, he will not have pity on his neighbour.

11 When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

12 The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

13 He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.

14 A secret present quencheth anger: and a gift in the bosom, the greatest wrath.

15 It is joy to the just to do judgment: and dread to them that work iniquity.

16 A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

17 He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

18 The wicked is delivered up for the just: and the unjust for the righteous.

19 It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

20 There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21 He that followeth justice and mercy, shall find life, justice, and glory.

22 The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from distress.

24 The proud and the arrogant is called ignorant, who in anger worketh pride.

25 Desires kill the slothful: for his hands have refused to work at all.

26 He longeth and desireth all the day: but he that is just, will give, and will not cease.

27 The sacrifices of the wicked are abominable, because they are offered of wickedness.

28 A lying witness shall perish: an obedient man shall speak of victory.

29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battle: but the Lord giveth safety.

Chapter 22

A good name is better than great riches: and good favour is above silver and gold.

2 The rich and poor have met one another: the Lord is the maker of them both.

3 The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

4 The fruit of humility is the fear of the Lord, riches and glory and life.

5 Arms and swords are in the way of the perverse: but he that keepeth his own soul, departeth far from them.

6 It is a proverb: A young man according to his way, even when he is old, he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8 He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.

9 He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor. He that maketh presents, shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

16 He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

17 Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That thy trust may be in the Lord, wherefore I have also shewn it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause: and will afflict them that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

Chapter 23

When thou shalt sit to eat with a prince, consider diligently what is set before thy face:

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats:

7 Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless:

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart apply itself to instruction and thy ears to words of knowledge.

13 Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.

22 Hearken to thy father, that begot thee: and despise not thy mother when she is old.

23 Buy truth, and do not sell wisdom, and instruction, and understanding.

24 The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him.

25 Let thy father and thy mother be joyful, and let her rejoice that bore thee.

26 My son, give me thy heart: and let thy eyes keep my ways.

27 For a harlot is a deep ditch: and a strange woman is a narrow pit.

28 She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

29 Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who

hath wounds without cause? who hath redness of eyes?

30 Surely they that pass their time in wine, and study to drink off their cups.

31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,

32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.

34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost.

35 And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake and find wine again?

Chapter 24

Seek not to be like evil men, neither desire to be with them:

2 Because their mind studieth robberies, and their lips speak deceits.

3 By wisdom the house shall be built, and by prudence it shall be strengthened.

4 By instruction the storerooms shall be filled with all precious and most beautiful wealth.

5 A wise man is strong: and a knowing man, stout and valiant.

6 Because war is managed by due ordering: and there shall be safety where there are many counsels.

7 Wisdom is too high for a fool; in the gate he shall not open his mouth.

8 He that deviseth to do evils, shall be called a fool.

9 The thought of a fool is sin: and the detractor is the abomination of men.

10 If thou lose hope, being weary in the day of distress, thy strength shall be diminished.

11 Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.

12 If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.

13 Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.

14 So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

16 For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.

17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

18 Lest the Lord see, and it displease him, and he turn away his wrath from him.

19 Contend not with the wicked, nor seek to be like the ungodly.

20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

21 My son, fear the Lord, and the king: and have nothing to do with detractors.

22 For their destruction shall rise suddenly: and who knoweth the ruin of both?

23 These things also to the wise: It is not good to have respect to persons in judgment.

24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.

25 They that rebuke him shall be praised: and a blessing shall come upon them.

26 He shall kiss the lips, who answereth right words.

27 Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.

28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

29 Say not: I will do to him as he hath done to me: I will render to every one according to his work.

30 I passed by the field of the slothful man, and by the vineyard of the foolish man:

31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest.

34 And poverty shall come to thee as a runner, and beggary as an armed man.

Chapter 25

These are also parables of Solomon, which the men of Ezechias, king of Juda, copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

3 The heaven above and the earth beneath, and the heart of kings is unsearchable.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, is like apples of gold on beds of silver.

12 As an earring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his soul.

14 As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, and a soft tongue shall break hardness.

16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, is like a dart and a sword and a sharp arrow.

19 To trust in an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

20 And one that looseth his garment in cold weather. As vinegar upon nitre, so is he that

singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

21 If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

24 It is better to sit in a corner of the house-top: than with a brawling woman, and in a common house.

25 As cold water to a thirsty soul, so are good tidings from a far country.

26 A just man falling down before the wicked, is as a fountain troubled with the foot and a corrupted spring.

27 As it is not good for a man to eat much honey, so he that is a searcher of majesty shall be overwhelmed by glory.

28 As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

Chapter 26

As snow in summer, and rain in harvest, so glory is not seemly for a fool.

2 As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

3 A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.

4 Answer not a fool according to his folly, lest thou be made like him.

5 Answer a fool according to his folly, lest he imagine himself to be wise.

6 He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

7 As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

8 As he that casteth a stone into the heap of Mercury: so is he that giveth honour to a fool.

9 As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 As a dog that returneth to his vomit, so is the fool that repeateth his folly.

12 Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.

14 As the door turneth upon its hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that speak sentences.

17 As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that shooteth arrows, and lances unto death.

19 So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

20 When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease.

21 As coals are to burning coals, and wood to fire, so an angry man stirreth up strife.

22 The words of a talebearer are as it were simple, but they reach to the innermost parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver

dross.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he shall speak low, trust him not: because there are seven mischiefs in his heart.

26 He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

28 A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

Chapter 27

Boast not for to morrow, for thou knowest not what the day to come may bring forth.

2 Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

3 A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

4 Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the violence of one provoked?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend, than the deceitful kisses of an enemy.

7 A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

8 As a bird that wandereth from her nest, so is a man that leaveth his place.

9 Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

10 Thy own friend, and thy father's friend, forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbour that is near than a brother afar off.

11 Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

12 The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

13 Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

14 He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.

15 Roofs dropping through in a cold day, and a contentious woman are alike.

16 He that retaineth her, is as he that would hold the wind, and shall call the oil of his right hand.

17 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

18 He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

19 As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

20 Hell and destruction are never filled: so the eyes of men are never satisfied.

21 As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth. The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

22 Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and consider thy own flocks:

24 For thou shalt not always have power: but a crown shall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

26 Lambs are for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

Chapter 28

The wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2 For the sins of the land many are the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

4 They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

6 Better is the poor man walking in his simplicity, than the rich in crooked ways.

7 He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man that is always fearful: but he that is hardened in mind shall fall into evil.

15 As a roaring lion, and a hungry bear, so is a wicked prince over the poor people.

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.

19 He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.

20 A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.

24 He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

26 He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

26 He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

27 He that giveth to the poor shall not want: he that despiseth his intreaty, shall suffer indigence.

28 When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

Chapter 29

The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

4 A just king setteth up the land: a covetous man shall destroy it.

5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

6 A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wise men turn away wrath.

9 If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

10 Bloodthirsty men hate the upright: but just men seek his soul.

11 A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his servants wicked.

13 The poor man and the creditor have met one another: the Lord is the enlightener of them both.

14 The king that judgeth the poor in truth, his throne shall be established for ever.

15 The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.

16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.

17 Instruct thy son and he shall refresh thee, and shall give delight to thy soul.

18 When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.

19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

20 Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.

21 He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

22 A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.

23 Humiliation followeth the proud: and glory shall uphold the humble of spirit.

24 He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

25 He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high.

26 Many seek the face of the prince: but the judgment of every one cometh forth from the Lord.

27 The just abhor a wicked man: and the wicked loathe them that are in the right way.

The son that keepeth the word, shall be free from destruction.

Chapter 30

The words of Gatherer the son of Vomiter. The vision which the man spoke, with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

3 I have not learned wisdom, and have not known the science of saints.

4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

5 Every word of God is fire tried: he is a buckler to them that hope in him.

6 Add not any thing to his words, lest thou be reproved and found a liar:

7 Two things I have asked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessities of life:

9 Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest he curse thee, and thou fall.

11 There is a generation that curseth their father, and doth not bless their mother.

12 A generation that are pure in their own eyes, and yet are not washed from their filthiness.

13 A generation, whose eyes are lofty, and their eyelids lifted up on high.

14 A generation that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.

15 The horseleech hath two daughters that say: Bring, bring. There are three things that never are satisfied, and the fourth never saith: It is enough.

16 Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

17 The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such also is the way of an adulterous woman, who eateth and wipeth her mouth, and saith: I have done no evil.

21 By three things the earth is disturbed, and the fourth it cannot bear.

22 By a slave when he reigneth: by a fool when he is filled with meat:

23 By an odious woman when she is married: and by a bondwoman when she is heir to her mistress.

24 There are four very little things of the earth, and they are wiser than the wise.

25 The ants, a feeble people, which provide themselves food in the harvest:

26 The rabbit, a weak people, which maketh its bed in the rock:

27 The locust hath no king, yet they all go out by their bands:

28 The stellio supporteth itself on hands, and dwelleth in kings' houses.

19 There are three things, which go well, and the fourth that walketh happily:

30 A lion, the strongest of beasts, who hath no fear of any thing he meeteth:

31 A cock girded about the loins: and a ram: and a king, whom none can resist.

32 There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

33 And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

Chapter 31

The words of king Lamuel. The vision wherewith his mother instructed him.

2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

3 Give not thy substance to women, and thy riches to destroy kings.

4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:

5 And lest they drink and forget judgments, and pervert the cause of the children of the poor.

6 Give strong drink to them that are sad; and wine to them that are grieved in mind:

7 Let them drink, and forget their want, and remember their sorrow no more.

8 Open thy mouth for the dumb, and for the causes of all the children that pass.

9 Open thy mouth, decree that which is just, and do justice to the needy and poor.

10 Who shall find a valiant woman? far, and from the uttermost coasts is the price of her.

11 The heart of her husband trusteth in her, and he shall have no need of spoils.

12 She will render him good, and not evil all the days of her life.

13 She hath sought wool and flax, and hath wrought by the counsel of her hands.

14 She is like the merchant's ship, she bringeth her bread from afar.

15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

17 She hath girded her loins with strength, and hath strengthened her arm.

18 She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night.

19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

20 She hath opened her hand to the needy, and stretched out her hands to the poor.

21 She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

22 She hath made for herself clothing of tapestry: fine linen, and purple, is her covering.

23 Her husband is honourable in the gates, when he sitteth among the senators of the land.

24 She made fine linen, and sold it, and delivered a girdle to the Chanaanite.

25 Strength and beauty are her clothing, and she shall laugh in the latter day.

26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

27 She hath looked well on the paths of her house, and hath not eaten her bread idle.

28 Her children rose up, and called her blessed: her husband, and he praised her.

29 Many daughters have gathered together riches: thou hast surpassed them all.

30 Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands: and let her works praise her in the gates.

Ecclesiastes

Chapter 1

The words of Ecclesiastes, the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth standeth for ever.

5 The sun riseth, and goeth down, and returneth to his place: and there rising again,

6 Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.

7 All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

8 All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

9 What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

10 Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.

11 There is no remembrance of former things: nor indeed of those things which hereafter are

to come, shall there be any remembrance with them that shall be in the latter end.

12 I Ecclesiastes was king over Israel in Jerusalem,

13 And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

14 I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

15 The perverse are hard to be corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,

18 Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

Chapter 2

I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that

this also was vanity.

2 Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4 I made me great works, I built me houses, and planted vineyards,

5 I made gardens, and orchards, and set them with trees of all kinds,

6 And I made me ponds of water, to water therewith the wood of the young trees,

7 I got me menservants, and maidservants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

8 I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

9 And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

10 And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

11 And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

12 I passed further to behold wisdom, and errors and folly, (What is man, said I that he can follow the King his maker?)

13 And I saw that wisdom excelled folly, as much as light differeth from darkness.

14 The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

15 And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no remembrance of the wise no more than of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

18 Again I hated all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me,

19 Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain?

20 Wherefore I left off and my heart renounced labouring anymore under the sun.

21 For when a man laboreth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22 For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

23 All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

24 Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?

26 God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

Chapter 3

All things have their season, and in their times all things pass under heaven.

2 A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

10 I have seen the trouble, which God hath given the sons of men to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in this life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared.

15 That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity.

20 And all things go to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

Chapter 4

I turned myself to other things, and I saw the oppressions that are done under the sun, and the

tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

9 It is better therefore that two should be together, than one: for they have the advantage of their society:

10 If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

11 And if two lie together, they shall warm one another: how shall one alone be warmed?

12 And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

13 Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

14 Because out of prison and chains sometimes a man cometh forth to a kingdom: and another

born king is consumed with poverty.

15 I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

16 The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

17 Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

Chapter 5

Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

2 Dreams follow many cares: and in many words shall be found folly.

3 If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it.

4 And it is much better not to vow, than after a vow not to perform the things promised.

5 Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

7 If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these:

8 Moreover there is the king that reigneth over all the land subject to him.

9 A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity.

10 Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11 Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

12 There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner.

13 For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

14 As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

15 A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

17 This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

18 And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

19 For he shall not much remember the days of his life, because God entertaineth his heart with delight.

Chapter 6

There is also another evil, which I have seen under the sun, and that frequent among men:

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

5 He hath not seen the sun, nor known the distance of good and evil:

6 Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

7 All the labour of man is for his mouth, but his soul shall not be filled.

8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

9 Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

10 He that shall be, his name is already called: and it is known, that he is a man, and cannot contend in judgment with him that is stronger than himself.

11 There are many words that have much vanity in disputing.

Chapter 7

What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

2 A good name is better than precious ointments: and the day of death than the day of one's birth.

3 It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

4 Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

5 The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

6 It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.

7 For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

8 Oppression troubleth the wise, and shall destroy the strength of his heart.

9 Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.

10 Be not quickly angry: for anger resteth in the bosom of a fool.

11 Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

12 Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

13 For as wisdom is a defence, so money is a

defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

14 Consider the works of God, that no man can correct whom he hath despised.

15 In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

16 These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

17 Be not over just: and be not more wise than is necessary, lest thou become stupid.

18 Be not overmuch wicked: and be not foolish, lest thou die before thy time.

19 It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

20 Wisdom hath strengthened the wise more than ten princes of the city.

21 For there is no just man upon earth, that doth good, and sinneth not.

22 But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.

23 For thy conscience knoweth that thou also hast often spoken evil of others.

24 I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

25 Much more than it was: it is a great depth, who shall find it out?

26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent:

27 And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that

pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

28 Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

30 Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

Chapter 8

The wisdom of a man shineth in his countenance, and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandment, shall find no evil. The heart of a wiser man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done

under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity.

11 For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure as though they had the deeds of the just: but this also I judge most vain.

15 Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

Chapter 9

All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour

wherewith thou labourest under the sun.

10 Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great:

14 A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

18 Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

Chapter 10

Dying flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and shortlived folly.

2 The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

3 Yea, and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

6 A fool set in high dignity, and the rich sitting beneath.

7 I have seen servants upon horses: and princes walking on the ground as servants.

8 He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

11 If a serpent bite in silence, he is nothing better that backbiteth secretly.

12 The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a mischievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15 The labour of fools shall afflict them that know not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and when the princes eat in the morning.

17 Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

19 For laughter they make bread, and wine that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

Chapter 11

Cast thy bread upon the running waters: for after a long time thou shalt find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

6 In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

8 If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

9 Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

Chapter 12

Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

2 Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

4 And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

5 And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the carper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said Ecclesiastes, and all things are vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment for every error, whether it be good or evil.

Chapter 1

Let him kiss me with the kiss of his mouth: for thy breasts are better than wine,

2 Smelling sweet of the best ointments. Thy name is as oil poured out: therefore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine:

the righteous love thee.

4 I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

5 Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

6 Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the mid-day, lest I begin to wander after the flocks of thy companions.

7 If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

8 To my company of horsemen, in Pharaoh's chariots, have I likened thee, O my love.

9 Thy cheeks are beautiful as the turtledove's, thy neck as jewels.

10 We will make thee chains of gold, inlaid with silver.

11 While the king was at his repose, my spearward sent forth the odour thereof.

12 A bundle of myrrh is my beloved to me, he shall abide between my breasts.

13 A cluster of cypress my love is to me, in the vineyards of Engaddi.

14 Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

15 Behold thou art fair, my beloved, and comely. Our bed is flourishing.

16 The beams of our houses are of cedar, our rafters of cypress trees.

Chapter 2

I am the flower of the field, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

4 He brought me into the cellar of wine, he set in order charity in me.

5 Stay me up with flowers, compass me about with apples: because I languish with love.

6 His left hand is under my head, and his right hand shall embrace me.

7 I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the field, that you stir not up, nor make the beloved to awake, till she please.

8 The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14 My dove in the clefts of the rock, in the hollow places of the wall, shew me thy face, let

thy voice sound in my ears: for thy voice is sweet, and thy face comely.

15 Catch us the little foxes that destroy the vines: for our vineyard hath flourished.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

Chapter 3

In my bed by night I sought him whom my soul loveth: I sought him, and found him not.

2 I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold threescore valiant ones of the most valiant of Israel, surrounded the bed of Solomon?

8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of silver, the

seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of the joy of his heart.

Chapter 4

How beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad.

2 Thy teeth as flocks of sheep, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

4 Thy neck, is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, O my love, and there is not a spot in thee.

8 Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breasts, my sister,

my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.

11 Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense.

12 My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.

13 Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard.

14 Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

15 The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

16 Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

Chapter 5

Let my beloved come into his garden, and eat the fruit of his apple trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

2 I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3 I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put his hand through the key hole, and my bowels were moved at his touch.

5 I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted when he spoke: I sought him, and found him not: I called, and he did not answer me.

7 The keepers that go about the city found me: they struck me: and wounded me: the keepers of the walls took away my veil from me.

8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

9 What manner of one is thy beloved of the beloved, O thou most beautiful among women? what manner of one is thy beloved of the beloved, that thou hast so adjured us?

10 My beloved is white and ruddy, chosen out of thousands.

11 His head is as the finest gold: his locks as branches of palm trees, black as a raven.

12 His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

13 His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

14 His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires.

15 His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

16 His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

17 Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved

turned aside, and we will seek him with thee?

Chapter 6

My beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 Thou art beautiful, O my love, sweet and comely as Jerusalem terrible as an army set in array.

4 Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

5 Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

6 Thy cheeks are as the bark of a pomegranate, beside what is hidden within thee.

7 There are threescore queens, and fourscore concubines, and young maidens without number.

8 One is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her.

9 Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

10 I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

11 I knew not: my soul troubled me for the chariots of Aminadab.

12 Return, return, O Sulamitess: return, return that we may behold thee.

Chapter 7

What shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

2 Thy navel is like a round bowl never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck as a tower of ivory. Thy eyes like the fishpools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose is as the tower of Libanus, that looketh toward Damascus.

5 Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels.

6 How beautiful art thou, and how comely, my dearest, in delights!

7 Thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said: I will go up into the palm tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminare.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates

are all fruits: the new and the old, my beloved, I have kept for thee.

Chapter 8

Who shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was corrupted, there she was defloured that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell, the lamps thereof are fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall: let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand peices of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

Book of Wisdom

Chapter 1

Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

2 For he is found by them that tempt him not: and he sheweth himself to them that have faith in him.

3 For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise:

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

6 For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

9 For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

10 For the ear of jealousy heareth all things,

and the tumult of murmuring shall not be hid.

11 Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that bellieth, killeth the soul.

12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

13 For God made not death, neither hath he pleasure in the destruction of the living.

14 For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

15 For justice is perpetual and immortal.

16 But the wicked with works and words have called it to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.

Chapter 2

For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to

move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth:

6 Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

9 Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is our portion, and this our lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

13 He boasteth that he hath the knowledge of God, and calleth himself the son of God.

14 He is become a censurer of our thoughts.

15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are

very different.

16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

19 Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

20 Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

21 These things they thought, and were deceived: for their own malice blinded them.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 For God created man incorruptible, and to the image of his own likeness he made him.

24 But by the envy of the devil, death came into the world:

25 And they follow him that are of his side.

Chapter 3

But the souls of the just are in the hand of God, and the torment of death shall not touch them.

2 In the sight of the unwise they seemed to die: and their departure was taken for misery:

3 And their going away from us, for utter destruction: but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them.

7 The just shall shine, and shall run to and fro like sparks among the reeds.

8 They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him shall understand the truth: and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed, for happy is the barren: and the undefiled, that hath not known bed in sin, she shall have fruit in the visitation of holy souls.

14 And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

Chapter 4

How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

9 And a spotless life is old age.

10 He pleased God, and was beloved, and living among sinners, he was translated.

11 He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence

overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time.

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and it shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

Chapter 5

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

3 Saying within themselves, repenting, and groaning for anguish of spirit: These are they,

whom we had sometime in derision, and for a parable of reproach.

4 We fools esteemed their life madness, and their end without honour.

5 Behold, how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boasting of riches brought us?

9 All those things are passed away like a shadow, and like a post that runneth on,

10 And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found. nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

12 Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known:

13 So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

14 Such things as these the sinners said in hell:

15 For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the

remembrance of a guest of one day that passeth by.

16 But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

18 And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will take true judgment instead of a helmet:

20 He will take equity for an invincible shield:

21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

22 Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

23 And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

24 A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

Chapter 6

Wisdom is better than strength: and a wise man is better than a strong man.

2 Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

3 Give ear, you that rule the people, and that please yourselves in multitudes of nations:

4 For power is given you by the Lord, and

strength by the most High, who will examine your works: and search out your thoughts:

6 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

8 For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.

9 But a greater punishment is ready for the more mighty.

10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

12 Covet ye, therefore, my words, and love them, and you shall have instruction.

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14 She preventeth them that covet her, so that she first sheweth herself unto them.

15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.

16 To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the most true desire of discipline.

19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20 And incorruption bringeth near to God.

21 Therefore the desire of wisdom bringeth to the everlasting kingdom.

22 If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.

23 Love the light of wisdom, all ye that bear rule over peoples.

24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

27 Receive, therefore, instruction by my words, and it shall be profitable to you.

Chapter 7

I myself am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

2 In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.

3 And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and with great cares.

5 For none of the kings had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

8 And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

9 Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.

10 I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

11 Now all good things came to me together with her, and innumerable riches through her hands,

12 And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.

13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

14 For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.

15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17 For he hath given me the true knowledge of the things that are: to know the disposition of

the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding; holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtle:

24 For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

26 For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

Chapter 8

She reacheth, therefore, from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of

the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

13 Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing, shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child, and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was, I went to the Lord, and besought him, and said with my whole heart:

Chapter 9

God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

5 For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9 And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of

the throne of my father.

13 For who among men is he that can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortal men are fearful, and our counsels uncertain.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above:

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

Chapter 10

She preserved him, that was first formed by God, the father of the world, when he was created alone,

2 And she brought him out of his sin, and gave him power to govern all things.

3 But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

5 Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for

his son.

6 She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7 Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things; but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11 In the deceit of them that overreached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13 She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

14 And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory.

15 She delivered the just people, and blameless seed, from the nations that oppressed them.

16 She entered into the soul of the servant of God and stood against dreadful kings in wonders

and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 And she brought them through the Red Sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked.

20 And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

Chapter 11

She prospered their works in the hands of the holy prophet.

2 They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

3 They stood against their enemies, and revenged themselves of their adversaries.

4 They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5 For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced:

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

9 Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented.

11 For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance:

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible

sparks out of their eyes:

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee?

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

Chapter 12

O how good and sweet is thy Spirit, O Lord, in all things!

2 And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

3 For those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

6 And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee, might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant, in thy sight inquire about them whom thou hast destroyed.

15 For so much then, as thou art just, thou orderest all things justly: thinking it not agreeable to the power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice:

and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things which they worshipped.

24 For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

25 Therefore thou hast sent a judgment upon them, as senseless children, to mock them.

26 But they that were not amended by mock-

eries and reprehensions, experienced the worthy judgment of God.

27 For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

Chapter 13

But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

2 But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4 Or if they admired their power, and their effects, let them understand by them, that he that made them, is mightier than they:

5 For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much as to

make a judgment of the world: how did they not more easily find out the Lord thereof?

11 Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat:

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man:

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, enquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

Chapter 14

Again, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves,

4 Shewing that thou art able to save out of all things, yea, though a man went to sea without art.

5 But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship, are saved.

6 And from the beginning also, when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh

8 But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god, that little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 For either they sacrifice their own children,

or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

Chapter 15

But thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath

not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7 The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth and his life more base than clay:

11 Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

Chapter 16

For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end, that they indeed desiring food, by means of those things that were shewn and sent among them, might loath even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed.

5 For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.

8 And in this thou didst shew to our enemies, that thou art he who deliverest from all evil.

9 For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.

13 For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand:

16 For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which extinguisheth all things, the fire had more force:

for the world fighteth for the just.

18 For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God.

19 And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

20 Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

22 But snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore

thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

Chapter 17

For thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.

3 And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear and

denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

15 Moreover, if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened, with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy

night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

Chapter 18

But thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them altogether in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

8 For as thou didst punish the adversaries so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the night was in the midst of her course,

15 Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, shewed the cause of his death.

19 For the visions that troubled them foreshewed these things, lest they should perish, and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue;

21 For a blameless man made haste to pry for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to

the calamity, shewing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oath and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

24 For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

26 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

Chapter 19

But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart and had sent them away with great care, they repented and pursued after them.

3 For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature, according to its kind was

fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camps and where water was before, dry land appeared, and in the Red Sea a way without hindrance, and out of the great deep a springing field:

8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 And at length they saw a new generation of birds, when being led by their appetite, they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others against their will received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

16 But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness,

and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

18 For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19 The fire had power in water above its own virtue, and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

Ecclesiasticus

Chapter 1

All wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God that goeth before all things?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7 To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

10 And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory,

and gladness, and a crown of joy.

12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13 With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

14 The love of God is honourable wisdom.

15 And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works.

16 The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

17 The fear of the Lord is the religiousness of knowledge.

18 Religiousness shall keep and justify the heart, it shall give joy and gladness.

19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

21 She shall fill all her house with her increase, and the storehouses with her treasures.

22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

23 And it hath seen, and numbered her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the

glory of them that hold her.

25 The root of wisdom is to fear the Lord: and the branches thereof are long-lived.

26 In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

27 The fear of the Lord driveth out sin:

28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

29 A patient man shall bear for a time, and afterwards joy shall be restored to him.

30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

31 In the treasures of wisdom is the signification of discipline:

32 But the worship of God is an abomination to a sinner.

33 Son, if thou desire wisdom, keep justice, and God will give her to thee.

34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

35 Is faith, and meekness: and he will fill up his treasures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.

38 Watch over them, lest thou fall, and bring dishonour upon thy soul,

39 And God discover thy secrets, and cast thee down in the midst of the congregation.

40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

Chapter 2

Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul

for temptation.

2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

5 For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

7 Ye that fear the Lord, wait for his mercy: and go not aside from him lest ye fall.

8 Ye that fear the Lord, believe him: and your reward shall not be made void.

9 Ye that fear the Lord hope in him, and mercy shall come to you for your delight.

10 Ye that fear the Lord, love him, and your hearts shall be enlightened.

11 My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

12 For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

14 Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

15 Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone

aside into crooked ways.

17 And what will they do, when the Lord shall begin to examine?

18 They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls,

21 They that fear the Lord, keep his commandments, and will have patience even until his visitation,

22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatness, so also is his mercy with him.

Chapter 3

The sons of wisdom are the church of the just: and their generation, obedience and love.

2 Children, hear the judgment of your father, and so do that you may be saved.

3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

4 He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.

5 And he that honoureth his mother is as one that layeth up a treasure.

6 He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard.

7 He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall

be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

9 Honour thy father, in work and word, and all patience,

10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.

11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.

12 Glory not in the dishonour of thy father: for his shame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

14 Son, support the old age of thy father, and grieve him not in his life;

15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

16 For good shall be repaid to thee for the sin of thy mother.

17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

20 The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:

21 For great is the power of God alone, and he is honoured by the humble.

22 Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee to see with thy eyes those things that are hid.

24 In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive.

25 For many things are shewn to thee above the understanding of men.

26 And the suspicion of them hath deceived many, and hath detained their minds in vanity.

27 A hard heart shall fear evil at the last: and he that loveth danger shall perish in it.

28 A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.

29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

30 The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

32 A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

33 Water quencheth a flaming fire, and alms resisteth sins:

34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

Chapter 4

Son, defraud not the poor of alms, and turn not away thy eyes from the poor.

2 Despise not the hungry soul: and provoke not the poor in his want.

3 Afflict not the heart of the needy, and defer not to gibe to him that is in distress.

4 Reject not the petition of the afflicted: and turn not away thy face from the needy.

5 Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.

6 For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him.

7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

9 Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul.

10 In judging be merciful to the fatherless as a father, and as a husband to their mother.

11 And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice.

13 And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.

14 They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.

15 They that serve her, shall be servants to the holy one: and God loveth them that love her.

16 He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.

17 If he trust to her, he shall inherit her, and his generation shall be in assurance.

18 For she walketh with him in temptation, and at the first she chooseth him.

19 She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

20 Then she will strengthen him, and make a straight way to him, and give him joy,

21 And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.

22 But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

23 Son, observe the time, and fly from evil.

24 For thy soul be not ashamed to say the truth.

25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.

26 Accept no person against thy own person, nor against thy soul a lie.

27 Reverence not thy neighbour in his fall:

28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.

29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.

30 In nowise speak against the truth, but be ashamed of the lie of thy ignorance.

31 Be not ashamed to confess thy sins, but submit not thyself to every man for sin.

32 Resist not against the face of the mighty, and do not strive against the stream of the river.

33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.

34 Be not hasty in thy tongue: and slack and remiss in thy works.

35 Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.

36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

Chapter 5

Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.

2 Follow not in thy strength the desires of thy heart:

3 And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge.

4 Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder.

5 Be not without fear about sin forgiven, and add not sin upon sin:

6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.

7 For mercy and wrath quickly come from him, and his wrath looketh upon sinners.

8 Delay not to be converted to the Lord, and defer it not from day to day.

9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.

10 Be not anxious for goods unjustly gotten: for they shall not profit thee in the day

of calamity and revenge.

11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

12 Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.

13 Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.

14 If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.

15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.

16 Be not called a whisperer, and be not taken in thy tongue, and confounded.

17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.

18 Justify alike the small and the great.

Chapter 6

Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

2 Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

3 And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thousand be thy counsellor.

7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches.

10 And there is a friend a companion at the table, and he will not abide in the day of distress.

11 A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

13 Separate thyself from thy enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15 Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

19 Come to her as one that plougheth, and soweth, and wait for her good fruits:

20 For in working about her thou shalt labour a little, and shalt quickly eat of her fruits.

21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cast not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy shoulder, and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

29 For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory:

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

33 My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

35 Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of

God, and the sayings of praise may not escape thee.

36 And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

37 Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

Chapter 7

Do no evils, and no evils shall lay hold of thee.

2 Depart from the unjust, and evils shall depart from thee.

3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.

4 Seek not of the Lord a preeminence, nor of the king the seat of honour.

5 Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity.

7 Offend not against the multitude of a city, neither cast thyself in upon the people,

8 Nor bind sin to sin: for even in one thou shalt not be unpunished.

9 Be not fainthearted in thy mind:

10 Neglect not to pray, and to give alms.

11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.

12 Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.

13 Devise not a lie against thy brother: neither do the like against thy friend.

14 Be not willing to make any manner of lie: for the custom thereof is not good.

15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.

16 Hate not laborious works, nor husbandry ordained by the most High.

17 Number not thyself among the multitude of the disorderly.

18 Remember wrath, for it will not tarry long.

19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

20 Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.

21 Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

22 Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25 Hast thou children? instruct them, and bow down their neck from their childhood.

26 Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.

27 Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.

28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

29 Honour thy father, and forget not the groanings of thy mother:

30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

31 With all thy soul fear the Lord, and reverence his priests.

32 With all thy strength love him that made thee: and forsake not his ministers.

33 Honour God with all thy soul and give honour to the priests, and purify thyself with thy arms.

34 Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few.

35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things:

36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.

38 Be not wanting in comforting them that weep, and walk with them that mourn.

39 Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

40 In all thy works remember thy last end, and thou shalt never sin.

Chapter 8

Strive not with a powerful man, lest thou fall into his hands.

2 Contend not with a rich man, lest he bring an action against thee.

3 For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

4 Strive not with a man that is full of tongue, and heap not wood upon his fire.

5 Communicate not with an ignorant man, lest he speak ill of thy family.

6 Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

7 Despise not a man in his old age; for we also shall become old.

8 Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death.

9 Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:

12 For of them thou shalt learn understanding, and to give an answer in time of need.

13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

15 Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

17 Judge not against a judge: for he judgeth according to that which is just.

18 Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

19 Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

20 Advise not with fools, for they cannot love but such things as please them.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

Chapter 9

Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson.

2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

3 Look not upon a woman that hath a mind for many: lest thou fall into her snares.

4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.

5 Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.

6 Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

7 Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

8 Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

10 Every woman that is a harlot, shall be trodden upon as dung in the way.

11 Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

12 Sit not at all with another man's wife, nor repose upon the bed with her:

13 And strive not with her over wine, lest thy heart decline towards her and by thy blood thou fall into destruction.

14 Forsake not an old friend, for the new will not be like to him.

15 A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

16 Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be.

17 Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

19 And if thou come to him, commit no fault, lest he take away thy life.

20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

21 According to thy power beware of thy neighbour, and treat with the wise and prudent.

22 Let just men be thy guests, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

25 A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

Chapter 10

A wise judge shall judge his people, and the government of a prudent man shall be steady.

2 As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

3 An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

6 Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and all iniquity of nations is execrable.

8 A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

9 But nothing is more wicked than the covetous man. Why is earth, and ashes proud?

10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

12 The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die.

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man, is to fall off from God:

15 Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

25 The fear of God is the glory of the rich, and of the honourable, and of the poor.

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

28 They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reprovèd; and he that is ignorant, shall not be honoured.

29 Extol not thyself in doing thy work, and linger not in the time of distress;

30 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

31 My son, keep thy soul in meekness, and give it honour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glorified by his discipline and fear, and there is a man that is honoured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

Chapter 11

The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

2 Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things but her fruit hath the chiefest sweetness.

4 Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

5 Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

6 Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

7 Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

8 Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

9 Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

10 My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake; and if thou run before thou shalt not escape.

11 There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.

12 Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

13 Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

14 Good things and evil, life and death, poverty and riches, are from God.

15 Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.

16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the just, and his advancement shall have success for ever.

18 There is one that is enriched by living sparingly, and this is the portion of his reward.

19 In that he saith: I have found me rest, and now I will eat of my goods alone:

20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

21 Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

22 Abide not in the works of sinners. But trust in God, and stay in thy place,

23 For it is easy in the eyes of God on a sudden to make the poor man rich.

24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

25 Say not: What need I, and what good shall I have by this?

26 Say not: I am sufficient for myself: and what shall I be made worse by this?

27 In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

28 For it is easy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

30 Praise not any man before death, for a man is known by his children.

31 Bring not every man into thy house: for many are the snares of the deceitful.

32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

33 For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

Chapter 12

If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

2 Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

4 Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5 Give to the good, and receive not a sinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

10 Never trust thy enemy for as a brass pot his wickedness rusteth:

11 Though he humble himself and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat and at the last thou acknowledge my words, and be pricked with my sayings.

13 Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.

16 An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:

17 And if evils come upon thee, thou shalt find him there first.

18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

Chapter 13

He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

2 He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.

3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.

5 If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

7 If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest

thou?

8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

9 Humble thyself to God, and wait for his hands.

10 Beware that thou be not deceived into folly, and be humbled.

11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

14 Affect not to speak with him as an equal, and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

17 When thou hearest those things, see as it were in sleep, and thou shalt awake.

18 Love God all thy life, and call upon him for thy salvation.

19 Every beast loveth its like: so also every man him that is nearest to himself.

20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.

21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22 What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

23 The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

24 And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

28 The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good, or for evil.

32 The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

Chapter 14

Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.

2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

4 He that gathereth together by wronging his

own soul, gathereth for others, and another will squander away his goods in rioting.

5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is the reward of his wickedness:

7 And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

12 Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die.

13 Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

14 Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

15 Shalt thou not leave to others to divide by lot thy sorrows and labours?

16 Give and take, and justify thy soul.

17 Before thy death work justice: for in hell there is no finding food.

18 All flesh shall fade as grass, and as the leaf that springeth out on a green tree.

19 Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.

20 Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.

21 And every excellent work shall be justified: and the worker thereof shall be honoured therein.

22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God.

23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways.

24 He who looketh in at her windows, and hearkeneth at her door.

25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent high unto her, where good things shall rest in his lodging for ever.

26 He shall set his children under her shelter, and shall lodge under her branches:

27 He shall be protected under her covering from the heat, and shall rest in her glory.

Chapter 15

He that feareth God, will do good: and he that possesseth justice, shall lay hold on her,

2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved.

4 And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours.

5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

7 But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

8 Lying men shall be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9 Praise is not seemly in the mouth of a sinner:

10 For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

11 Say not: It is through God, that she is not with me: for do not thou the things that he hateth.

12 Say not: He hath caused me to err: for he hath no need of wicked men.

13 The Lord hateth all abomination of error, and they that fear him shall not love it.

14 God made man from the beginning, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

16 If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.

17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

18 Before man is life and death, good and evil, that which he shall choose shall be given him:

19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

20 The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do wickedly, and he hath given no man license to sin;

22 For he desireth not a multitude of faithless and unprofitable children.

Chapter 16

Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.

2 Trust not to their life, and respect not their labours.

3 For better is one that feareth God, than a thousand ungodly children.

4 And it is better to die without children, than to leave ungodly children.

5 By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

6 Many such things hath my eyes seen, and greater things than these my ear hath heard.

7 In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

8 The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:

9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

10 He had not pity on them, destroying the whole nation that extolled themselves in their sins.

11 So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:

12 For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:

13 According as his mercy is, so his correction judgeth a man according to his works.

14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.

15 All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God, and who shall remember me from on high?

17 In such a multitude I shall not be known: for what is my soul in such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him.

21 And his ways who shall understand, and the storm, which no eye of man shall see?

22 For many of his works are hidden, but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding thinketh vain things, and the foolish, and erring man, thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this God looked upon the earth, and filled it with his goods.

31 The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

Chapter 17

God created man of the earth, and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 He created of him a helpmate like to himself, he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

6 He created in them the science of the spirit, he fired their heart with wisdom, and shewed them both good and evil.

7 He set his eye upon their hearts to shew them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous act

that they might declare the glorious things of his works.

9 Moreover he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he shewed them his justice and judgments.

11 And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

14 Over every nation he set a ruler.

15 And Israel was made the manifest portion of God.

16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17 Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

18 The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

19 And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth.

20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

21 Turn to the Lord, and forsake thy sins:

22 Make thy prayer before the face of the Lord, and offend less.

23 Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

25 Go to the side of the holy age, with them that live and give praise to God.

26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

27 Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

28 How great is the mercy of the Lord, and his forgiveness to them that turn to him !

29 For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

30 What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.

31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

Chapter 18

He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever.

2 Who is able to declare his works?

3 For who shall search out his glorious acts?

4 And who shall show forth the power of his majesty? or who shall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God.

6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

7 What is man, and what is his grace? and what is his good, or what is his evil?

8 The number of the days of men at the most are a hundred years, as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.

11 Therefore hath he filled up his mercy in their favour, and hath shewn them the way of justice.

12 The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

15 My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

16 Shall not the dew assuage the heat? so also the good word is better than the gift.

17 Lo, is not a word better than a gift? but both are with a justified man.

18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare thee justice, and learn before thou speak.

20 Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

21 Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

22 Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

23 Before prayer prepare thy soul: and be not as a man that tempteth God.

24 Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

25 Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

27 A wise man will fear in every thing, and in the days of sins will beware of sloth.

28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

30 Go not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

33 Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

Chapter 19

A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

2 Wine and women make wise men fall off, and shall rebuke the prudent:

3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

4 He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will watch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one, that slippeth with the tongue, but not from his

heart.

17 For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

18 And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is.

28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is

not allowed to be good: and there is one that holdeth his peace, he is wise.

Chapter 20

How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer.

2 The lust of an eunuch shall deflour a young maiden:

3 So is he that by violence executeth of the unwise.

4 How good is it, when thou art reproved, to shew repentance! for so thou shalt escape wilful sin.

5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated.

9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

10 There is a gift that is not profitable: and there is a gift, the recompense of which is double.

11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

12 There is that buyeth much for a small price, and restoreth the same sevenfold.

13 A man wise in words shall make himself beloved: but the graces of fools shall be poured

out.

14 The gift of the fool shall do thee no good: for his eyes are sevenfold.

15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

16 To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful.

17 A fool shall have no friend, and there shall be no thanks for his good deeds.

18 For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!

19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.

21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

22 A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

23 There is that is hindered from sinning through want, and in his rest he shall be pricked.

24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

27 A thief is better than a man that is always lying: but both of them shall inherit destruction.

28 The manners of lying men are without honour: and their confusion is with them without

ceasing.

29 A wise man shall advance himself with his words, and a prudent man shall please the great ones.

30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

31 Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

32 O Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

33 Better is he that hideth his folly, than the man that hideth his wisdom.

Chapter 21

My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

3 The teeth thereof are the teeth of a lion, killing the souls of men.

4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

7 He that hateth to be reprov'd walketh in the trace of a sinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter.

10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house: but he that is well taught will stand without.

27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30 While the ungodly curseth the devil, he curseth his own soul.

31 The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

Chapter 22

The sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

3 A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly:

and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

10 Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

14 Talk not much with a fool and go not with him that hath no sense.

15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

32 But every one that shall hear it, will beware of him.

33 Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

Chapter 23

O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

3 Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

4 O Lord, father, and God of my life, leave me not to their devices.

5 Give me not haughtiness of my eyes, and turn away from me all coveting.

6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

7 Hear, O ye children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.

8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

9 Let not thy mouth be accustomed to swearing: for in it there are many falls.

10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

13 And if he make it void, his sin shall be upon him, and if he dissemble it, he offendeth double:

14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all these things shall be taken away, and they shall not wallow in sins.

17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

18 Remember thy father and thy mother, for thou sittest in the midst of great men:

19 Lest God forget thee in their sight, and thou, by thy daily custom be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

20 The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.

22 A hot soul is a burning fire, it will never be quenched, till it devour some thing.

23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

25 Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins.

27 And he understandeth not that his eye seeth all things, for such a man's fear driveth

him from the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

29 For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32 So every woman also that leaveth her husband, and bringeth in an heir by another:

33 For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

34 This woman shall be brought into the assembly, and inquisition shall be made of her children.

35 Her children shall not take root, and her branches shall bring forth no fruit.

36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.

37 And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

38 It is great glory to follow the Lord: for length of days shall be received from him.

Chapter 24

Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

2 And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power,

3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly.

4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

5 I came out of the mouth of the most High, the firstborn before all creatures:

6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

9 And have stood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

12 Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14 From the beginning, and before the world, was I created, and unto the world to come I shall

not cease to be, and in the holy dwelling place I have ministered before him.

15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.

18 I was exalted like a palm tree in Cades, and as a rose plant in Jericho:

19 As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh:

21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

22 I have stretched out my branches as the turpentine tree, and my branches are of honour and grace.

23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue.

26 Come over to me, all ye that desire me, and be filled with my fruits.

27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.

28 My memory is unto everlasting generations.

29 They that eat me, shall yet hunger: and they that drink me, shall yet thirst.

30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

31 They that explain me shall have life everlasting.

32 All these things are the book of life, and the covenant of the most High, and the knowledge of truth.

33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

34 He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever.

35 Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

36 Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.

37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

38 Who first hath perfect knowledge of her, and a weaker shall not search her out.

39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

40 I, wisdom, have poured out rivers.

41 I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct, came out of paradise.

42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

43 And behold my brook became a great river, and my river came near to a sea:

44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

47 See ye that I have not laboured myself only, but for all that seek out the truth.

Chapter 25

With three things my spirit is pleased, which are approved before God and men:

2 The concord of brethren, and the love of neighbours, and man and wife that agree well together.

3 Three sorts my soul hateth, and I am greatly grieved at their life:

4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

6 O how comely is judgment for a grey head, and for ancients to know counsel!

7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!

8 Much experience is the crown of old men, and the fear of God is their glory.

9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.

11 Blessed is he that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

12 Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth.

13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

14 The fear of God hath set itself above all things:

15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

17 The sadness of the heart is every plague: and the wickedness of a woman is all evil.

18 And a man will choose any plague, but the plague of the heart:

19 And any wickedness, but the wickedness of a woman:

20 And any affliction, but the affliction from them that hate him:

21 And any revenge, but the revenge of enemies.

22 There is no head worse than the head of a serpent:

23 And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours,

25 Her husband groaned, and hearing he sighed a little.

26 All malice is short to the malice of a woman, let the lot of sinners fall upon her.

27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

28 Look not upon a woman's beauty, and desire not a woman for beauty.

29 A woman's anger, and impudence, and confusion is great.

30 A woman, if she have superiority, is contrary to her husband.

31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.

32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.

33 From the woman came the beginning of sin, and by her we all die.

34 Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad.

35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.

36 Cut her off from thy flesh, lest she always abuse thee.

Chapter 26

Happy is the husband of a good wife: for the number of his years is double.

2 A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.

3 A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.

4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:

6 The accusation of a city, and the gathering together of the people:

7 And a false calumny, all are more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath: and her reproach and shame shall not be hid.

12 The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids.

13 On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

14 Take heed of the impudence of her eyes, and wonder not if she slight thee.

15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

16 The grace of a diligent woman shall delight her husband, and shall fat his bones.

17 Her discipline is the gift of God.

18 Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul.

19 A holy and shamefaced woman is grace upon grace.

20 And no price is worthy of a continent soul.

21 As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age,

23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

24 As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me.

26 A man of war fainting through poverty, and a man of sense despised:

27 And he that passeth over from justice to sin, God hath prepared such an one for the sword.

28 Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

Chapter 27

Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

3 Sin shall be destroyed with the sinner.

4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

6 The furnace trieth the potter's vessels, and the trial of affliction just men.

7 As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before he speaketh, for this is the trial of men.

9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

10 Birds resort unto their like: so truth will return to them that practise her.

11 The lion always lieth in wait for prey: so do sins for them that work iniquities.

12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

13 In the midst of the unwise keep in the word till its time: but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

15 The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

16 In the quarrels of the road is the shedding of blood: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou discover his secrets, follow no more after him.

20 For as a man that destroyeth his friend, so is he that destroyeth the friendship of his neighbour.

21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his soul is wounded.

23 Thou canst no more bind him up. And of a curse there is reconciliation:

24 But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

25 He that winketh with the eye forgeth wicked things, and no man will cast him off:

26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock.

27 I have hated many things but not like him, and the Lord will hate him.

28 If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

29 He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

Chapter 28

He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

3 Man to man reserveth anger, and doth he seek remedy of God?

4 He hath no mercy on a man like himself, and doth he entreat for his own sins?

5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

6 Remember thy last things, and let enmity cease:

7 For corruption and death hang over in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

10 Refrain from strife, and thou shalt diminish thy sins.

11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

12 For as the wood of the forest is, so the fire burneth, and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

13 A hasty contention kindleth a fire and a hasty quarrel sheddeth blood and a tongue that beareth witness bringeth death.

14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

15 The whisperer and the double tongue is accursed: for he hath troubled many that were at peace.

16 The tongue of a third person hath disquieted many, and scattered them from nation to nation.

17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

18 It hath cut in pieces the forces of people, and undone strong nations.

19 The tongue of a third person hath cast out valiant women, and deprived them of their labours.

20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

22 Many have fallen by the edge of the sword, but not so many as have perished by their own

tongue.

23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands.

24 For its yoke is a yoke of iron: and its bands are bands of brass.

25 The death thereof is a most evil death: and hell is preferable to it.

26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.

27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.

28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth.

29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:

30 And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

Chapter 29

He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments.

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

3 Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

4 Many have looked upon a thing lent as a

thing found, and have given trouble to them that helped them.

5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice:

6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause.

9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.

10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.

11 But yet towards the poor be thou more hearty, and delay not to shew him mercy.

12 Help the poor because of the commandment: and send him not away empty handed because of his poverty.

13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

14 Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.

15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

16 Better than the shield of the mighty, and better than the spear:

17 It shall fight for thee against thy enemy.

18 A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself.

19 Forget not the kindness of thy surety: for he hath given his life for thee.

20 The sinner and the unclean fleeth from his surety.

21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.

22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.

23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

25 A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

31 He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of houseroom, and

the reproaching of the lender.

Chapter 30

He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

3 He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

12 Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

15 Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.

16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life, and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

19 What good shall an offering do to an idol? for it can neither eat, nor smell:

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity:

21 He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22 Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

25 For sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

Chapter 31

Watching for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

6 Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will praise him? for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

12 Art thou set at a great table? be not the first to open thy mouth upon it.

13 Say not: There are many things which are upon it.

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye? therefore shall it weep over all the face when it

shall see.

16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

17 Be not hasty in a feast.

18 Judge of the disposition of thy neighbour by thyself.

19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

20 Leave off first, for manners' sake: and exceed not, lest thou offend.

21 And if thou sittest among many, reach not thy hand out first of all, and be not the first to ask for drink.

22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

23 Watching, and choler, and gripes, are with an intemperate man:

24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

25 And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26 Hear me, my son, and despise me not: and in the end thou shalt find my words.

27 In all thy works be quick, and no infirmity shall come to thee.

28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

30 Challenge not them that love wine: for wine hath destroyed very many.

31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

32 Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

33 What is his life, who is diminished with wine?

34 What taketh away life? death.

35 Wine was created from the beginning to make men joyful, and not to make them drunk.

36 Wine drunken with moderation is the joy of the soul and the heart.

37 Sober drinking is health to soul and body.

38 Wine drunken with excess raiseth quarrels, and wrath, and many ruins.

39 Wine drunken with excess is bitterness of the soul.

40 The heat of drunkenness is the stumbling-block of the fool, lessening strength and causing wounds.

41 Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.

42 Speak not to him words of reproach: and press him not in demanding again.

Chapter 32

Have they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

3 That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

5 To speak the first word with careful knowledge, and hinder not music.

6 Where there is no hearing, pour not out words, and be not lifted up out of season with

thy wisdom.

7 A concert of music in a banquet of wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things be as if thou wert ignorant, and hear in silence and withal seeking.

13 In the company of great men take not upon thee: and when the ancients are present, speak not much.

14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sin or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will not

dread fear:

23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

25 Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul.

26 And beware of thy own children, and take heed of them of thy household.

27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

Chapter 33

No evils shall happen to him that feareth the Lord, but in temptation God will keep him and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

3 A man of understanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.

5 The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

6 A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, and one

light another, and one year another year, when all come of the sun?

8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created.

11 With much knowledge the Lord hath divided them and diversified their ways.

12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station.

13 As the potter's clay is in his hand, to fashion and order it:

14 All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

16 And I awaked last of all, and as one that gathereth after the grapegatherers.

17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress.

18 See that I have not laboured for myself only, but for all that seek discipline.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

20 Give not to son or wife, brother or friend, power over thee while thou livest; and give not

thy estate to another, lest thou repent, and thou entreat for the same.

21 As long as thou livest, and hast breath in thee, let no man change thee.

22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

23 In all thy works keep the pre-eminence.

24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

25 Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.

26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

27 The yoke and the thong bend a stiff neck, and continual labours bow a slave.

28 Torture and fetters are for a malicious slave: send him to work, that he be not idle:

29 For idleness hath taught much evil.

30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one, and do no grievous thing without judgment.

31 If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away:

33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

Chapter 34

The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

4 What can be made clean by the unclean? and what truth can come from that which is false?

5 Deceitful divinations and lying omens and the dreams of evildoers, are vanity:

6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.

10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.

12 I have seen many things by travelling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God, is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who is his strength?

19 The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

20 A preservation from stumbling, and a help from falling: he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

23 The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

27 He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers.

28 When one buildeth up, and another pulleth down: what profit have they but the labour?

29 When one prayeth, and another curseth: whose voice will God hear?

30 He that washeth himself after touching the dead, if he toucheth him again, what doth his

washing avail?

31 So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

Chapter 35

He that keepeth the law, multiplieth offerings.

2 It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.

5 To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.

6 Thou shalt not appear empty in the sight of the Lord.

7 For all these things are to be done because of the commandment of God.

8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High.

9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

10 Give glory to God with a good heart: and diminish not the firstfruits of thy hands.

11 In every gift shew a cheerful countenance, and sanctify thy tithes with joy.

12 Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

13 For the Lord maketh recompense, and will give thee seven times as much.

14 Do not offer wicked gifts, for such he will not receive.

15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.

16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

17 He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint.

18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?

19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.

20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.

21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold.

22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,

24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption,

25 Till he have judged the cause of his people, and he shall delight the just with his mercy.

26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

Chapter 36

Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies:

2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders.

3 Lift up thy hand over the strange nations, that they may see thy power.

4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,

5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

6 Renew thy signs, and work new miracles.

7 Glorify thy hand, and thy right arm.

8 Raise up indignation, and pour out wrath.

9 Take away the adversary, and crush the enemy.

10 Hasten the time, and remember the end, that they may declare thy wonderful works.

11 Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

12 Crush the head of the princes of the enemies that say: There is no other beside us.

13 Gather together all the tribes of Jacob: that they may know that there no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.

14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy firstborn.

15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

16 Fill Sion with thy unspeakable words, and thy people with thy glory.

17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

19 According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

20 The belly will devour all meat, yet one is better than another.

21 The palate tasteth venison and the wise heart false speeches.

22 A perverse heart will cause grief, and a man of experience will resist it.

23 A woman will receive every man: yet one daughter is better than another.

24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men.

26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

28 Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

Chapter 37

Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

2 But a companion and a friend shall be turned to an enemy.

3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

10 Lest he thrust a stake into the ground, and say to thee:

11 Thy way is good; and then stand on the other side to see what shall befall thee.

12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work,

14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch.

19 But above all these things pray to the most High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and steady counsel before every action.

21 A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22 A skilful man hath taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is hateful: he shall be destitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wisdom.

25 There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.

26 A wise man instructeth his own people, and the fruits of his understanding are faithful.

27 A wise man shall be filled with blessings, and they that see shall praise him.

28 The life of a man is in the number of his days: but the days of Israel are innumerable.

29 A wise man shall inherit honour among his people, and his name shall live for ever.

30 My son, prove thy soul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in any feasting, and pour not out thyself upon any meat:

33 For in many meats there will be sickness, and greediness will turn to choler.

34 By surfeiting many have perished, but he that is temperate, shall prolong life.

Chapter 38

Honour the physician for the need thou hast of him: for the most High hath created him.

2 For all healing is from God, and he shall receive gifts of the king.

3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

4 The most High hath created medicines out of the earth, and a wise man will not abhor them.

5 Was not bitter water made sweet with wood?

6 The virtue of these things is come to the knowledge of men, and the most High hath given knowledge to men, that he may be honoured in his wonders.

7 By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

8 For the peace of God is over all the face of the earth.

9 My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

10 Turn away from sin and order thy hands aright, and cleanse thy heart from all offence.

11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

12 For the Lord created him: and let him not depart from thee, for his works are necessary.

13 For there is a time when thou must fall into their hands:

14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

17 And for fear of being ill spoken of weep bitterly for a day, and then comfort thyself in thy sadness.

18 And make mourning for him according to his merit for a day, or two, for fear of detraction.

19 For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

23 Remember my judgment: for thine also shall be so: yesterday for me, and to day for thee.

24 When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

30 The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

31 He setteth his mind to finish his work, and his watching to polish them to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet:

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

Chapter 39

The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and appear before the governor.

5 He shall pass into strange countries: for he shall try good and evil among men.

6 He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High.

7 He will open his mouth in prayer, and will make supplication for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding:

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall shew forth his praise.

15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

16 I will yet meditate that I may declare: for I am filled as with a holy transport.

17 By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.

18 Give ye a sweet odour as frankincense.

19 Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

21 All the works of the Lord are exceeding good.

22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is shewn, and there is no diminishing of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 He seeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no saying: What is this, or what is that? for all things shall be sought in their time.

27 His blessing hath overflowed like a river.

28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not

sought after him.

29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath.

30 Good things were created for the good from the beginning, so for the wicked, good and evil things.

31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

32 All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.

33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments.

34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

35 Fire, hail, famine, and death, all these were created for vengeance.

36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing,

39 All the works of the Lord are good, and he will furnish every work in due time.

40 It is not to be said: This is worse than that: for all shall be well approved in their time.

41 Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

Chapter 40

Great labour is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:

3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,

5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear.

8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more.

9 Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

10 All these things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth, shall return to the earth again, and all waters shall return to the sea.

12 All bribery, and injustice shall be blotted out, and fidelity shall stand for ever.

13 The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

14 While he openeth his hands he shall rejoice: but transgressors shall pine away in the end.

15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

17 Grace is like a paradise in blessings, and mercy remaineth for ever.

18 The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

19 Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.

20 Wine and music rejoice the heart, but the love of wisdom is above them both.

21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

22 Thy eye desireth favour and beauty, but more than these green sown fields.

23 A friend and companion meeting together in season, but above them both is a wife with her husband.

24 Brethren are a help in the time of trouble, but mercy shall deliver more than they.

25 Gold and silver make the feet stand sure: but wise counsel is above them both.

26 Riches and strength lift up the heart: but above these is the fear of the Lord.

27 There is no want in the fear of the Lord, and it needeth not to seek for help.

28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

29 My son, in thy lifetime be not indigent: for it is better to die than to want.

30 The life of him that looketh toward another man's table is not to be counted a life: for he

feedeth his soul with another man's meat.

31 But a man, well instructed and taught, will look to himself.

32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

Chapter 41

O death, how bitter is the remembrance of thee to a man that hath peace in his possessions!

2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

3 O death thy sentence is welcome to the man that is in need, and to him whose strength faileth:

4 Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience!

5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

6 And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years.

7 For among the dead there is no accusing of life.

8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

10 The children will complain of an ungodly father, because for his sake they are in reproach.

11 Woe to you, ungodly men, who have forsaken the law of the most high Lord.

12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

13 All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

14 The mourning of men is about their body, but the name of the ungodly shall be blotted out.

15 Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great.

16 A good life hath its number of days: but a good name shall continue for ever.

17 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

18 Better is the man that hideth his folly, than the man that hideth his wisdom.

19 Wherefore have a shame of these things I am now going to speak of.

20 For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

21 Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

23 Of injustice before a companion and friend: and in regard to the place where thou dwellest,

24 Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

25 Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

26 Turn not away thy face from thy neighbour, and of taking away a portion and not restoring.

27 Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach

not her bed.

28 Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

Chapter 42

Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby:

2 Of the law of the most High, and of his covenant, and of judgment to justify the ungodly:

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends:

4 Of exactness of balance and weights, of getting much or little:

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:

10 In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should

misbehave herself, or at the least become barren.

11 Keep a sure watch over a shameless daughter: lest at anytime she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

12 Behold not everybody's beauty: and tarry not among women.

13 For from garments cometh a moth, and from a woman the iniquity of a man.

14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

15 I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

18 He hath searched out the deep, and the heart of men: and considered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20 No thought escapeth him, and no word can hide itself from him.

21 He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminished, and he hath no need of any counsellor.

23 O how desirable are all his works, and what we can know is but as a spark!

24 All these things live, and remain for ever, and for every use all things obey him.

25 All things are double, one against another, and he hath made nothing defective.

26 He hath established the good things of every one. And who shall be filled with beholding his glory?

Chapter 43

The firmament on high is his beauty, the beauty of heaven with its glorious shew.

2 The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High.

3 At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath hastened his course.

6 And the moon in all in her season, is for a declaration of times and a sign of the world.

7 From the moon is the sign of the festival day, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her perfection.

9 Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

11 By the words of the holy one they stand in judgment, and shall never fall in their watches.

12 Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

13 It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

15 Through this are the treasures opened, and the clouds fly out like birds.

16 By his greatness he hath fixed the clouds, and the hailstones are broken.

17 At his sight shall the mountains be shaken, and at his will the south wind shall blow.

18 The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

22 The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

28 Through him is established the end of their journey, and by his word all things are regulated.

29 We shall say much, and yet shall want words: but the sum of our words is, He is all.

30 What shall we be able to do to glorify him? for the Almighty himself is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Blessing the Lord, exalt him as much as you can; for he is above all praise.

34 When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

35 Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

36 There are many things hidden from us that are greater than these: for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

Chapter 44

Let us now praise men of renown and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom instructing the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, studying beautifulness: living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

8 They that were born of them have left a name behind them, that their praises might be related:

9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed:

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants.

13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their name liveth unto generation and generation.

15 Let the people shew forth their wisdom, and the church declare their praise.

16 Enoch pleased God, and was translated into paradise, that he may give repentance to the nations.

17 Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

19 The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

20 Abraham was the great father of a multitude of nations, and there was not found the like

to him in glory, who kept the law of the most High, and was in covenant with him.

21 In his flesh he established the covenant, and in temptation he was found faithful.

22 Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner with Isaac for the sake of Abraham his father.

25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

Chapter 45

Moses was beloved of God, and men: whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

3 He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory.

4 He sanctified him in his faith, and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

7 He exalted Aaron his brother, and like to himself of the tribe of Levi:

8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

10 He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,

11 That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

12 He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth:

13 Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

14 And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

15 Before him there were none so beautiful, even from the beginning.

16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

17 His sacrifices were consumed with fire every day.

18 Moses filled his hands and anointed him with holy oil.

19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.

20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for

a memorial to make reconciliation for his people:

21 And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

22 And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.

23 The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.

24 He wrought wonders upon them, and consumed them with a flame of fire.

25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth.

26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

27 But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

28 Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:

29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

31 And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he

made their glory in their nation everlasting.

Chapter 46

Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

4 Who before him hath so resisted? for the Lord himself brought the enemies.

5 Was not the sun stopped in his anger, and one day made as two?

6 He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.

8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

9 And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

10 And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave strength also to Caleb,

and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

12 That all the children of Israel might see, that it is good to obey the holy God.

13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

14 That their memory might be blessed, and their bones spring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, because he saw the God of light:

19 And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

21 And he crushed the princes of the Tyrians, and all the lords of the Philistines:

22 And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him.

23 And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

Chapter 47

Then Nathan the prophet arose in the days of David.

2 And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

3 He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

4 Did not he kill the giant, and take away reproach from his people?

5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

6 For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

7 So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

8 For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever.

9 In all his works he gave thanks to the holy one, and to the most High, with words of glory.

10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:

11 And he set singers before the altar, and by their voices he made sweet melody.

12 And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

13 The Lord took away his sins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.

14 After him arose up a wise son, and for his sake he cast down all the power of the enemies.

15 Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth!

16 And thou wast filled as a river with wisdom, and thy soul covered the earth.

17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

20 Thou didst gather gold as copper, and didst multiply silver as lead,

21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled,

23 That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

25 Wherefore he gave a remnant to Jacob, and to David of the same stock.

26 And Solomon had an end with his fathers.

27 And he left behind him of his seed, the folly of the nation,

28 Even Roboam that had little wisdom, who turned away the people through his counsel:

29 And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the

way of sin, and their sins were multiplied exceedingly.

30 They removed them far away from their land.

31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

And Elias the prophet stood up, as a fire, and his word burnt like a torch.

2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

3 By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

4 Thus was Elias magnified in his wondrous works. And who can glory like to thee?

5 Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

7 Who heardest judgment in Sina, and in Horeb the judgments of vengeance.

8 Who anointedst kings to penance, and madest prophets successors after thee.

9 Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

10 Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and were honoured with thy friendship.

12 For we live only in our life, but after death our name shall not be such.

13 Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in

his days he feared not the prince, and no man was more powerful than he.

14 No word could overcome him, and after death his body prophesied.

15 In his life he did great wonders, and in death he wrought miracles.

16 For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth.

17 And there was left but a small people, and a prince in the house of David.

18 Some of these did that which pleased God: but others committed many sins.

19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

20 In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

21 Then their hearts and hands trembled, and they were in pain as women in travail.

22 And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaías, the holy prophet.

24 He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaías, the great prophet, and faithful in the sight of God, had commanded him.

26 In his days the sun wen backward, and he lengthened the king's life.

27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

28 He showed what should come to pass for ever, and secret things before they came.

Chapter 49

The memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5 Except David, and Ezechias and Josias, all committed sin.

6 For the kings of Juda forsook the law of the most High, and despised the fear of God.

7 So they gave their kingdom to others, and their glory to a strange nation,

8 They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.

9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

10 It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims.

11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways.

12 And may the bones of the twelve prophets spring up out of their place: for they strength-

ened Jacob, and redeemed themselves by strong faith.

13 How shall we magnify Zorobabel? for he was as a signet on the right hand;

14 In like manner Jesus the son of Josedec who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoch: for he also was taken up from the earth.

17 Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death they prophesied.

19 Seth and Sem obtained glory among men: and above every soul Adam in the beginning,

Chapter 50

Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

9 As a bright fire, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness.

13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

14 And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high King,

16 He stretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the foot of the altar a divine odour to the most high Prince.

18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.

19 Then all the people together made haste, and fell down to the earth upon their faces, to

adore the Lord their God, and to pray to the Almighty God the most High.

20 And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

21 And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

23 And he repeated his prayer, willing to shew the power of God.

24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy.

25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:

26 That Israel may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my soul abhorreth: and the third is no nation: which I hate:

28 They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

29 Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

30 Blessed is he that is conversant in these good things and he that layeth them up in his heart, shall be wise always.

31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

Chapter 51

A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour.

2 I will give glory to thy name: for thou hast been a helper and protector to me.

3 And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

4 And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

8 My soul shall praise the Lord even to death.

9 And my life was drawing near to hell beneath.

10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

11 I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

13 Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away.

14 I called upon the Lord, the father of my

Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.

15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

16 And thou hast saved me from destruction, and hast delivered me from the evil time.

17 Therefore I will give thanks, and praise thee, and bless the name of the Lord.

18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

21 I bowed down my ear a little, and received her.

22 I found much wisdom in myself, and profited much therein.

23 To him that giveth me wisdom, will I give glory.

24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

25 My soul hath wrestled for her, and in doing it I have been confirmed.

26 I stretched forth my hands on high, and I bewailed my ignorance of her.

27 I directed my soul to her, and in knowledge I found her.

28 I possessed my heart with her from the beginning: therefore I shall not be forsaken.

29 My entrails were troubled in seeking her: therefore shall I possess a good possession.

30 The Lord hath given me a tongue for my reward: and with it I will praise him.

31 Draw near to me, ye unlearned, and gather yourselves together into the hours of discipline.

32 Why are ye slow and what do you say of these things? your souls are exceeding thirsty.

33 I have opened my mouth, and have spoken: buy her for yourselves without silver,

34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

35 Behold with your eyes how I have laboured a little, and have found much rest to myself.

36 Receive ye discipline as a great sum of money, and possess abundance of gold by her.

37 Let your soul rejoice in his mercy and you shall not be confounded in his praise.

38 Work your work before the time, and he will give you your reward in his time.

Prophecy of Isaias

Chapter 1

The vision of Isaias the Son of Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda.

2 Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood.

4 Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

5 For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

6 From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

7 Your land is desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

8 And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden

of cucumbers, and as a city that is laid waste.

9 Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrhah.

10 Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrhah.

11 To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats.

12 When you came to appear before me, who required these things at your hands, that you should walk in my courts?

13 Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths and other festivals I will not abide, your assemblies are wicked.

14 My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

15 And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

16 Wash yourselves, be clean, take away the evil of your devices from my eyes, cease to do perversely,

17 Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

18 And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

19 If you be willing, and will hearken to me, you shall eat the good things of the land.

20 But if you will not, and will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.

21 How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

22 Thy silver is turned into dross: thy wine is mingled with water.

23 Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.

24 Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

25 And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

26 And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city.

27 Sion shall be redeemed in judgment, and they shall bring her back in justice.

28 And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.

29 For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you have chosen.

30 When you shall be as an oak with the leaves falling off, and as a garden without water.

31 And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

Chapter 2

The word that Isaias the son of Amos saw, concerning Juda and Jerusalem.

2 And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.

3 And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

4 And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

7 Their land is filled with silver and gold: and there is no end of their treasures.

8 And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

9 And man hath bowed himself down, and man hath been debased: therefore forgive them not.

10 Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty.

11 The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.

12 Because the day of the Lord of hosts shall be upon every one that is proud and highminded, and upon every one that is arrogant, and he shall be humbled.

13 And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.

14 And upon all the high mountains and upon all the elevated hills.

15 And upon every high tower, and every fenced wall.

16 And upon all the ships of Tharsis, and upon all that is fair to behold.

17 And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

18 And idols shall be utterly destroyed.

19 And they shall go into the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

20 In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.

21 And he shall go into the clefts of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

22 Cease ye therefore from the man, whose breath is in his nostrils, for he is reputed high.

Chapter 3

For behold the sovereign Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water.

2 The strong man, and the man of war, the judge, and the prophet and the cunning man, and the ancient.

3 The captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.

4 And I will give children to be their princes, and the effeminate shall rule over them.

5 And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable.

6 For a man shall take hold of his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

7 In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

8 For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty.

9 The shew of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid it: woe to their souls, for evils are rendered to them.

10 Say to the just man that it is well, for he shall eat the fruit of his doings.

11 Woe to the wicked unto evil: for the reward of his hands shall be given him.

12 As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the

same deceive thee, and destroy the way of thy steps.

13 The Lord standeth up to judge, and he standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

15 Why do you consume my people, and grind the faces of the poor? saith the Lord the God of hosts.

16 And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace:

17 The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

18 In that day the Lord will take away the ornaments of shoes, and little moons,

19 And chains and necklaces, and bracelets, and bonnets,

20 And bodkins, and ornaments of the legs, and tablets, and sweet balls, and earrings,

21 And rings, and jewels hanging on the forehead,

22 And changes of apparel, and short cloaks, and fine linen, and cringing pins,

23 And lookingglasses, and lawns, and headbands, and fine veils.

24 And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, haircloth.

25 Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

Chapter 4

And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.

2 In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel.

3 And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

4 If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection.

6 And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

Chapter 5

I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

2 And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O ye inhabitants of Jerusalem,

and ye men of Juda, judge between me and my vineyard.

4 What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?

5 And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.

6 And I will make it desolate: it shall not be pruned, and it shall not be digged: but briers and thorns shall come up: and I will command the clouds to rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold iniquity: and do justice, and behold a cry.

8 Woe to you that join house to house and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

9 These things are in my ears, saith the Lord of hosts: Unless many great and fair houses shall become desolate, without an inhabitant.

10 For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.

11 Woe to you that rise up early in the morning to follow drunkenness, and to drink in the evening, to be inflamed with wine.

12 The harp, and the lyre, and, the timbrel and the pipe, and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.

13 Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.

14 Therefore hath hell enlarged her soul, and

opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.

15 And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

18 Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart.

19 That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.

20 Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.

21 Woe to you that are wise in your own eyes, and prudent in your own conceits.

22 Woe to you that are mighty to drink wine, and stout men at drunkenness.

23 That justify the wicked for gifts, and take away the justice of the just from him.

24 Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubles, and their carcasses became as dung in the midst of the streets. For after this his anger is not turned away, but his

hand is stretched out still.

26 And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

27 There is none that shall faint, nor labour among them: they shall not slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Their arrows are sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the violence of a tempest.

29 Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

30 And they shall make a noise against them that day, like the roaring of the sea; we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

Chapter 6

In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple.

2 Upon it stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

3 And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory,

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

5 And I said: Woe is me, because I have held

my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts.

6 And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

7 And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

8 And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

9 And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

11 And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

12 And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

13 And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

Chapter 7

And it came to pass in the days of Achaz the son of Joathan, the son of Ozias, king of Juda,

that Rasin king of Syria and Phacee the son of Romelia king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it.

2 And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

3 And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool in the way of the fuller's field.

4 And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these firebrands, smoking with the wrath of the fury of Rasin king of Syria, and of the son of Romelia.

5 Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

6 Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

7 Thus saith the Lord God: It shall not stand, and this shall not be.

8 But the head of Syria is Damascus, and the head of Damascus is Rasin: and within three-score and five years, Ephraim shall cease to be a people:

9 And the head of Ephraim is Samaria, and the head of Samaria is the son of Romelia. If you will not believe, you shall not continue.

10 And the Lord spoke again to Achaz, saying:

11 Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

12 And Achaz said: I will not ask, and I will not tempt the Lord.

13 And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

14 Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

16 For before the child know to refuse the evil and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

17 The Lord shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

20 In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep.

22 And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land.

23 And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

24 With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land.

25 And as for the hills that shall be raked with a rake, the fear of thorns and briers shall

not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

Chapter 8

And the Lord said to me: Take thee a great book, and write in it with a man's pen. Take away the spoils with speed, quickly take the prey.

2 And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias.

3 And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make hast to take away the prey.

4 For before the child know to call his father and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians.

5 And the Lord spoke to me again, saying:

6 Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia:

7 Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks.

8 And shall pass through Juda, overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy, land, O Emmanuel.

9 Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.

10 Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because God is with us.

11 For thus saith the Lord to me: As he hath

taught me, with a strong arm, that I should not walk in the way of this people, saying:

12 Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.

14 And he shall be a sanctification to you. But for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.

15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look for him.

18 Behold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in mount Sion.

19 And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should not the people seek of their God, for the living of the dead?

20 To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

21 And they shall pass by it, they shall fall, and be hungry: and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards.

22 And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

Chapter 9

At the first time the land of Zabulon, and the land of Nephtali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

2 The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

3 Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

4 For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, as in the day of Madian.

5 For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.

6 For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people of Ephraim shall know, and the inhabitants of Samaria that say in the pride and haughtiness of their heart:

10 The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars.

11 And the Lord shall set up the enemies of

Rasin over him, and shall bring on his enemies in a crowd:

12 The Syrians from the east, and, the Philistines from the west: and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

13 And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts.

14 And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.

15 The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And they that call this people blessed, shall cause them to err: and they that are called blessed, shall be thrown down, headlong.

17 Therefore the Lord shall have no joy in their young men: neither shall he have mercy on their fatherless, and widows: for every one is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still.

18 For wickedness is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke ascending on high.

19 By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother.

20 And he shall turn to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his own arm: Manasses Ephraim, and Ephraim Manasses, and they together shall be against Juda.

21 After all these things his indignation is not turned away, but his hand is stretched out still.

Chapter 10

Woe to them that make wicked laws: and when they write, write injustice:

2 To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.

3 What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?

4 That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.

5 Woe to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.

6 I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

7 But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

8 For he shall say:

9 Are not my princes as so many kings? is not Calano as Charcamis: and Emath as Arphad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, and of Samaria.

11 Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

12 And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory

of the haughtiness of his eyes.

13 For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of the princes, and as a mighty man hath pulled down them that sat on high.

14 And my hand hath found the strength of the people as a nest; and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

15 Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.

16 Therefore the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning, as it were the burning of a fire.

17 And the light of Israel shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.

18 And the glory of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh, and he shall run away through fear.

19 And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.

20 And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the Holy One of Israel, in truth.

21 The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

22 For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be con-

verted, the consumption abridged shall overflow with justice.

23 For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land.

24 Therefore, thus saith the Lord the God of hosts: O my people that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.

25 For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

26 And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy at the presence of the oil.

28 He shall come into Aiath, he shall pass into Magron: at Machmas he shall lay up his carriages.

29 They have passed in haste, Gaba is our lodging: Rama was astonished, Gabaath of Saul fled away.

30 Lift up thy voice, O daughter of Gallim, attend, O Laisa, poor Anathoth.

31 Medemena is removed: ye inhabitants of Gabim, take courage.

32 It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.

33 Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.

34 And the thickets of the forest shall be cut

down with iron, and Libanus with its high ones shall fall.

Chapter 11

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

2 And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness.

3 And he shall be filled with the spirit of the fear of the Lord, He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.

4 But he shall judge the poor with justice, and shall reprove with equity the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5 And justice shall be the girdle of his loins: and faith the girdle of his reins.

6 The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them.

7 The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on other hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

9 They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

10 In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.

12 And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.

13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

14 But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east: Edom, till Moab shall be under the rule of their hand, and the children of Ammon shall be obedient.

15 And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that men may pass through it in their shoes.

16 And there shall be a highway for the remnant of my people, which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

Chapter 12

And thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

2 Behold, God is my saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become

my salvation.

3 Thou shall draw waters with joy out of the saviour's fountains:

4 And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.

5 Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.

6 Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

Chapter 13

The burden of Babylon which Isaías the son of Amos saw.

2 Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

3 I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory.

4 The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war.

5 To them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land.

6 Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

7 Therefore shall all hands be faint, and every heart of man shall melt,

8 And shall be broken. Gripings and pains, shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.

9 Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

10 For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

11 And I will visit the evils of the world, and against the wicked for their iniquity: and I will make the pride of infidels to cease, and will bring down the arrogance of the mighty.

12 A man shall be more precious than gold, yea a man than the finest of gold.

13 For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

14 And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

15 Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

16 Their inhabitants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

17 Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

18 But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

19 And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrah.

20 It shall no more be inhabited for ever, and it shall not be founded unto generation and gen-

eration: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

21 But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

22 And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

Chapter 14

Her time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

2 And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

3 And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before,

4 Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

5 The Lord hath broken the staff of the wicked, the rod of the rulers,

6 That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

7 The whole earth is quiet and still, it is glad

and hath rejoiced.

8 The fir trees also have rejoiced over thee, and the cedars of Libanus, saying: Since thou hast slept, there hath none come up to cut us down.

9 Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

10 All shall answer, and say to thee: Thou also art wounded as well as we, thou art become like unto us.

11 Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

12 How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

13 And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

14 I will ascend above the height of the clouds, I will be like the most High.

15 But yet thou shalt be brought down to hell, into the depth of the pit.

16 They that shall see thee, shall turn toward thee, and behold thee. Is this the man that troubled the earth, that shook kingdoms,

17 That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

18 All the kings of the nations have all of them slept in glory, every one in his own house.

19 But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and art gone down to the bottom of the pit, as a rotten carcass.

20 Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever.

21 Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

22 And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

23 And I will make it a possession for the ericuis and pools of waters, and I will sweep it and wear it out with a besom, saith the Lord of hosts.

24 The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

25 So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

26 This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

27 For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

28 In the year that king Achaz died, was this burden:

29 Rejoice not thou, whole Philistia, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

30 And the firstborn of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

31 Howl, O gate; cry, O city: all Philistia is

thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

32 And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

Chapter 15

The burden of Moab. Because in the night Ar of Moab is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent.

2 The house is gone up, and Dibon to the high places to mourn over Nabo, and over Medaba, Moab hath howled: on all their heads shall be baldness, and every beard shall be shaven.

3 In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl and come down weeping.

4 Hesebon shall cry, and Eleale, their voice is heard even to Jasa. For this shall the well appointed men of Moab howl, his soul shall howl to itself.

5 My heart shall cry to Moab, the bars thereof shall flee unto Segor a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

6 For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

7 According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

8 For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9 For the waters of Dibon are filled with blood:

for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

Chapter 16

Send forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

2 And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

3 Take counsel, gather a council: make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about.

4 My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

5 And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and quickly rendering that which is just.

6 We have heard of the pride of Moab, he is exceeding proud: his pride and his arrogancy, and his indignation is more than his strength.

7 Therefore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

8 For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

9 Therefore I will lament with the weeping of

Jazer the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11 Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

12 And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go in to his sanctuaries to pray, and shall not prevail.

13 This is the word, that the Lord spoke to Moab from that time:

14 And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

Chapter 17

The burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

2 The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

4 And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

5 And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.

7 In that day man shall bow down himself to his Maker, and his eyes shall look to the Holy One of Israel.

8 And he shall not look to the altars which his hands made; and he shall not have respect to the things that his fingers wrought, such as groves and temples.

9 In that day his strong cities shall be forsaken, as the ploughs, and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

10 Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

11 In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

12 Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

13 Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

14 In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled

us.

Chapter 18

Woe to the land, the winged cymbal, which is beyond the rivers of Ethiopia,

2 That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden underfoot, whose land the rivers have spoiled.

3 All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet.

4 For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

5 For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning hooks: and what is left shall be cut away and shaken out.

6 And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

7 At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other: from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Sion.

Chapter 19

The burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof.

2 And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be broken in the bowels thereof, and I will cast down their counsel: and they shall consult their idols, and their diviners, and their wizards, and soothsayers.

4 And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord the God of hosts.

5 And the water of the sea shall be dried up, and the river shall be wasted and dry.

6 And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away.

7 The channel of the river shall be laid bare from its fountain, and every thing sown by the water shall be dried up, it shall wither away, and shall be no more.

8 The fishers also shall mourn, and all that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish away.

9 They shall be confounded that wrought in flax, combing and weaving fine linen.

10 And its watery places shall be dry, all they shall mourn that made pools to take fishes.

11 The princes of Tanis are become fools, the wise counsellors of Pharaoh have given foolish counsel: how will you say to Pharaoh: I am the son of the wise, the son of ancient kings?

12 Where are now thy wise men? let them tell thee, and shew what the Lord of hosts hath purposed upon Egypt.

13 The princes of Tanis are become fools, the princes of Memphis are gone astray, they have deceived Egypt, the stay of the people thereof.

14 The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all its works, as a drunken man staggereth and vomiteth.

15 And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

16 In that day Egypt shall be like unto women, and they shall be amazed, and afraid, because of the moving of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Juda shall be a terror to Egypt: everyone that shall remember it shall tremble because of the counsel of the Lord of hosts, which he hath determined concerning it.

18 In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19 In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof:

20 It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

21 And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them.

22 And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return

to the Lord, and he shall be pacified towards them, and heal them.

23 In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian to the Assyrians, and the Egyptians shall serve the Assyrian.

24 In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing in the midst of the land,

25 Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

Chapter 20

In the year that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

2 At that same time the Lord spoke by the hand of Isaias the son of Amos, saying Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

3 And the Lord said: As my servant Isaias hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

4 So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered to the shame of Egypt.

5 And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory.

6 And the inhabitants of this isle shall say in that day: Lo this was our hope, to whom we fled for help, to deliver us from the face of the king

of the Assyrians: and how shall we be able to escape?

Chapter 21

The burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert from a terrible land.

2 A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it, I was troubled at the seeing of it.

4 My heart failed, darkness amazed me: Babylon my beloved is become a wonder to me.

5 Prepare the table, behold in the watchtower them that eat and drink: arise, ye princes, take up the shield.

6 For thus hath the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

7 And he saw a chariot with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

8 And a lion cried out: I am upon the watchtower of the Lord, standing continually by day: and I am upon my ward, standing whole nights.

9 Behold this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

10 O my thrashing, and the children of my floor, that which I have heard of the Lord of hosts, the God of Israel, I have declared unto

you.

11 The burden of Duma calleth to me out of Seir: Watchman, what of the night? watchman, what of the night?

12 The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

13 The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Meeting the thirsty bring him water, you that inhabit the land of the south, meet with bread him that fleeth.

15 For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

16 For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of Cedar shall be taken away.

17 And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord the God of Israel hath spoken it.

Chapter 22

The burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the housetops?

2 Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

3 All the princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

5 For it is a day of slaughter and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall,

and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

7 And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

9 And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

10 And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

11 And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

12 And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13 And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat and drink; for to morrow we shall die.

14 And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the temple: and thou shalt say to him:

16 What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

17 Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

18 He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

19 And I will drive thee out from thy station, and depose thee from thy ministry.

20 And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

21 And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22 And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

23 And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

24 And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.

25 In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

Chapter 23

The burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim

it is revealed to them.

2 Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

3 The seed of the Nile in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

4 Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5 When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl, ye inhabitants of the island.

7 Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

9 The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10 Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

11 He stretched out his hand over the sea, he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof.

12 And he said: Thou shalt glory no more, O virgin daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

13 Behold the land of the Chaldeans, there was not such a people, the Assyrians founded it: they have led away the strong ones thereof

into captivity, they have destroyed the houses thereof, they have, brought it to ruin.

14 Howl, O ye ships of the sea, for your strength is laid waste.

15 And it shall come to pass in that day that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

16 Take a harp, go about the city, harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

17 And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.

Chapter 24

Behold the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

2 And it shall be as with the people, so with the priest: and as with the servant so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

3 With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

4 The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

5 And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

6 Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

7 The vintage hath mourned, the vine hath languished away, all the merry have sighed.

8 The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

9 They shall not drink wine with a song: the drink shall be bitter to them that drink it.

10 The city of vanity is broken down, every house is shut up, no man cometh in.

11 There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive tree: or grapes, when the vintage is ended.

14 These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

15 Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, woe is me: the prevaricators have prevaricated, and

with the prevarication of transgressors they have prevaricated.

17 Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.

18 And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

19 With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved.

20 With shaking shall the earth be shaken as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not rise again.

21 And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth.

22 And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.

23 And the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

Chapter 25

O Lord, thou art my God, I will exalt O thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old faithful, amen.

2 For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers, to be no city, and to be no more built up for ever.

3 Therefore shall a strong people praise thee, the city of mighty nations shall fear thee.

4 Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

5 Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

6 And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

7 And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

8 He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

9 And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

10 For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain.

11 And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

12 And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

Chapter 26

In that day shall this canticle be sung in the land of Juda. Sion the city of our strength a saviour, a wall and a bulwark shall be set therein.

2 Open ye the gates, and let the just nation, that keepeth the truth, enter in.

3 The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

4 You have hoped in the Lord for evermore, in the Lord God mighty for ever.

5 For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.

6 The foot shall tread it down, the feet of the poor, the steps of the needy.

7 The way of the just is right, the path of the just is right to walk in.

8 And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance are the desire of the soul.

9 My soul hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

10 Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

11 Lord, let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

12 Lord, thou wilt give us peace: for thou hast wrought all our works for us.

13 O Lord our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants

rise again: therefore hast visited and destroyed them, and hast destroyed all their memory.

15 Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off.

16 Lord, they have sought after thee in distress, in the tribulation of murmuring thy instruction was with them.

17 As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in thy presence, O Lord.

18 We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.

19 Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

20 Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

21 For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

Chapter 27

In that day the Lord with his hard, and great, and strong sword shall visit leviathan the bar serpent, and leviathan the crooked serpent, and shall slay the whale that is in the sea.

2 In that day there shall be singing to the vineyard of pure wine.

3 I am the Lord that keep it, I will suddenly

give it drink: lest any hurt come to it, I keep it night and day.

4 There is no indignation in me: who shall make me a thorn and a brier in battle: shall I march against it, shall, I set it on fire together?

5 Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

6 When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

7 Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

8 In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated with his severe spirit in the day of heat.

9 Therefore upon this shall the iniquity of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

10 For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed, and there shall he lie down, and shall consume its branches.

11 Its harvest shall be destroyed with drought, women shall come and teach it: for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.

12 And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt, and you shall be gathered together one by one, O ye children of Israel.

13 And it shall come to pass, that in that day a noise shall be made with a great trumpet, and

they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

Chapter 28

Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower the glory his joy, who were on the head of the fat valley, staggering with wine.

2 Behold the Lord is mighty and strong, as a storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet.

4 And the fading tower the glory of his joy, who is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon he taketh it in his hand, he will eat it up.

5 In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people:

6 And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

7 But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not known him that seeth, they have been ignorant of judgment.

8 For all the tables were full of vomit and filth, so that there was no more place.

9 Whom shall he teach knowledge? and whom shall he make to understand the hearing? them

that are weaned from the milk, that are drawn away from the breasts.

10 For command, command again; command, command again; expect, expect again; a little there, a little there.

11 For with the speech of lips, and with another tongue he will speak to this people.

12 To whom he said: This is my rest, refresh the weary, and this is my refreshing: and they would not hear.

13 And the word of the Lord shall be to them: Command, command again; command, command again; expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the Lord, ye scornful men, who rule over my people that is in Jerusalem.

15 For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected.

16 Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.

17 And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow its protection.

18 And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

19 Whosoever it shall pass through, it shall take you away: because in the morning early it shall pass through, in the day and in the night,

and vexation alone shall make you understand what you hear.

20 For the bed is straitened, so that one must fall out, and a short covering cannot cover both.

21 For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

22 And now do not mock, lest your bonds be tied strait. For I have heard of the Lord the God of hosts a consumption and a cutting short upon all the earth.

23 Give ear, and hear my voice, hearken, and hear my speech.

24 Shall the ploughman plough all the day to sow, shall he open and harrow his ground?

25 Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

26 For he will instruct him in judgment: his God will teach him.

27 For gith shall not be thrashed with saws, neither shall the cart wheel turn about upon cummin: but gith shall be beaten out with a rod, and cumin with a staff.

28 But breadcorn shall be broken small: but the thrasher shall not thrash it for ever, neither shall the cart wheel hurt it, nor break it with its teeth.

29 This also is come forth from the Lord God of hosts, to make his counsel wonderful, and magnify justice.

Chapter 29

Woe to Ariel, to Ariel the city which David took: year is added to year. the solemnities are at an

end.

2 And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

3 And I will make a circle round about thee, and I will cast up a rampart against thee, and raise up bulwarks to besiege thee.

4 Thou shalt be brought down, thou shall speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the python, and out of the earth thy speech shall mutter.

5 And the multitude of them that fan thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.

6 And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest; and with the flame of devouring fire.

7 And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged and prevailed against it.

8 And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles, that have fought against mount Sion.

9 Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

10 For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes, that see visions.

11 And the vision of all shall be unto you as the words of a book that is sealed which when

they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.

12 And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.

13 And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

14 Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.

15 Woe to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark, and they say: Who seeth us, and who knoweth us?

16 This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing framed should say to him that fashioned it: Thou understandest not.

17 Is it not yet a very little while, and Libanus shall be turned into charmel, and charmel shall be esteemed as a forest?

18 And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.

19 And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel.

20 For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for iniquity:

21 That made men sin by word, and sup-
planted him that reproveth them in the gate, and

declined in vain from the just.

22 Therefore thus saith the Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall his countenance now be ashamed:

23 But when he shall see his children, the work of my hands in the midst of him sanctifying my name, and they shall sanctify the Holy One of Jacob, and shall glorify the God of Israel:

24 And they that erred in spirit, shall know understanding, and they that murmured, shall learn the law.

Chapter 30

Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin:

2 Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharaos, and trusting in the shadow of Egypt.

3 And the strength of Pharaos shall be to your confusion, and the confidence of the shadow of Egypt to your shame.

4 For thy princes were in Tanis, and thy messengers came even to Hanes.

5 They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

6 The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

7 For Egypt shall help in vain, and to no pur-

pose: therefore have I cried concerning this: It is pride only, sit still.

8 Now therefore go in and write for them upon box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.

9 For it is a people that provoketh to wrath, and lying children that will not hear the law of God.

10 Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things, see errors for us.

11 Take away from me the way, turn away the path from me, let the Holy One of Israel cease from before us.

12 Therefore thus saith the Holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

13 Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.

14 And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a sherd be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

15 For thus saith the Lord God the Holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

16 But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

17 A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of ship on the top of a mountain,

and as an ensign upon a hill.

18 Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

19 For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee.

20 And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher.

21 And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

22 And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

23 And rain shall be given to thy seed, where-soever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession:

24 And thy oxen, and the ass colts that till the ground, shall eat mingled provender as it was winnowed in the floor.

25 And there shall be upon every high mountain, and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the tower shall fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days: in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

27 Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

28 His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

29 You shall have a song as in the night of the sanctified solemnity, and joy of heart, as where one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One of Israel.

30 And the Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hailstones.

31 For at the voice of the Lord the Assyrian shall fear being struck with the rod.

32 And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

33 For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.

Chapter 31

Woe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many: and in horsemen, because they are very strong: and have not trusted in the Holy One of Israel, and have not sought after the Lord.

2 But he that is the wise one hath brought evil, and hath not removed his words: and he

will rise up against the house of the wicked, and against the aid of them that work iniquity.

3 Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

4 For thus saith the Lord to me: Like as the lion roareth, and the lions whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon mount Sion, and upon the hill thereof.

5 As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

6 Return as you had deeply revolted, O children of Israel.

7 For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

8 And the Assyrian shall fall by the sword not of a man, and the sword not of a man shall devour him, and he shall flee not at the face of the sword, and his young men shall be tributaries.

9 And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and his furnace in Jerusalem.

Chapter 32

Behold a king shall reign in justice, and princes shall rule in judgment.

2 And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

3 The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

4 And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak readily and plain.

5 The fool shall no more be called prince: neither shall the deceitful be called great:

6 For the fool will speak foolish things, and his heart will work iniquity, to practise hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty.

7 The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.

8 But the prince will devise such things as are worthy of a prince, and he shall stand above the rulers.

9 Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech.

10 For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.

11 Be astonished, ye rich women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.

12 Mourn for your breasts, for the delightful country, for the fruitful vineyard.

13 Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

14 For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens for ever. A joy of wild asses, the pastures of flocks.

15 Until the spirit be poured upon us from on high: and the desert shall be as a charmel, and charmel shall be counted for a forest.

16 An judgment shall dwell in the wilderness, and justice shall sit in charmel.

17 And the work of justice shall be peace, and the service of justice quietness, and security for ever.

18 And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

19 But hail shall be in the descent of the forest, and the city shall be made very low.

20 Blessed are ye that sow upon all waters, sending thither the foot of the ox and the ass.

Chapter 33

Woe to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied thou shalt cease to despise, thou shalt be despised.

2 O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.

3 At the voice of the angel the people fled, and at the lifting up thyself the nations are scattered.

4 And your spoils shall be gathered together as the locusts are gathered, as when the ditches are full of them.

5 The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.

6 And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

7 Behold they that see shall cry without, the angels of peace shall weep bitterly.

8 The ways are made desolate, no one passeth by the road, the covenant is made void, he hath

rejected the cities, he hath not regarded the men.

9 The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.

10 Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.

11 You shall conceive heat, you shall bring forth stubble: your breath as fire shall devour you.

12 And the people shall be as ashes after a fire, as a bundle of thorns they shall be burnt with fire.

13 Hear, you that are far off, what I have done, and you that are near know my strength.

14 The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?

15 He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil.

16 He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

17 His eyes shall see the king in his beauty, they shall see the land far off.

18 Thy heart shall meditate fear: where is the learned? where is he that pondered the words of the law? where is the teacher of little ones?

19 The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

20 Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall

the nails thereof be taken away for ever, neither shall any of the cords thereof be broken.

21 Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship with oars shall pass by it, neither shall the great galley pass through it.

22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us.

23 Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

24 Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

Chapter 34

Come near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.

3 Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall be melted with their blood.

4 And all the host of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig tree.

5 For my sword is inebriated in heaven: behold it shall come down upon Idumea, and upon the people of my slaughter unto judgment.

6 The sword of the Lord is filled with blood, it

is made thick with the blood of lambs and buck goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra and a great slaughter in the land of Edom.

7 And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

8 For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion.

9 And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

10 Night and day it shall not be quenched, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

13 And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

14 And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself.

15 There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16 Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath

not sought for the other: for that which proceedeth out of my mouth, he hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever, from generation to generation they shall dwell therein.

Chapter 35

The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

2 It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

3 Strengthen ye the feeble hands, and confirm the weak knees.

4 Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

7 And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

8 And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

9 No lion shall be there, nor shall any mis-

chievous beast go up by it, nor be found there: but they shall walk there that shall be delivered.

10 And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Chapter 36

And it came to pass in the fourteenth year of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the fuller's field.

3 And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

4 And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

5 Or with what counsel or strength dost thou prepare for war? on whom dost thou trust, that thou art revolted from me?

6 Lo thou trustest upon this broken staff of a reed, upon Egypt: upon which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

8 And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two

thousand horses, and thou wilt not be able on thy part to find riders for them.

9 And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

10 And am I now come up without the Lord against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

11 And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews' language in the hearing of the people, that are upon the wall.

12 And Rabsaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not rather to the men that sit on the wall; that they may eat their own dung, and drink their urine with you?

13 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

14 Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

15 And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hands of the king of the Assyrians.

16 Do not hearken to Ezechias: for thus said the king of the Assyrians: Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the water of his cistern,

17 Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

18 Neither let Ezechias trouble you, saying: The Lord will deliver us. Have any of the gods of

the nations delivered their land out of the hand of the king of the Assyrians?

19 Where is the god of Emath and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20 Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

21 And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22 And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, went in to Ezechias with their garments rent, and told him the words of Rabsaces.

Chapter 37

And it came to pass, when king Ezechias had heard it, that he rent his garments and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliacim who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloth, to Isaias the son of Amos the prophet.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabsaces, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up by prayer for the remnant that is left.

5 And the servants of Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis.

9 And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

10 Thus shall you speak to Ezechias the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

11 Behold thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed, and canst thou be delivered?

12 Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

14 And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

15 And Ezechias prayed to the Lord, saying:

16 Lord of hosts, God of Israel who sitteth upon the cherubims, thou alone art the God of

all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

19 And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

20 And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: For the prayer thou hast made to me concerning Sennacherib the king of the Assyrians:

22 This is the word which the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

23 Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the Holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down its tall cedars, and its choice fir trees, and will enter to the top of its height, to the forest of its Carmel.

25 I have digged, and drunk water, and have dried up with the sole of my foot, all the rivers shut up in banks.

26 Hast thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

27 The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the housetops, which withered before it was ripe.

28 I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

29 When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

30 But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

31 And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and salvation from mount Sion: the zeal of the Lord of hosts shall do this.

33 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

34 By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

35 And I will protect this city, and will save it for my own sake, and for the sake of David my servant.

36 And the angel of the Lord went out and slew in the camp of the Assyrians a hundred

and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

37 And Sennacherib the king of the Assyrians went out and departed, and returned, and dwelt in Ninive.

38 And it came to pass, as he was worshipping in the temple of Nesroch his god, that Adramelech and Sarasar his sons slew him with the sword: and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead.

Chapter 38

In those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

2 And Ezechias turned his face toward the wall, and prayed to the Lord,

3 And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

4 And the word of the Lord came to Isaias, saying:

5 Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:

6 And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

7 And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

8 Behold I will bring again the shadow of the lines, by which it is now gone down in the sun

dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

9 The writing of Ezechias king of Juda, when he had been sick, and was recovered of his sickness.

10 I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

11 I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

12 My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

13 I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

14 I will cry like a young swallow, I will meditate like a dove: my eyes are weakened looking upward: Lord, I suffer violence, answer thou for me.

15 What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

16 O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

17 Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

18 For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

19 The living, the living, he shall give praise to thee, as I do this day: the father shall make

the truth known to the children.

20 O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

21 Now Isaias had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

22 And Ezechias had said: What shall be the sign that I shall go up to the house of the Lord?

Chapter 39

At that time Merodach Baladan, the son of Baladan king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick and was recovered.

2 And Ezechias rejoiced at their coming, and he shewed them the storehouses of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias shewed them not.

3 Then Isaias the prophet came to king Ezechias, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon.

4 And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not any thing which I have not shewn them in my treasures.

5 And Isaias said to Ezechias: Hear the word of the Lord of hosts.

6 Behold the days shall come that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not any thing be left, saith

the Lord.

7 And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaias: The word of the Lord, which he hath spoken, is good. And he said: Only let peace and truth be in my days.

Chapter 40

Be comforted, be comforted, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins.

3 The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

5 And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

6 The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field.

7 The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass:

8 The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tid-

ings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

10 Behold the Lord God shall come with strength, and his arm shall rule: Behold his reward is with him and his work is before him.

11 He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

12 Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

13 Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?

14 With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of understanding?

15 Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust.

16 And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

18 To whom then have you likened God? or what image will you make for him?

19 Hath the workman cast a graven statue? or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

20 He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

21 Do you not know? hath it not been heard?

hath it not been told you from the beginning? have you not understood the foundations of the earth?

22 It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

23 He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

24 And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, or made me equal, saith the Holy One?

26 Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

27 Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

28 Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

29 It is he that giveth strength to the weary, and increaseth force and might to them that are not.

30 You shall faint, and labour, and young men shall fall by infirmity.

31 But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

Chapter 41

Let the islands keep silence before me, and the nations take new strength: let them come near, and then speak, let us come near to judgment together.

2 Who hath raised up the just one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give them as the dust to his sword, as stubble driven by the wind, to his bow.

3 He shall pursue them, he shall pass in peace, no path shall appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? I the Lord, I am the first and the last.

5 The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

6 Every one shall help his neighbour, and shall say to his brother: Be of good courage.

7 The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

8 But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend:

9 In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

10 Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath upheld thee.

11 Behold all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

12 Thou shalt seek them, and shalt not find the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

13 For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

14 Fear not, thou worm of Jacob, you that are dead of Israel: I have helped thee, saith the Lord: and thy Redeemer the Holy One of Israel.

15 I have made thee as a new thrashing wain, with teeth like a saw: thou shalt thrash the mountains, and break them in pieces: and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the Holy One of Israel thou shalt be joyful.

17 The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in the high hills, and fountains in the midst of the plains: I will turn the desert into pools of waters, and the impassable land into streams of waters.

19 I will plant in the wilderness the cedar, and the thorn, and the myrtle, and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together:

20 That they may see and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

21 Bring your cause near, saith the Lord: bring hither, if you have any thing to allege, saith the King of Jacob.

22 Let them come, and tell us all things that are to come: tell us the former things what they were: and we will set our heart upon them and

shall know the latter end of them, and tell us the things that are to come.

23 Shew the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: and let us speak, and see together.

24 Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

25 I have raised up one from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

26 Who hath declared from the beginning, that we may know: and from time of old, that we may say: Thou art just. There is none that sheweth, nor that foretellet, nor that heareth your words.

27 The first shall say to Sion: Behold they are here, and to Jerusalem I will give an evangelist.

28 And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

29 Behold they are all in the wrong, and their works are vain: their idols are wind and vanity.

Chapter 42

Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

3 The bruised reed he shall not break, and smoking flax he shall not quench, he shall bring forth judgment unto truth.

4 He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall

wait for his law.

5 Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon.

6 I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles:

7 That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

8 I the Lord, this is my name: I will not give my glory to another, nor my praise to graven things.

9 The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.

10 Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

11 Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

12 They shall give glory to the Lord, and shall declare his praise in the islands.

13 The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

14 I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, and swallow up at once.

15 I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the

standing pools.

16 And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

17 They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our god.

18 Hear, ye deaf, and, ye blind, behold that you may see.

19 Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind, but the servant of the Lord?

20 Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

21 And the Lord was willing to sanctify him, and to magnify the law, and exalt it.

22 But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

23 Who is there among you that will give ear to this, that will attend and hearken for times to come?

24 Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.

25 And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

Chapter 43

And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

2 When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I have given Egypt for thy atonement, Ethiopia and Saba for thee.

4 Since thou becamest honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

5 Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

6 I will say to the north: Give up: and to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

7 And every one that calleth upon my name, I have created him for my glory. I have formed him, and made him.

8 Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

9 All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their witnesses, let them be justified, and hear, and say: It is truth.

10 You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there was no God formed, and after me there shall be none.

11 I am, I am the Lord: and there is no saviour besides me.

12 I have declared, and have saved. I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.

13 And from the beginning I am the same, and there is none that can deliver out of my hind: I will work, and who shall turn it away?

14 Thus saith the Lord your redeemer, the Holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ships.

15 I am the Lord your Holy One, the Creator of Israel, your King.

16 Thus saith the Lord, who made a way in the sea, and a path in the mighty waters.

17 Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.

18 Remember not former things, and look not on things of old.

19 Behold I do new things, and now they shall spring forth, verily you shall know them: I will make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness, rivers in the desert, to give drink to my people, to my chosen.

21 This people have I formed for myself, they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob, neither hast thou laboured about me, O Israel.

23 Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused thee to serve with oblations, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve

with thy sins, thou hast wearied me with thy iniquities.

25 I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.

26 Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.

27 Thy first father sinned, and thy teachers have transgressed against me.

28 And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

Chapter 44

And now hear, O Jacob, my servant, and Israel whom I have chosen.

2 Thus saith the Lord that made and formed thee, thy helper from the womb: Fear not, O my servant Jacob, and thou most righteous whom I have chosen.

3 For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.

4 And they shall spring up among the herbs, as willows beside the running waters.

5 One shall say: I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.

6 Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last, and besides me there is no God.

7 Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to

come, and that shall be hereafter, let them shew unto them.

8 Fear ye not, neither be ye troubled from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a maker, whom I have not known?

9 The makers of idols are all of them nothing, and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10 Who hath formed a god, and made a graven thing that is profitable for nothing?

11 Behold, all the partakers thereof shall be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

12 The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

13 The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

14 He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain hath nourished.

15 And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

16 Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

17 But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my God.

18 They have not known, nor understood: for their eyes are covered that they may not see, and that they may not understand with their heart.

19 They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh and have eaten, and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree?

20 Part thereof is ashes: his foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

22 I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

23 Give praise, O ye heavens, for the Lord hath shewn mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that established the earth, and there is none with me.

25 That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that make their knowledge foolish.

26 That raise up the word of my servant and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited: and to

the cities of Juda: You shall be built, and I will raise up the wastes thereof.

27 Who say to the deep: Be thou desolate, and I will dry up thy rivers.

28 Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundations shall be laid.

Chapter 45

Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

2 I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

3 And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest know that I am the Lord who call thee by thy name, the God of Israel.

4 For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me.

5 I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me:

6 That they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else:

7 I form the light, and create darkness, I make peace, and create evil: I the Lord that do all these things.

8 Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be

opened, and bud forth a saviour: and let justice spring up together: I the Lord have created him.

9 Woe to him that gainsayeth his maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

10 Woe to him that saith to his father: Why begetteth thou? and to the woman: Why dost thou bring forth?

11 Thus saith the Lord the Holy One of Israel, his maker: Ask me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

12 I made the earth: and I created man upon it: my hand stretched forth the heavens, and I have commanded all their host.

13 I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord the God of hosts.

14 Thus saith the Lord: The labour of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is God, and there is no God besides thee.

15 Verily thou art a hidden God, the God of Israel the saviour.

16 They are all confounded and ashamed: the forgers of errors are gone together into confusion.

17 Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever.

18 For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, and there is no other.

19 I have not spoken in secret, in a dark place

of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord that speak justice, that declare right things.

20 Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a god that cannot save.

21 Tell ye, and come, and consult together: who hath declared this from the beginning, who hath foretold this from that time? Have not I the Lord, and there is no God else besides me? A just God and a saviour, there is none besides me.

22 Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other.

23 I have sworn by myself, the word of justice shall go out of my mouth, and shall not return:

24 For every knee shall be bowed to me, and every tongue shall swear.

25 Therefore shall he say: In the Lord are my justices and empire: they shall come to him, and all that resist him shall be confounded.

26 In the Lord shall all the seed of Israel be justified and praised.

Chapter 46

Bel is broken, Nebo is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

2 They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

3 Hearken unto me, O house of Jacob, all the remnant of the house of Israel who are carried by my bowels, are borne up by my womb.

4 Even to your old age I am the same, and to your grey hairs I will carry you: I have made you, and I will bear: I will carry and will save.

5 To whom have you likened me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

7 They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

8 Remember this, and be ashamed: return, ye transgressors, to the heart.

9 Remember the former age, for I am God, and there is no God beside, neither is there the like to me:

10 Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

11 Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hardhearted, who are far from justice.

12 I have brought my justice near, it shall not be afar off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel.

Chapter 47

Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

2 Take a millstone and grind meal: uncover

thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

3 Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

4 Our redeemer, the Lord of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shewn no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.

7 And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

8 And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.

9 These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

10 And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and, thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast

laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

13 Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

14 Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

15 Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

Chapter 48

Hear ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in justice.

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

3 The former things of old, I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them suddenly and they came to pass.

4 For I knew that thou art stubborn, and thy neck is as an iron sinew, and thy forehead as brass.

5 I foretold thee of old, before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

6 See now all the things which thou hast

heard: but have you declared them? I have shewn thee new things from that time, and things are kept which thou knowest not:

7 They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold I knew them.

8 Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

9 For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

10 Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.

11 For my own sake, for my own sake will I do it, that I may not be blasphemed: and I will not give my glory to another.

12 Hearken to me, O Jacob, and thou Israel whom I call: I am he, I am the first, and I am the last.

13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

14 Assemble yourselves together, all you, and hear: who among them hath declared these things? the Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans.

15 I, even I have spoken and called him: I have brought him, and his way is made prosperous.

16 Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

17 Thus saith the Lord thy redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.

18 O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,

19 And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face.

20 Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

21 They thirsted not in the desert, when he led them out: he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

22 There is no peace to the wicked, saith the Lord.

Chapter 49

Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

2 And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

3 And he said to me: Thou art my servant Israel, for in thee will I glory.

4 And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes

of the Lord, and my God is made my strength.

6 And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth.

7 Thus saith the Lord the redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

8 Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

9 That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves. They shall feed in the ways, and their pastures shall be in every plain.

10 They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

11 And I will make all my mountains a way, and my paths shall be exalted.

12 Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.

13 Give praise, O ye heavens, and rejoice, O earth, ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.

14 And Sion said: The Lord hath forsaken me,

and the Lord hath forgotten me.

15 Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.

16 Behold, I have graven thee in my hands: thy walls are always before my eyes.

17 Thy builders are come: they that destroy thee and make thee waste shall go out of thee.

18 Lift up thy eyes round about, and see all these are gathered together, they are come to thee: I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

19 For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be chased far away.

20 The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.

21 And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these, where were they?

22 Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.

23 And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.

24 Shall the prey be taken from the strong? or can that which was taken by the mighty, be delivered?

25 For thus saith the Lord: Yea verily, even

the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

26 And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer the Mighty One of Jacob.

Chapter 50

Thus saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I sold you: behold you are sold for your iniquities, and for your wicked deeds have I put your mother away.

2 Because I came, and there was not a man: I called, and there was none that would hear. Is my hand shortened and become little, that I cannot redeem? or is there no strength in me to deliver? Behold at my rebuke I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

3 I will clothe the heavens with darkness, and will make sackcloth their covering.

4 The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

5 The Lord God hath opened my ear, and I do not resist: I have not gone back.

6 I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.

7 The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded.

8 He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.

9 Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.

10 Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

11 Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

Chapter 51

Give ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

2 Look unto Abraham your father, and to Sara that bore you: for I called him alone, and blessed him, and multiplied him.

3 The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.

4 Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from

me, and my judgment shall rest to be a light of the nations.

5 My just one is near at hand, my saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

6 Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail.

7 Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

8 For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be for ever, and my justice from generation to generation.

9 Arise, arise, put on strength, O thou arm of the Lord, arise as in the days of old, in the ancient generations. Hast not thou struck the proud one, and wounded the dragon?

10 Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over?

11 And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting shall be upon their heads, they shall obtain joy and gladness, sorrow and mourning shall flee away.

12 I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

13 And thou hast forgotten the Lord thy maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury

who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

14 He shall quickly come that is going to open unto you, and he shall not kill unto utter destruction, neither shall his bread fail.

15 But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.

16 I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

17 Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath; thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

18 There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

19 There are two things that have happened to thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, who shall comfort thee?

20 Thy children are cast forth, they have slept at the head of all the ways, and the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

21 Therefore hear this, thou poor little one, and thou that art drunk but not with wine.

22 Thus saith thy Sovereign the Lord, and thy God, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

23 And I will put it in the hand of them that have oppressed thee, and have said to thy soul:

Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over.

Chapter 52

Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee.

2 Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

3 For thus saith the Lord: You were sold gratis, and you shall be redeemed, without money.

4 For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

5 And now what have I here, saith the Lord: for my people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long.

6 Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

8 The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion.

9 Rejoice, and give praise together, O ye

deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

10 The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.

11 Depart, depart, go ye out from thence, touch no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

12 For you shall not go out in a tumult, neither shall you make haste by flight: for the Lord will go before you, and the God of Israel will gather you together.

13 Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.

14 As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

15 He shall sprinkle many nations, kings shall shut their mouth at him: for they to whom it was not told of him, have seen: and they that heard not, have beheld.

Chapter 53

Who a hath believed our report? and to whom is the arm of the Lord revealed?

2 And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

3 Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.

4 Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it

were a leper, and as one struck by God and afflicted.

5 But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.

6 All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all.

7 He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

8 He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.

9 And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth.

10 And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a longlived seed, and the will of the Lord shall be prosperous in his hand.

11 Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

12 Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

Chapter 54

Give praise, O thou barren, that bearest not: sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord.

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

3 For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

5 For he that made thee shall rule over thee, the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth.

6 For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

9 This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

10 For the mountains shall be moved, and the hills shall tremble; but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on

thee.

11 O poor little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires,

12 And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

13 All thy children shall be taught of the Lord: and great shall be the peace of thy children.

14 And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee.

16 Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the killer to destroy.

17 No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

Chapter 55

All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

2 Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

3 Incline your ear and come to me: hear and your soul shall live, and I will make an everlast-

ing covenant with you, the faithful mercies of David.

4 Behold I have given him for a witness to the people, for a leader and a master to the Gentiles.

5 Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

6 Seek ye the Lord, while he may be found: call upon him, while he is near.

7 Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

8 For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

9 For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

10 And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

11 So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it.

12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.

13 Instead of the shrub, shall come up the fir tree, and instead of the nettle, shall come up the myrtle tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

Chapter 56

Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

2 Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

3 And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people. And let not the eunuch say: Behold I am a dry tree.

4 For thus saith the Lord to the eunuchs, They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant:

5 I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name which shall never perish.

6 And the children of the stranger that adhere to the Lord, to worship him, and to love his name, to be his servants: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant:

7 I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer, for all nations.

8 The Lord God, who gathereth the scattered of Israel, saith: I will still gather unto him his congregation.

9 All ye beasts of the field come to devour, all ye beasts of the forest.

10 His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

11 And most impudent dogs, they never had

enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last.

12 Come, let us take wine, and be filled with drunkenness: and it shall be as to day, so also to morrow, and much more.

Chapter 57

The just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.

2 Let peace come, let him rest in his bed that hath walked in his uprightness.

3 But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

4 Upon whom have you jested? upon whom have you opened your mouth wide, and put out your tongue? are not you wicked children, a false seed,

5 Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

6 In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

7 Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

8 And behind the door, and behind the post thou hast set up thy remembrance: for thou hast discovered thyself near me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

9 And thou hast adorned thyself for the king with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to hell.

10 Thou hast been wearied in the multitude of thy ways: yet thou saidst not: I will rest: thou has found life of thy hand, therefore thou hast not asked.

11 For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

12 I will declare thy justice, and thy works shall not profit thee.

13 When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away, but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

14 And I will say: Make a way: give free passage, turn out of the path, take away the stumblingblocks out of the way of my people.

15 For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

16 For I will not contend for ever, neither will I be angry unto the end: because the spirit shall go forth from my face, and breathings I will make.

17 For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in his own heart.

18 I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

19 I created the fruit of the lips, peace, peace

to him that is far off, and to him that is near, said the Lord, and I healed him.

20 But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

21 There is no peace to the wicked, saith the Lord God.

Chapter 58

Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.

2 For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

3 Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors.

4 Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high.

5 Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

6 Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

7 Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise

not thy own flesh.

8 Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

9 Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

10 When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

11 And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

12 And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundation of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.

13 If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

14 Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Chapter 59

Behold the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

2 But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

4 There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.

5 They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

6 Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

7 Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them, every one that treadeth in them knoweth no peace.

9 Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

10 We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noonday as in darkness, we are in dark places, as dead men.

11 We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and have known our iniquities:

13 In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived, and uttered from the heart, words of falsehood.

14 And judgment is turned away backward, and justice hath stood far off: because truth hath fallen down in the street, and equity could not come in.

15 And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

16 And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

17 He put on justice as a breastplate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

18 As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands.

19 And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory when he shall come as a violent stream, which the spirit of the Lord driveth on:

20 And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.

21 This is my covenant with them, saith the

Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

Chapter 60

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4 Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

5 Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

7 All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

8 Who are these, that fly as clouds, and as doves to their windows?

9 For, the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to

the Holy One of Israel, because he hath glorified thee.

10 And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

11 And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

12 For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

13 The glory of Libanus shall come to thee, the fir tree, and the box tree, and the pine tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet.

14 And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel.

15 Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation:

16 And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord thy Saviour, and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice.

18 Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

19 Thou shalt no more have the sun for thy

light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

20 Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

21 And thy people shall be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify me.

22 The least shall become a thousand, and a little one a most strong nation: I the Lord will suddenly do this thing in its time.

Chapter 61

The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn:

3 To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him.

4 And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

5 And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandman, and the dressers of your vines.

6 But you shall be called the priests of the

Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

7 For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

8 For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them.

9 And they shall know their seed among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

Chapter 62

For Sion's sake I will not hold my peace, and for the sake of Jerusalem, I will not rest till her just one come forth as brightness, and her saviour be lighted as a lamp.

2 And the Gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand

of thy God.

4 Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

6 Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace,

7 And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

9 For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

10 Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

11 Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him.

12 And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

Chapter 63

Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak justice, and am a defender to save.

2 Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

3 I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

4 For the day of vengeance is in my heart, the year of my redemption is come.

5 I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

6 And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

8 And he said: Surely they are my people, children that will not deny: so he became their saviour.

9 In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

10 But they provoked to wrath, and afflicted

the spirit of his Holy One: and he was turned to be their enemy, and he fought against them.

11 And he remembered the days of old of Moses, and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his Holy One?

12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name.

13 He that led them out through the deep, as a horse in the wilderness that stumbleth not.

14 As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

15 Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back themselves from me.

16 For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our redeemer, from everlasting is thy name.

17 Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance.

18 They have possessed thy holy people as nothing: our enemies have trodden down thy sanctuary.

19 We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy name.

Chapter 64

O that thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

2 They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence.

3 When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

4 From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: in them we have been always, and we shall be saved.

6 And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7 There is none that calleth upon thy name: that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our iniquity.

8 And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands.

9 Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

10 The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

11 The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

12 Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, and afflict us vehemently?

Chapter 65

They have sought me that before asked not for me, they have found me that sought me not. I said: Behold me, behold me, to a nation that did not call upon my name.

2 I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts.

3 A people that continually provoke me to anger before my face, that immolate in gardens, and sacrifice upon bricks.

4 That dwell in sepulchres, and sleep in the temple of idols: that eat swine's flesh, and profane broth is in their vessels.

5 That say: Depart from me, come not near me, because thou art unclean: these shall be smoke in my anger, a fire burning all the day.

6 Behold it is written before me: I will not be silent, but I will render and repay into their bosom.

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom.

8 Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for the sake of my servants, that I may not destroy the whole.

9 And I will bring forth a seed out of Jacob, and out of Juda a possessor of my mountains: and my elect shall inherit it, and my servants shall dwell there.

10 And the plains shall be turned to folds of

flocks, and the valley of Achor into a place for the herds to lie down in, for my people that have sought me.

11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it,

12 I will number you in the sword, and you shall all fall by slaughter: because I called and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me.

13 Therefore thus saith the Lord God: Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty.

14 Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

15 And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

16 In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.

17 For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

18 But you shall be glad and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

19 And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.

20 There shall no more be an infant of days there, nor an old man that shall not fill up his

days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

23 My elect shall not labour in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity with them.

24 And it shall come to pass, that before they call, I will hear; as they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my holy mountain, saith the Lord.

Chapter 66

Thus saith the Lord: Heaven is my throne, and the earth my footstool: what is this house that you will build to me? and what is this place of my rest?

2 My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?

3 He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood; he that remembereth incense, as if he should bless

an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

4 Wherefore I also will choose their mockeries, and will bring upon them the things they feared: because I called, and there was none that would answer; I have spoken, and they heard not; and they have done evil in my eyes, and have chosen the things that displease me.

5 Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.

6 A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to his enemies.

7 Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man child.

8 Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?

9 Shall not I that make others to bring forth children, myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?

10 Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.

11 That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights, from the abundance of her glory.

12 For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried

at the breasts, and upon the knees they shall caress you.

13 As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.

14 You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.

15 For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.

16 For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many.

17 They that were sanctified, thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord.

18 But I know their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my glory.

19 And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:

20 And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

21 And I will take of them to be priests, and

Levites, saith the Lord.

22 For as the new heavens, and the new earth, which I will make to stand before me, saith the Lord: so shall your seed stand, and your name.

23 And there shall be month after month, and sabbath after sabbath: and all flesh shall come to adore before my face, saith the Lord.

24 And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

Prophecy of Jeremias

Chapter 1

The words of Jeremias the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

2 The word of the Lord which came to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his reign.

3 And which came to him in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month.

4 And the word of the Lord came to me, saying:

5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

6 And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child.

7 And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

8 Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

9 And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth:

10 Lo, I have set thee this day over the na-

tions, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.

11 And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

12 And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

13 And the word of the Lord came to me a second time saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north.

14 And the Lord said to me: From the north shall an evil break forth upon all the inhabitants of the land.

15 For behold I will call together all the families of the kingdoms of the north, saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

16 And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

18 For behold I have made thee this day a

fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19 And they shall fight against them, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

Chapter 2

And the word of the Lord came to me, saying:

2 Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

3 Israel is holy to the Lord, the firstfruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel:

5 Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt?

7 And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this.

11 If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

12 Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

13 For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14 Is Israel a bondman, or a homeborn slave? why then is he become a prey?

15 The lions have roared upon him, and have made a noise, they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them.

16 The children also of Memphis, and of Taphnes have defloured thee, even to the crown of the head.

17 Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

19 Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.

20 Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. For on every high hill, and under every

green tree thou didst prostitute thyself.

21 Yet, I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?

22 Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

23 How canst thou say: I am not polluted, I have not walked after Baalim? see thy ways in the valley, know what thou hast done: as a swift runner pursuing his course.

24 A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

25 Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them.

26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets.

27 Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

28 Where are the gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O Juda.

29 Why will you contend with me in judgment? you have all forsaken me, saith the Lord.

30 In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like

a ravaging lion.

31 See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more?

32 Will a virgin forget her ornament, or a bride her stomacher? but my people hath forgotten me days without number.

33 Why dost thou endeavour to shew thy way good to seek my love, thou who hast also taught thy malices to be thy ways,

34 And in thy skirts is found the blood of the souls of the poor and innocent? not in ditches have I found them, but in all places, which I mentioned before.

35 And thou hast said: I am without sin and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

36 How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 For from thence thou shalt go, and thy hand shall be upon thy head: for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

Chapter 3

It is commonly said: If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? shall not that woman be polluted, and defiled? but thou hast prostituted thyself to many lovers: nevertheless return to me, saith the Lord, and I will receive thee.

2 Lift up thy eyes on high: and see where

thou hast not prostituted thyself: thou didst sit in the ways, waiting for them as a robber in the wilderness: and thou hast polluted the land with thy fornications, and with thy wickedness.

3 Therefore the showers were withholden, and there was no lateward rain: thou hadst a harlot's forehead, thou wouldst not blush.

4 Therefore at the least from this time call to me: Thou art my father, the guide of my virginity:

5 Wilt thou be angry for ever, or wilt thou continue unto the end? Behold, thou hast spoken, and hast done evil things, and hast been able.

6 And the Lord said to me in the days of king Josias: Hast thou seen what rebellious Israel hath done? she hath gone of herself upon every high mountain, and under every green tree, and hath played the harlot there.

7 And when she had done all these things, I said: Return to me, and she did not return. And her treacherous sister Juda saw,

8 That because the rebellious Israel had played the harlot, I had put her away, and given her a bill of divorce: yet her treacherous sister Juda was not afraid, but went and played the harlot also herself.

9 And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

10 And after all this, her treacherous sister Juda hath not returned to me with her whole heart, but with falsehood, saith the Lord.

11 And the Lord said to me: The rebellious Israel hath justified her soul, in comparison of the treacherous Juda.

12 Go, and proclaim these words towards the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord,

and I will not be angry for ever.

13 But yet acknowledge thy iniquity, that thou hast transgressed against the Lord thy God: and thou hast scattered thy ways to strangers under every green tree, and hast not heard my voice, saith the Lord.

14 Return, O ye revolting children, saith the Lord: for I am your I husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

15 And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine.

16 And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

17 At that time Jerusalem shall be called the throne of the Lord: and all the nations shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

18 In those days the house of Juda shall go to the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers.

19 But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call me father and shalt not cease to walk after me.

20 But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.

21 A voice was heard in the highways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God.

22 Return, you rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the Lord our God.

23 In very deed the hills were liars, and the multitude of the mountains: truly in the Lord our God is the salvation of Israel.

24 Confusion hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day, and we have not hearkened to the voice of the Lord our God.

Chapter 4

If thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumblingblocks out of my sight, thou shalt not be moved.

2 And thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the Gentiles shall bless him, and shall praise him.

3 For thus saith the Lord to the men of Juda and Jerusalem: Break up anew your fallow ground, and sow not upon thorns:

4 Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it because of the wickedness of your thoughts.

5 Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

6 Set up the standard in Sion. Strengthen yourselves, stay not: for I bring evil from the

north, and great destruction.

7 The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

8 For this gird yourselves with haircloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

9 And it shall come to pass in that day, saith the Lord: That the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed.

10 And I said: Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword reacheth even to the soul?

11 At that time it shall be said to this people, and to Jerusalem: A burning wind is in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

12 A full wind from these places shall come to me: and now I will speak my judgments with them.

13 Behold he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles: woe unto us, for we are laid waste.

14 Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long shall hurtful thoughts abide in thee?

15 For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim.

16 Say ye to the nations: Behold it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

17 They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

18 Thy ways, and thy devices have brought

these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

19 My bowels, my bowels are in part, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

20 Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

21 How long shall I see men fleeing away, how long shall I hear the sound of the trumpet?

22 For my foolish people have not known me: they are foolish and senseless children: they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

24 I looked upon the mountains, and behold they trembled: and all the hills were troubled.

25 I beheld, and lo there was no man: and all the birds of the air were gone.

26 I looked, and behold Carmel was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of his indignation.

27 For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

28 The Earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

29 At the voice of the horsemen, and the archers, all the city is fled away: they have entered into thickets and climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30 But when thou art spoiled what wilt thou

do? though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

31 For I have heard the voice as of a woman in travail, anguishes as of a woman in labour of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my soul hath fainted because of them that are slain.

Chapter 5

Go about through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it.

2 And though they say: The Lord liveth; this also they will swear falsely.

3 O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

4 But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God.

5 I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and behold these have altogether broken the yoke more, and have burst the bonds.

6 Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence shall be taken, because their transgressions are multiplied, their rebellions are

strengthened.

7 How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house.

8 They are become as amorous horses and stallions: every one neighed after his neighbour's wife.

9 Shall I not visit for these things, saith the Lord? and shall not my soul take revenge on such a nation?

10 Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's.

11 For the house of Israel, and the house of Juda have greatly transgressed against me, saith the Lord.

12 They have denied the Lord, and said, It is not he: and the evil shall not come upon us: we shall not see the sword and famine.

13 The prophets have spoken in the wind, and there was no word of God in them: these things therefore shall befall them.

14 Thus saith the Lord the God of hosts: because you have spoken this word, behold I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

15 Behold I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou shalt not know, nor understand what they say.

16 Their quiver is as an open sepulchre, they are all valiant.

17 And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs:

and with the sword they shall destroy thy strong cities, wherein thou trustest.

18 Nevertheless in those days, saith the Lord, I will not bring you to utter destruction.

19 And if you shall say: Why hath the Lord our God done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

20 Declare ye this to the house of Jacob, and publish it in Juda, saying:

21 Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

22 Will not you then fear me, saith the Lord: and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

23 But the heart of this people is become hard of belief and provoking, they are revolted and gone away.

24 And they have not said in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fulness of the yearly harvest.

25 Your iniquities have turned these things away, and your sins have withholden good things from you.

26 For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

27 As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

28 They are grown gross and fat: and have most wickedly transgressed my words. They

have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor.

29 Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation?

30 Astonishing and wonderful things have been done in the land.

31 The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof?

Chapter 6

Strengthen yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

3 The shepherds shall come to her with their flocks: they have pitched their tents against her round about: every one shall feed them that are under his hand.

4 Prepare ye war against her: arise, and let us go up at midday: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

5 Arise, and let us go up in the night, and destroy her houses.

6 For thus saith the Lord of hosts: Hew down her trees, cast up a trench about Jerusalem: this is the city to be visited, all oppression is in the midst of her.

7 As a cistern maketh its water cold, so hath she made her wickedness cold: violence and spoil

shall be heard in her, infirmity and stripes are continually before me.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited.

9 Thus saith the Lord of hosts: They shall gather the remains of Israel, as in a vine, even to one cluster: turn back thy hand, as a grape-gatherer into the basket.

10 To whom shall I speak? and to whom shall I testify, that he may hear? behold, their ears are uncircumcised, and they cannot hear: behold the word of the Lord is become unto them a reproach: and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for man and woman shall be taken, the ancient and he that is full of days.

12 And their houses shall be turned over to others, with their lands and their wives together: for I will stretch forth my hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them even to the greatest, all are given to covetousness: and from the prophet even to the priest, all are guilty of deceit.

14 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.

15 They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.

16 Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: and you shall find refreshment for your souls. And they said: We

will not walk.

17 And I appointed watchmen over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what great things I will do to them.

19 Hear, O earth: Behold I will bring evils upon this people, the fruits of their own thoughts: because they have not heard my words, and they have cast away my law.

20 To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to me.

21 Therefore thus saith the Lord: Behold I will bring destruction upon this people, by which fathers and sons together shall fall, neighbour and kinsman shall perish.

22 Thus saith the Lord: Behold a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

23 They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

24 We have heard the fame thereof, our hands grow feeble: anguish hath taken hold of us, as a woman in labour.

25 Go not out into the fields, nor walk in the highway: for the sword of the enemy, and fear is on every side.

26 Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

27 I have set thee for a strong trier among my people: and thou shalt know, and prove their

way.

28 All these princes go out of the way, they walk deceitfully, they are brass and iron: they are all corrupted.

29 The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

30 Call them reprobate silver, for the Lord hath rejected them.

Chapter 7

The word that came to Jeremias from the Lord, saying:

2 Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

3 Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place.

4 Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

5 For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour,

6 If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt,

7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

8 Behold you put your trust in lying words, which shall not profit you:

9 To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

10 And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

11 Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

12 Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

13 And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have not heard: and I have called you, and you have not answered:

14 I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

15 And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

16 Therefore do not thou pray for this people, nor take to thee praise and supplication for them: and do not withstand me: for I will not hear thee.

17 Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger.

19 Do they provoke me to anger, saith the Lord? is it not themselves, to the confusion of their own countenance?

20 Therefore thus saith the Lord God: Behold my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the

fruits of the land, and it shall burn, and shall not be quenched.

21 Thus saith the Lord of hosts the God of Israel: Add your burnt offerings to your sacrifices, and eat ye the flesh.

22 For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt offerings and sacrifices.

23 But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way that I have commanded you, that it may be well with you.

24 But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward,

25 From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants the prophets, from day to day, rising up early and sending.

26 And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

27 And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

28 And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth.

29 Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected, and forsaken the generation of his wrath,

30 Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my name is called upon, to pollute it;

31 And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

32 Therefore behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth, because there is no place.

33 And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

34 And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

Chapter 8

At that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom have walked, and whom they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

3 And death shall be chosen rather than life by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

4 And thou shalt say to them: Thus saith the

Lord: Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

5 Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

6 I attended, and hearkened; no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

7 The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

8 How do you say: We are wise, and the law of the Lord is with us? Indeed the lying pens of the scribes hath wrought falsehood.

9 The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them.

10 Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest all deal deceitfully.

11 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

12 They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the Lord.

13 Gathering I will gather them together, saith the Lord, there is no grape on the vines, and there are no figs on the fig tree, the leaf is fallen: and I have given them the things that are passed away.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord.

15 We looked for peace and no good came: for a time of healing, and behold fear.

16 The snorting of his horses was heard from Dan, all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

17 For behold I will send among you serpents, basilisks, against which there is no charm: and they shall bite you, saith the Lord.

18 My sorrow is above sorrow, my heart mourneth within me.

19 Behold the voice of the daughter of my people from a far country: Is not the Lord in Sion, or is not her king in her? why then have they provoked me to wrath with their idols, and strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

22 Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

Chapter 9

Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.

2 Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? because they are

all adulterers, an assembly of transgressors.

3 And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

4 Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

5 And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

6 Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

8 Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soul be revenged on such a nation?

10 For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts they are gone away and departed.

11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

12 Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why

the land hath perished, and is burnt up like a wilderness, which none passeth through?

13 And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

14 But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

15 Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink.

16 And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them till they be consumed.

17 Thus saith the Lord of hosts the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women, and let them make haste:

18 Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

19 For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our dwellings are cast down.

20 Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning.

21 For death is come up through our windows, it is entered into our houses to destroy the children from without, the young men from the streets.

22 Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

23 Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man

glory in his strength, and let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

25 Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised.

26 Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

Chapter 10

Hear ye the word which the Lord hath spoken concerning you, O house of Israel.

2 Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

3 For the laws of the people are vain: for the works of the hand of the workman hath cut a tree out of the forest with an axe.

4 He hath decked it with silver and gold: he hath put it together with nails and hammers, that it may not fall asunder.

5 They are framed after the likeness of a palm tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore fear them not, for they can neither do evil nor good.

6 There is none like to thee, O Lord: thou art great, and great is thy name in might.

7 Who shall not fear thee, O king of nations?

for thine is the glory: among all the wise men of the nations, and in all their kingdoms there is none like unto thee.

8 They shall be all proved together to be senseless and foolish: the doctrine of their vanity is wood.

9 Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

10 But the Lord is the true God: he is the living God, and the everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening.

11 Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among those places that are under heaven.

12 He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge.

13 At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: he maketh lightnings for rain, and bringeth forth the wind out of his treasures.

14 Every man is become a fool for knowledge, every artist is confounded in his graven idol: for what he hath cast is false, and there is no spirit in them.

15 They are vain things, and a ridiculous work: in the time of their visitation they shall perish.

16 The portion of Jacob is not like these: for it is he who formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 Gather up thy shame out of the land, thou that dwellest in a siege.

18 For thus saith he Lord: Behold I will cast

away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

19 Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own evil, and I will bear it.

20 My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 Because the pastors have done foolishly, and have not sought the Lord: therefore have they not understood, and all their flock is scattered.

22 Behold the sound of a noise cometh, a great commotion out of the land of the north: to make the cities of Juda a desert, and a dwelling for dragons.

23 I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps.

24 Correct me, O Lord, but yet with judgment: and not in thy fury, lest thou bring me to nothing.

25 Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: because they have eaten up Jacob, and devoured him, and consumed him, and have destroyed his glory.

Chapter 11

The word that came from the Lord to Jeremias, saying:

2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

3 And thou shalt say to them: Thus saith the

Lord the God of Israel: Cursed is the man that shall not hearken to the words of this covenant,

4 Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

5 That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said: Amen, O Lord.

6 And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of the covenant, and do them:

7 For protesting I conjured your fathers in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to my voice:

8 And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

10 They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers.

11 Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save

them in the time of their affliction.

13 For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

14 Therefore do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

15 What is the meaning that my beloved hath wrought much wickedness in my house? shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

16 The Lord called thy name, a plentiful olive tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

17 And the Lord of hosts that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

18 But thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings.

19 And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

20 But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause.

21 Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands.

22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

23 And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

Chapter 12

Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

3 And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as for the day of slaughter.

4 How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

5 If thou hast been wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

7 I have forsaken my house, I have left my inheritance: I have given my dear soul into the hand of her enemies.

8 My inheritance is become to me as a lion in

the wood: it hath cried out against me, therefore have I hated it.

9 Is my inheritance to me as a speckled bird? is it as a bird dyed throughout? come ye, assemble yourselves, all ye beasts of the earth, make haste to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness.

11 They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart.

12 The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

13 They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all wicked neighbours, that touch the inheritance that I have shared out to my people Israel: Behold I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

15 And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into his land.

16 And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by Baal: that they shall be built up in the midst of my people.

17 But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

Chapter 13

Thus saith the Lord to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shalt not put it into water.

2 And I got a girdle according to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me the second time, saying:

4 Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock.

5 And I went, and hid it by the Euphrates, as the Lord had commanded me.

6 And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it and behold the girdle was rotten, so that it was fit for no use.

8 And the word of the Lord came to me, saying:

9 Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot.

10 This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them: and they shall be as this girdle, which is fit for no use.

11 For as the girdle sticketh close to the loins of a man, so have I brought close to me all the house of Israel, and all the house of Juda, saith the Lord: that they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Thou shalt speak therefore to them this word: Thus saith the Lord the God of Israel:

Every bottle shall be filled with wine. And they shall say to thee: Do we not know that every bottle shall be filled with wine?

13 And thou shalt say to them: Thus saith the Lord: Behold I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

15 Hear ye, and give ear: Be not proud, for the Lord hath spoken.

16 Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

17 But if you will not hear this, my soul shall weep in secret for your pride: weeping it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive.

18 Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

19 The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

20 Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

21 What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed them against thy own head: shall not sorrows lay hold on thee, as a woman in labour?

22 And if thou shalt say in thy heart: Why are these things come upon me? For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled.

23 If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil.

24 And I will scatter them as stubble, which is carried away by the wind in the desert.

25 This is thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

26 Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared.

27 I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations, upon the hills in the field. Woe to thee, Jerusalem, wilt thou not be made clean after me: how long yet?

Chapter 14

The word of the Lord that came to Jeremias concerning the words of the drought.

2 Judea hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

3 The great ones sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

4 For the destruction of the land, because there came no rain upon the earth, the husbandman were confounded, they covered their heads.

5 Yea, the hind also brought forth in the field, and left it, because there was no grass.

6 And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes

failed, because there was no grass.

7 If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many, we have sinned against thee.

8 O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge?

9 Why wilt thou be as a wandering man, as a mighty man that cannot save? but thou, O Lord, art among us, and thy name is called upon by us, forsake us not.

10 Thus saith the Lord to this people, that have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

11 And the Lord said to me: Pray not for this people for their good.

12 When they fast I will not hear their prayers: and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

13 And I said: Ah, ah, ah, O Lord God, the prophets say to them: You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

14 And the Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

15 Therefore thus saith the Lord concerning the prophets that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy,

shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their own wickedness upon them.

17 And thou shalt speak this word to them: Let my eyes shed down tears night and day, and let them not cease, because the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil.

18 If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also and the priest are gone into a land which they knew not.

19 Hast thou utterly cast away Juda, or hath thy soul abhorred Sion? why then hast thou struck us, so that there is no healing for us? we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

20 We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

21 Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? art not thou the Lord our God, whom we have looked for? for thou hast made all these things.

Chapter 15

And the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

2 And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as are for death, to death: and such as are for the sword, to the sword: and such as are for famine, to famine: and such as are for captivity, to captivity.

3 And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth, to devour and to destroy.

4 And I will give them up to the rage of all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all that he did in Jerusalem.

5 For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee.

7 And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

8 Their widows are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man a spoiler at noonday: I have cast a terror on a sudden upon the cities.

9 She that hath borne seven is become weak, her soul hath fainted away: her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

10 Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury: yet all curse

me.

11 The Lord saith to me: Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

12 Shall iron be allied with the iron from the north, and the brass?

13 Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

14 And I will bring thy enemies out of a land, which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

15 O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.

16 Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

17 I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

18 Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? it is become to me as the falsehood of deceitful waters that cannot be trusted.

19 Therefore thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face; and thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

20 And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the

hand of the mighty.

Chapter 16

And the word of the Lord came to me, saying:

2 Thou shalt not take thee a wife, neither shalt thou have sons and daughters in this place.

3 For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

4 They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

5 For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, my mercy and commiserations.

6 Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

7 And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them for their father and mother.

8 And do not thou go into the house of feasting, to sit with them, and to eat and drink:

9 For thus saith the Lord of hosts, the God of Israel: Behold I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God?

11 Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

12 And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me.

13 So I will cast you forth out of this land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

14 Therefore behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt.

15 But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16 Behold I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill and out of the holes of the rocks.

17 For my eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

18 And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

19 O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

20 Shall a man make gods unto himself and they are no gods?

21 Therefore behold I will this once cause them to know, I will shew them my hand and my power: and they shall know that my name is the Lord.

Chapter 17

The sin of Juda is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, upon the horns of their altars.

2 When their children shall remember their altars, and their groves, and their green trees upon the high mountains,

3 Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, and thy high places for sin in all thy borders.

4 And thou shalt be left stripped of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn for ever.

5 Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6 For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

8 And he shall be as a tree that is planted by

the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

9 The heart is perverse above all things, and unsearchable, who can know it?

10 I am the Lord who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices.

11 As the partridge hath hatched eggs which she did not lay: so is he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

12 A high and glorious throne from the beginning is the place of our sanctification.

13 O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters.

14 Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.

15 Behold they say to me: Where is the word of the Lord? let it come.

16 And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight.

17 Be not thou a terror unto me, thou art my hope in the day of affliction.

18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

19 Thus saith the Lord to me: Go, and stand

in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

20 And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and al Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath day: and bring them not in by the gates of Jerusalem.

22 And do not bring burdens out of your houses on the sabbath day, neither do ye any work: sanctify the sabbath day, as I commanded your fathers.

23 But they did not hear, nor incline their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

24 And it shall come to pass: if you will hearken to me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath day: and if you will sanctify the sabbath day, to do no work therein:

25 Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited for ever.

26 And they shall come from the cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering into the house of the Lord.

27 But if you will not hearken to me, to sanctify the sabbath day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath day: I will kindle a fire in the gates thereof, and it shall de-

vour the houses of Jerusalem, and it shall not be quenched.

Chapter 18

The word that came to Jeremias from the Lord, saying:

2 Arise, and go down into the potter's house, and there thou shalt hear my words.

3 And I went down into the potter's house, and behold he was doing a work on the wheel.

4 And the vessel was broken which he was making of clay with his hands: and turning he made another vessel, as it seemed good in his eyes to make it.

5 Then the word of the Lord came to me, saying:

6 Cannot I do with you, as this potter, O house of Israel, saith the Lord? behold as clay is in the hand of the potter, so are you in my hand, O house of Israel.

7 I will suddenly speak against a nation, and against a kingdom, to root out, and to pull down, and to destroy it.

8 If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.

9 And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

10 If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

11 Now therefore tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold I frame evil against you, and devise a device against you: let every man of you return from his evil way, and make ye your ways and your doings good.

12 And they said; We have no hopes: for we

will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.

13 Therefore thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the virgin of Israel hath done to excess?

14 Shall the snow of Libanus fail from the rock of the field? or can the cold waters that gush out and run down, be taken away?

15 Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

16 That their land might be given up to desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head.

17 As a burning wind will I scatter them before the enemy: I will shew them the back, and not the face, in the day of their destruction.

18 And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words.

19 Give heed to me, O Lord, and hear the voice of my adversaries.

20 Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them.

21 Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle.

22 Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

23 But thou, O Lord, knowest all their counsel against me unto death: not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them.

Chapter 19

Thus saith the Lord: Go, and take a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests:

2 And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

3 And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whosoever shall hear it, his ears shall tingle:

4 Because they have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5 And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into my mind.

6 Therefore behold the days come, saith the Lord, that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

7 And I will defeat the counsel of Juda and of Jerusalem in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

8 And I will make this city an astonishment, and a hissing: every one that shall pass by it, shall be astonished, and shall hiss because of all the plagues thereof.

9 And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat every one the flesh of his friend in the siege, and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.

10 And thou shalt break the bottle in the sight of the men that shall go with thee.

11 And thou shalt say to them: Thus saith the Lord of hosts: Even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Topheth, because there is no other place to bury in.

12 Thus will I do to this place, saith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

13 And the houses of Jerusalem, and the houses of the kings of Juda shall be unclean as the place of Topheth: all the houses upon whose roofs they have sacrificed to all the host of heaven, and have poured out drink offerings to strange gods.

14 Then Jeremias came from Topheth, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people:

15 Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have

spoken against it: because they have hardened their necks, that they might not hear my words.

Chapter 20

Now Phassur the son of Emmer, the priest, who was appointed chief in the house of the Lord, heard Jeremias prophesying these words.

2 And Phassur struck Jeremias the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord.

3 And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him: The Lord hath not called thy name Phassur, but fear on every side.

4 For thus saith the Lord: Behold I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see it, and I will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon, and shall strike them with the sword.

5 And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon.

6 But thou Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

7 Thou hast deceived me, O Lord, and I am deceived: thou hast been stronger than I, and thou hast prevailed. I am become a laughing-stock all the day, all scoff at me.

8 For I am speaking now this long time, crying out against iniquity, and I often proclaim

devastation: and the word of the Lord is made a reproach to me, and a derision all the day.

9 Then I said: I will not make mention of him, nor speak any more in his name: and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

10 For I heard the reproaches of many, and terror on every side: Persecute him, and let us persecute him: from all the men that were my familiars, and continued at my side: if by any means he may be deceived, and we may prevail against him, and be revenged on him.

11 But the Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

12 And thou, O Lord of hosts, prover of the just, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them: for to thee I have laid open my cause.

13 Sing ye to the Lord, praise the Lord: because he hath delivered the soul of the poor out of the hand of the wicked.

14 Cursed be the day wherein I was born: let not the day in which my mother bore me, be blessed.

15 Cursed be the man that brought the tidings to my father, saying: A man child is born to thee: and made him greatly rejoice.

16 Let that man be as the cities which the Lord hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noontide:

17 Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

18 Why came I out of the womb, to see labour and sorrow, and that my days should be spent

in confusion?

Chapter 21

The word that came to Jeremias from the Lord, when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias the priest, saying:

2 Inquire of the Lord for us, for Nabuchodonosor king of Babylon maketh war against us: if so be the Lord will deal with us according to all his wonderful works, that he may depart from us.

3 And Jeremias said to them: Thus shall you say to Sedecias:

4 Thus saith the Lord, the God of Israel: Behold I will turn back the weapons of war that are in your hands, and with which you fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

5 And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

6 And I will strike the inhabitants of this city, men and beasts shall die of a great pestilence.

7 And after this, saith the Lord, I will give Sedecias the king of Juda, and his servants, and his people, and such as are left in this city from the pestilence, and the sword, and the famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor shew mercy to them.

8 And to this people thou shalt say: Thus saith the Lord: Behold I set before you the way of life, and the way of death.

9 He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

10 For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And to the house of the king of Juda: Hear ye the word of the Lord,

12 O house of David, thus saith the Lord: Judge ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to quench it, because of the evil of your ways.

13 Behold I come to thee that dwellest in a valley upon a rock above a plain, saith the Lord: and you say: Who shall strike us and who shall enter into our houses?

14 But I will visit upon you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

Chapter 22

Thus saith the Lord: Go down to the house of the king of Juda, and there thou shalt speak this word,

2 And thou shalt say: Hear the word of the Lord, king of Juda, that sittest upon the throne of David: thou and thy servants, and thy people, who enter in by these gates.

3 Thus saith the Lord: Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, and the widow, nor

oppress them unjustly: and shed not innocent blood in this place.

4 For if you will do this thing indeed, then shall there enter in by the gates of this house, kings of the race of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

5 But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

6 For thus saith the Lord to the house of the king of Juda: Thou art to me Galaad the head of Libanus: yet surely I will make thee a wilderness, and cities not habitable.

7 And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

8 And many nations shall pass by this city: and they shall say every man to his neighbour: Why hath the Lord done so to this great city?

9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

10 Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

11 For thus saith the Lord to Sellum the son of Josias the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

12 But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

13 Woe to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

14 Who saith: I will build me a wide house,

and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermillion.

15 Shalt thou reign, because thou comparest thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

16 He judged the cause of the poor and needy for his own good: was it not therefore because he knew me, saith the Lord?

17 But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

18 Therefore thus saith the Lord concerning Joakim the son of Josias king of Juda: They shall not mourn for him, Alas, my brother, and, Alas, sister: they shall not lament for him, Alas, my lord, or, Alas, the noble one.

19 He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem.

20 Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

21 I spoke to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

22 The wind shall feed all thy pastors, and thy lovers shall go into captivity and then shalt thou be confounded, and ashamed of all thy wickedness.

23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labour?

24 As I live, saith the Lord, if Jechonias the son of Joakim the king of Juda were a ring on my right hand, I would pluck him thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldeans.

26 And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

27 And they shall not return into the land, whereunto they lift up their mind to return thither.

28 Is this man Jechonias an earthen and a broken vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

Chapter 23

Woe to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

2 Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.

3 And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

4 And I will set up pastors over them, and

they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

5 Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

6 In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one.

7 Therefore behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

8 But, The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

9 To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

10 Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.

11 For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.

12 Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the year of their visitation, saith the Lord.

13 And I have seen folly in the prophets of Samaria: they prophesied in Baal and deceived my people Israel.

14 And I have seen the likeness of adulter-

ers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings, they are all become unto me as Sodom, and the inhabitants thereof as Gomor-rha.

15 Therefore thus saith the Lord of hosts to the prophets: Behold I will feed them with wormwood, and will give them gall to drink: for from the prophets of Jerusalem corruption is gone forth into all the land.

16 Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

17 They say to them that blaspheme me: The Lord hath said: You shall have peace: and to every one that walketh in the perverseness of his own heart, they have said: No evil shall come upon you.

18 For who hath stood in the counsel of the Lord, and hath seen and heard his word? Who hath considered his word and heard it?

19 Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

20 The wrath of the Lord shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

21 I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way, and from their wicked doings.

23 Am I, think ye, a God at hand, saith the Lord, and not a God afar off?

24 Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven

and earth, saith the Lord?

25 I have heard what the prophets said, that prophesy lies in my name, and say: I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart?

27 Who seek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat, saith the Lord?

29 Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?

30 Therefore behold I am against the prophets, saith the Lord: who steal my words every one from his neighbour.

31 Behold I am against the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.

32 Behold I am against the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord.

33 If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.

34 And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.

35 Thus shall you say every one to his neigh-

bour, and to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for you have perverted the words of the living God, of the Lord of hosts our God.

37 Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

38 But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord:

39 Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

40 And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

Chapter 24

The Lord shewed me: and behold two baskets full of figs, set before the temple of the Lord: after that Nabuchodonosor king of Babylon had carried away Jechonias the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

3 And the Lord said to me: What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten because they are bad.

4 And the word of the Lord came to me, saying:

5 Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

6 And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return to me with their whole heart.

8 And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

9 And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a byword, and a proverb, and to be a curse in all places, to which I have cast them out.

10 And I will send among them the sword, and the famine, and the pestilence: till they be consumed out of the land which I gave to them, and their fathers.

Chapter 25

The word that came to Jeremias concerning all the people of Juda, in the fourth year of Joakim the son of Josias king of Juda, (the same is the first year of Nabuchodonosor king of Babylon,)

2 Which Jeremias the prophet spoke to all the people of Juda, and to all the inhabitants

of Jerusalem, saying:

3 From the thirteenth year of Josias the son of Ammon king of Juda until this day: this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you, rising before day, and speaking, and you have not hearkened.

4 And the Lord hath sent to you all his servants the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

5 When he said: Return ye, every one from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers for ever and ever.

6 And go not after strange gods to serve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

7 And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus saith the Lord of hosts: Because you have not heard my words:

9 Behold I will send, and take all the kindreds of the north, saith the Lord, and Nabuchodonosor the king of Babylon my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.

10 And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill and the light of the lamp.

11 And all this land shall be a desolation, and an astonishment: and all these nations shall serve the king of Babylon seventy years.

12 And when the seventy years shall be expired, I will punish the king of Babylon, and

that nation, saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations.

13 And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath prophesied against all nations:

14 For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus saith the Lord of hosts the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, into which I shall send thee.

16 And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

17 And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

18 To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

19 Pharaoh the king of Egypt, and his servants, and his princes, and all his people,

20 And all in general: all the kings of the land of Ausitis, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus.

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the islands that are beyond the sea.

23 And Dedan, and Thema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the west, that dwell in the desert.

25 And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

26 And all the kings of the north far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them.

27 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

28 And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

29 For behold I begin to bring evil on the city wherein my name is called upon: and shall you be as innocent and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 And thou shalt prophesy unto them all these words, and thou shalt say to them: I The Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon the place of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

31 The noise is come even to the ends of the earth: for the Lord entereth into judgment with the nations: he entereth into judgment with all flesh; the wicked I have delivered up to the sword, saith the Lord.

32 Thus saith the Lord of hosts: Behold evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and

they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

34 Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels.

35 And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures.

37 And the fields of peace have been silent because of the fierce anger of the Lord.

38 He hath forsaken his covert as the lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.

Chapter 26

In the beginning of the reign of Joakim the son of Josias king of Juda, came this word from the Lord, saying:

2 Thus saith the Lord: stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them: leave not out one word.

3 If so be they will hearken and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings.

4 And thou shalt say to them: Thus saith the Lord: If you will not hearken to me to walk in my law, which I have given you:

5 To give ear to the words of my servants the

prophets, whom I sent to you rising up early: and sending, and you have not hearkened:

6 I will make this house like Silo: and I will make this city a curse to all the nations of the earth.

7 And the priests, and the prophets, and all the people heard Jeremias speaking these words in the house of the Lord.

8 And when Jeremias had made an end of speaking all that the Lord had commanded him to speak to all the people, the priests, and the prophets, and all the people laid hold on him, saying: Let him be put to death.

9 Why hath he prophesied in the name of the Lord, saying: This house shall be like Silo; and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias in the house of the Lord.

10 And the princes of Juda heard these words: and they went up from the king's house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

11 And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he hath prophesied against this city, as you have heard with your ears.

12 Then Jeremias spoke to all the princes, and to all the people, saying: The Lord sent me to prophesy concerning this house, and concerning this city all the words that you have heard.

13 Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil that he hath spoken against you.

14 But as for me, behold I am in your hands: do with me what is good and right in your eyes:

15 But know ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city,

and the inhabitants thereof. For in truth the Lord sent me to you, to speak all these words in your hearing.

16 Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man: for he hath spoken to us in the name of the Lord our God.

17 And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

18 Micheas of Morasthi was a prophet in the days of Ezechias king of Juda, and he spoke to all the people of Juda, saying: Thus saith the Lord of hosts: Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the mountain of the house the high places of woods.

19 Did Ezechias king of Juda, and all Juda, condemn him to death? did they not fear the Lord, and beseech the face of the Lord: and the Lord repented of the evil that he had spoken against them? therefore we are doing a great evil against our souls.

20 There was also a man that prophesied in the name of the Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, and against this land, according to all the words of Jeremias.

21 And Joakim, and all his men in power, and his princes heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled and went into Egypt.

22 And king Joakim sent men into Egypt, El-nathan the son of Achobor, and men with him into Egypt.

23 And they brought Urias out of Egypt: and brought him to king Joakim, and he slew him with the sword: and he cast his dead body into the graves of the common people.

24 So the hand of Ahicam the son of Saphan was with Jeremias, that he should not be deliv-

ered into the hands of the people, to put him to death.

Chapter 27

In the beginning of the reign of Joakim the son of Josias king of Juda, this word came to Jeremias from the Lord, saying:

2 Thus saith the Lord to me: Make thee bands, and chains: and thou shalt put them on thy neck.

3 And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers that are come to Jerusalem to Sedecias the king of Juda.

4 And thou shalt command them to speak to their masters: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your masters:

5 I made the earth, and the men and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes.

6 And now I have given all these lands into the hand of Nabuchodonosor king of Babylon my servant: moreover also the beasts of the field I have given him to serve him.

7 And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

8 But the nation and kingdom that will not serve Nabuchodonosor king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon: I will visit upon that nation with the sword, and with famine, and with

pestilence, saith the Lord: till I consume them by his hand.

9 Therefore hearken not to your prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon.

10 For they prophesy lies to you: to remove you far from your country, and cast you out, and to make you perish.

11 But the nation that shall bend down their neck under the yoke of the king of Babylon, and shall serve him: I will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

12 And I spoke to Sedecias the king of Juda according to all these words, saying: Bend down your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live.

13 Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

14 Hearken not to the words of the prophets that say to you: You shall not serve the king of Babylon: for they tell you a lie.

15 For I have not sent them, saith the Lord: and they prophesy in my name falsely: to drive you out, and that you may perish, both you, and the prophets that prophesy to you.

16 I spoke also to the priests, and to this people, saying: Thus saith the Lord: Hearken not to the words of your prophets, that prophesy to you, saying: Behold the vessels of the Lord shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

17 Therefore hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

18 But if they be prophets, and the word of the Lord be in them: let them interpose them-

selves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

19 For thus saith the Lord of hosts to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

20 Which Nabuchodonosor the king of Babylon did not take, when he carried away Jehonias the son of Joakim the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem.

21 For thus saith the Lord of hosts the God of Israel, to the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

22 They shall be carried to Babylon, and there they shall be until the day of their visitation, saith the Lord: and I will cause them to be brought, and to be restored in this place.

Chapter 28

And it came to pass in that year, in the beginning of the reign of Sedecias king of Juda, in the fourth year, in the fifth month, that Hananias the son of Azur, a prophet of Gabaon spoke to me, in the house of the Lord before the priests, and all the people, saying:

2 Thus saith the Lord of hosts the God of Israel: I have broken the yoke of the king of Babylon.

3 As yet two years of days, and I will cause all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring back to this place Jehonias the son of Joakim king of Juda, and all the

captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

5 And Jeremias the prophet said to Hananias the prophet in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

6 And Jeremias the prophet said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the captives may return out of Babylon to this place.

7 Nevertheless hear this word that I speak in thy ears, and in the ears of all the people:

8 The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

9 The prophet that prophesied peace: when his word shall come to pass, the prophet shall be known, whom the hath sent in truth.

10 And Hananias the prophet took the chain from the neck of Jeremias the prophet, and broke it.

11 And Hananias spoke in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor the king of Babylon after two full years from off the neck of all the nations.

12 And Jeremias the prophet went his way. And the word of the Lord came to Jeremias, after that Hananias the prophet had broken the chain from off the neck of Jeremias the prophet, saying:

13 Go, and tell Hananias: Thus saith the Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14 For thus saith the Lord of hosts the God of Israel: I have put a yoke of iron upon the neck of

all these nations, to serve Nabuchodonosor king of Babylon, and they shall serve him: moreover also I have given him the beasts of the earth.

15 And Jeremias the prophet said to Hananias the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie.

16 Therefore thus saith the Lord: Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord.

17 And Hananias the prophet died in that year, in the seventh month.

Chapter 29

Now these are the words of the letter which Jeremias the prophet sent from Jerusalem to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people, whom Nabuchodonosor had carried away from Jerusalem to Babylon:

2 After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers were departed out of Jerusalem:

3 By the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias king of Juda sent to Babylon to Nabuchodonosor king of Babylon, saying:

4 Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon:

5 Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons

and daughters: and be ye multiplied there, and be not few in number.

7 And seek the peace of the city, to which I have caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.

8 For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

9 For they prophesy falsely to you in my name: and I have not sent them, saith the Lord.

10 For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favour, to bring you again to this place.

11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

12 And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you.

13 You shall seek me, and shall find me: when you shall seek me with all your heart.

14 And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

15 Because you have said: The Lord hath raised us up prophets in Babylon:

16 For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

17 Thus saith the Lord of hosts: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs

that cannot be eaten, because they are very bad.

18 And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

19 Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants the prophets, rising by night, and sending: and you have not heard, saith the Lord.

20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21 Thus saith the Lord of hosts the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsely: Behold I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

23 Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I commanded them not: I am the judge and the witness, saith the Lord.

24 And to Semeias the Nehelamite thou shalt say:

25 Thus saith the Lord of hosts the God of Israel: Because thou hast sent letters in thy name to all the people that are in Jerusalem, and to Sophonias the son of Maasias the priest, and to all the priests, saying:

26 The Lord hath made thee priest instead of Joiada the priest, that thou shouldst be ruler

in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison.

27 And now why hast thou not rebuked Jeremias the Anathothite, who prophesieth to you?

28 For he hath also sent to us in Babylon, saying: It is a long time: build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

29 So Sophonias the priest read this letter, in the hearing of Jeremias the prophet.

30 And the word of the Lord came to Jeremias, saying:

31 Send to all them of the captivity, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath caused you to trust in a lie:

32 Therefore thus saith the Lord: behold I will visit upon Semeias the Nehelamite, and upon his seed: he shall not have a man to sit in the midst of this people, and he shall not see the good that I will do to my people, saith the Lord: because he hath spoken treason against the Lord.

Chapter 30

This is the word that came to Jeremias from the Lord, saying:

2 Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

3 For behold the days come, saith the Lord, and I will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord hath spoken to Israel and to Juda:

5 For thus saith the Lord: We have heard a voice of terror: there is fear and no peace.

6 Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

7 Alas, for that day is great, neither is there the like to it; and it is the time of tribulation to Jacob, but he shall be saved out of it.

8 And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

9 But they shall serve the Lord their God, and David their king, whom I will raise up to them.

10 Therefore fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

11 For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

12 For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

13 There is none to judge thy judgment to bind it up: thou hast no healing medicines.

14 All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with cruel chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.

15 Why criest thou for thy affliction? thy sor-

row is incurable: for the multitude of thy iniquity, and for thy hardened sins I have done these things to thee.

16 Therefore all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted, and all that prey upon thee will I give for a prey.

17 For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an outcast: This is she that hath none to seek after her.

18 Thus saith the Lord: Behold I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.

20 And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them.

21 And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord?

22 And you shall be my people: and I will be your God.

23 Behold the whirlwind of the Lord, his fury going forth, a violent storm, it shall rest upon the head of the wicked.

24 The Lord will not turn away the wrath of his indignation, till he have executed and performed the thought of his heart: in the latter days you shall understand these things.

Chapter 31

At that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest.

3 The Lord hath appeared from afar to me. Yea I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee.

4 And I will build thee again, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time.

6 For there shall be a day, in which the watchmen on mount Ephraim, shall cry: Arise, and let us go up to Sion to the Lord our God.

7 For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

8 Behold I will bring them from the north country, and will gather them from the ends of the earth and among them shall be the blind, and the lame, the woman with child, and she that is bringing forth, together, a great company of them returning hither.

9 They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my firstborn.

10 Hear the word of the Lord, O ye nations, and declare it in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd doth his

flock.

11 For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

12 And they shall come, and shall give praise in mount Sion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

13 Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

14 And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

15 Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children and refusing to be comforted for them, because they are not.

16 Thus saith the Lord: Let thy voice cease from weeping, and thy eyes tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

17 And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18 Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted, for thou art the Lord my God.

19 For after thou didst convert me, I did penance: and after thou didst shew unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

20 Surely Ephraim is an honourable son to me, surely he is a tender child: for since I spoke of him, I will still remember him. Therefore are

my bowels troubled for him: pitying I will pity him, saith the Lord.

21 Set thee up a watchtower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity: The Lord bless thee, the beauty of justice, the holy mountain.

24 And Juda and all his cities shall dwell therein together: the husbandman and they that drive the flocks.

25 For I have inebriated the weary soul: and I have filled every hungry soul.

26 Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

27 Behold the days come, saith the Lord: and I will sow the house of Israel and the house of Juda with the seed of men, and with the seed of beasts.

28 And as I have watched over them, to pluck up, and to throw down, and to scatter, and to destroy, and afflict: so will I watch over them, to build up, and to plant them, saith the Lord.

29 In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children are set on edge.

30 But every one shall die for his own iniquity: every man that shall eat the sour grape, his teeth shall be set on edge.

31 Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

32 Not according to the covenant which I

made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, the covenant which they made void, and I had dominion over them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night: who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

36 If these ordinances shall fail before me, saith the Lord: then also the seed of Israel shall fail, so as not to be a nation before me for ever.

37 Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

38 Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hanameel even to the gate of the corner.

39 And the measuring line shall go out farther in his sight upon the hill Gareb: and it shall compass Goatha,

40 And the whole valley of dead bodies, and of ashes, and all the country of death, even to the torrent Cedron, and to the corner of the horse gate towards the east, the Holy of the Lord: it shall not be plucked up, and it shall not be destroyed any more for ever.

Chapter 32

The word that came to Jeremias from the Lord in the tenth year of Sedecias king of Juda: the same is the eighteenth year of Nabuchodonosor.

2 At that time the army of the king of Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison, which was in the house of the king of Juda.

3 For Sedecias king of Juda had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it?

4 And Sedecias king of Juda shall not escape out of the hand of the Chaldeans: but he shall be delivered into the hands of the king of Babylon: and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

5 And he shall lead Sedecias to Babylon: and he shall be there till I visit him, saith the Lord. But if you will fight against the Chaldeans, you shall have no success.

6 And Jeremias said: The word of the Lord came to me, saying:

7 Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thy right to buy it, being next akin.

8 And Hanameel my uncle's son came to me, according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth in the land of Benjamin: for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the word of the Lord.

9 And I bought the field of Hanameel my uncle's son, that is in Anathoth: and I weighed him the money, seven staters, and ten pieces of silver.

10 And I wrote it in a book and sealed it, and

took witnesses: and I weighed him the money in the balances.

11 And I took the deed of the purchase that was sealed, and the stipulations, and the ratifications with the seals that were on the outside.

12 And I gave the deed of the purchase to Baruch the son of Neri the son of Maasias in the sight of Hanameel my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying:

14 Thus saith the Lord of hosts the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

16 And after I had delivered the deed of purchase to Baruch the son of Neri, I prayed to the Lord, saying:

17 Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee:

18 Thou shewest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them: O most mighty, great, and powerful, the Lord of hosts is thy name.

19 Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

20 Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made thee a name as at

this day.

21 And hast brought forth thy people Israel, out of the land of Egypt with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

22 And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and possessed it: but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

24 Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken, is all come to pass, as thou thyself seest.

25 And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremias, saying:

27 Behold I am the Lord the God of all flesh: shall any thing be hard for me?

28 Therefore thus saith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

29 And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink offerings to strange gods, to provoke me to wrath.

30 For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel who even till now provoke me with the work of their hands, saith the Lord.

31 For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

32 Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

34 And they have set their idols in the house, in which my name is called upon, to defile it.

35 And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

36 And now, therefore, thus saith the Lord the God of Israel to this city, whereof you say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

37 Behold I will gather them together out of all the lands to which I have cast them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlasting covenant with them, and will not cease to do them good:

and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

42 For thus saith the Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good that I now speak to them.

43 And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

44 Fields shall be bought for money, and deeds shall be written, and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

Chapter 33

And the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

2 Thus saith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

3 Cry to me and I will hear thee: and I will shew thee great things, and sure things which thou knowest not.

4 For thus saith the Lord the God of Israel to the houses of this city, and to the houses of the king of Juda, which are destroyed, and to the bulwarks, and to the sword.

5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies

of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.

6 Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

7 And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.

9 And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace that I will make for them.

10 Thus saith the Lord: There shall be heard again in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast)

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

12 Thus saith the Lord of hosts: There shall be again in this place that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down.

13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are

towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.

14 Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

15 In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

16 In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

17 For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.

18 Neither shall there be cut off from the priests and Levites a man before my face to offer holocausts, and to burn sacrifices, and to kill victims continually.

19 And the word of the Lord came to Jeremias, saying:

20 Thus saith the Lord: if my covenant, with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

21 Also my covenant with David my servant may be made void, that he should not have a son to reign upon his throne, and with the Levites and priests my ministers.

22 As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

23 And the word of the Lord came to Jeremias, saying:

24 Hast thou not seen what this people hath spoken, saying: The two families which the Lord had chosen, are cast off: and they have despised

my people, so that it is no more a nation before them?

25 Thus saith the Lord. If I have not set my covenant between day and night, and laws to heaven and earth:

26 Surely I will also cast off the seed of Jacob, and of David my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

Chapter 34

The word that came to Jeremias from the Lord, when Nabuchodonosor king of Babylon, and all his army, and all the kingdoms of the earth, that were under the power of his hand, and all the people fought against Jerusalem and against all the cities thereof, saying:

2 Thus saith the Lord, the God of Israel: Go, and speak to Sedecias king of Juda, and say to him: Thus saith the Lord: Behold I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand: but thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Sedecias king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword.

5 But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

6 And Jeremias the prophet spoke all these

words to Sedecias the king of Juda in Jerusalem.

7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda that were left, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jerusalem making a proclamation:

9 That every man should let his manservant, and every man his maidservant, being Hebrew man or a Hebrew woman, go free: and that they should not lord it over them, to wit, over the Jews their brethren.

10 And all the princes, and all the people who entered into the covenant, heard that every man should let his manservant, and every man his maidservant go free, and should no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as menservants and maidservants.

12 And the word of the Lord came to Jeremias from the Lord, saying:

13 Thus saith the Lord the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

14 At the end of seven years, let ye go every man his brother being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

15 And you turned to day, and did that which was right in my eyes, in proclaiming liberty every

one to his brother: and you made a covenant in my sight, in the house upon which my name is invoked.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his manservant, and every man his maidservant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

17 Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother and every man to his friend: behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, and have not performed the words of the covenant which they agreed to in my presence, when they cut the calf in two and passed between the parts thereof:

19 The princes of Juda, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land that passed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

21 And Sedecias the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

Chapter 35

The word that came to Jeremias from the Lord in the days of Joakim the son of Josias king of Juda, saying:

2 Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into one of the chambers of the treasures, and thou shalt give them wine to drink.

3 And I took Jezonias the son of Jeremias the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, to the treasure house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

6 And they answered: We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you, nor your children, for ever:

7 Neither shall ye build houses, nor sow reed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

8 Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

9 Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

10 But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.

11 But when Nabuchodonosor king of Babylon came up to our land, we said: Come, let us go into Jerusalem from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

12 And the word of the Lord came to Jeremias, saying:

13 Thus saith the Lord of hosts the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words, saith the Lord?

14 The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants the prophets, rising early, and sending and saying: Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

16 So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the God of

Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever.

Chapter 36

And it came to pass in the fourth year of Joakim the son of Josias king of Juda, that this word came to Jeremias by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day.

3 If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity, and their sin.

4 So Jeremias called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the Lord, which he spoke to him, upon the roll of a book.

5 And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6 Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the fasting day: and also thou shalt read them in the hearing of all Juda that come out of their cities:

7 If so be they may present their supplication before the Lord, and may return every one from his wicked way: for great is the wrath and indig-

nation which the Lord hath pronounced against this people.

8 And Baruch the son of Nerias did according to all that Jeremias the prophet had commanded him, reading out of the volume the words of the Lord in the house of the Lord.

9 And it came to pass in the fifth year of Joakim the son of Josias king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

10 And Baruch read out of the volume the words of Jeremias in the house of the Lord, in the treasury of Gamarias the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

11 And when Micheas the son of Gamarias the son of Saphan had heard out of the book all the words of the Lord,

12 He went down into the king's house to the secretary's chamber: and behold all the princes sat there, Elisama the scribe, and Dalaias the son of Semeias, and Elnathan the son of Achobor, and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard when Baruch read out of the volume in the hearing of the people.

14 Therefore all the princes sent Judi the son of Nathanias, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch the son of Nerias took the volume in his hand, and came to them.

15 And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

17 And they asked him, saying: Tell us how didst thou write all these words from his mouth.

18 And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

19 And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

20 And they went in to the king into the court: but they laid up the volume in the chamber of Elisama the scribe: and they told all the words in the hearing of the king.

21 And the king sent Judi that he should take the volume: who bringing it out of the chamber of Elisama the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

22 Now the king sat in the winter house, in the ninth month: and there was a hearth before him full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

24 And the king and all his servants that heard all these words were not afraid, nor did they rend their garments.

25 But yet Elnathan, and Dalaia, and Gamarias spoke to the king, not to burn the book: and he heard them not.

26 And the king commanded Jeremiel the son of Amelech, and Saraia, the son of Ezriel, and Selemias the son of Abdeel, to take up Baruch the scribe, and Jeremias the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremias the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

28 Take thee again another volume: and write in it all the former words that were in the first volume which Joakim the king of Juda both burnt.

29 And thou shalt say to Joakim the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land: and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord against Joakim the king of Juda: He shall have none to sit upon the throne of David: and his dead body shall be cast out to the heat by day, and to the frost by night.

31 And I will punish him, and his seed and his servants, for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have not heard.

32 And Jeremias took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremias all the words of the book which Joakim the king of Juda had burnt with fire: and there were added besides many more words than had been before.

Chapter 37

Now king Sedecias the son of Josias reigned instead of Jechonias the son of Joakim: whom Nabuchodonosor king of Babylon made king in the land of Juda.

2 But neither he, nor his servants, nor the

people of the land did obey the words of the Lord, that he spoke in the hand of Jeremias the prophet.

3 And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias the priest to Jeremias the prophet, saying: Pray to the Lord our God for us.

4 Now Jeremias walked freely in the midst of the people: for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt: and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

5 And the word of the Lord came to Jeremias the prophet, saying:

6 Thus saith the Lord the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharao, which is come forth to help you, shall return into their own land, into Egypt.

7 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

8 Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

9 But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men: they shall rise up, every man from his heart, and burn this city with fire.

10 Now when the army of the Chaldeans was gone away from Jerusalem, because of Pharao's army,

11 Jeremias went forth out of Jerusalem to go into the land of Benjamin: and to divide a possession there in the presence of the citizens,

12 And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Se-

lemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans.

13 And Jeremias answered: It is not so, I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias and brought him to the princes.

14 Wherefore the princes were angry with Jeremias, and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

15 So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

16 Then Sedecias the king, sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremias said. There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17 And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

18 Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

19 Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

20 Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

Chapter 38

Now Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremiah spoke to all the people, saying:

2 Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

3 Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

4 And the princes said to the king. We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 Then they took Jeremiah and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremiah by ropes into the dungeon, wherein there was no water, but mire. And Jeremiah sunk into the mire.

7 Now Abdemelech the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremiah in the dungeon: but the king was sitting in the gate of Benjamin.

8 And Abdemelech went out of the king's house, and spoke to the king, saying:

9 My lord the king, these men have done evil in all that they have done against Jeremiah the prophet, casting him into the dungeon to die

there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdemelech the Ethiopian, saying: Take from hence thirty men with thee, and draw up Jeremiah the prophet out of the dungeon, before he die.

11 So Abdemelech taking the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremiah into the dungeon.

12 And Abdemelech the Ethiopian said to Jeremiah: Put these old rags and these rent and rotten things under thy arms, and upon the cords: and Jeremiah did so.

13 And they drew up Jeremiah with the cords, and brought him forth out of the dungeon. And Jeremiah remained in the entry of the prison.

14 And king Sedecias sent, and took Jeremiah the prophet to him to the third gate, that was in the house of the Lord: and the king said to Jeremiah: I will ask thee a thing, hide nothing from me.

15 Then Jeremiah said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

16 Then king Sedecias swore to Jeremiah, in private, saying: As the Lord liveth, that, made us this soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

17 And Jeremiah said to Sedecias: Thus saith the Lord of hosts the God of Israel: If thou wilt take a resolution and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thy house.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered

into the hands of the Chaldeans, and they shall burn it with fire: and thou shalt not escape out of their hand.

19 And king Sedecias said to Jeremias: I am afraid because of the Jews that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should abuse me.

20 But Jeremias answered: They shall not deliver thee: hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

21 But if thou wilt not go forth, this is the word which the Lord hath shewn me:

22 Behold all the women that are left in the house of the king of Juda, shall be brought out to the princes of the king of Babylon: and they shall say: Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place and they have departed from thee.

23 And all thy wives, and thy children shall be brought out to the Chaldeans, and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon: and he shall burn this city with fire.

24 Then Sedecias said to Jeremias: Let no man know these words, and thou shalt not die.

25 But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

26 Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27 So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

28 But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

Chapter 39

In the ninth year of Sedecias king of Juda, in the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it.

2 And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

3 And all the princes of the king of Babylon came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rab-sares, Neregel, Serezer, Rebmag, and all the rest of the princes of the king of Babylon.

4 And when Sedecias the king of Juda and all the men of war saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the desert.

5 But the army of the Chaldeans pursued after them: and they took Sedecias in the plain of the desert of Jericho, and when they had taken him, they brought him to Nabuchodonosor king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

6 And the king of Babylon slew the sons of Sedecias, in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

7 He also put out the eyes of Sedecias: and bound him with fetters, to be carried to Babylon.

8 And the Chaldeans burnt the king's house, and the houses of the people with fire, and they threw down the wall of Jerusalem.

9 And Nabuzardan the general of the army

carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

10 But Nabuzardan the general left some of the poor people that had nothing at all, in the land of Juda, and he gave them vineyards, and cisterns at that time.

11 Now Nabuchodonosor king of Babylon had given charge to Nabuzardan the general concerning Jeremias, saying:

12 Take him, and set thy eyes upon him, and do him no harm: but as he hath a mind, so do with him.

13 Therefore Nabuzardan the general sent, and Nabuzardan, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

14 Sent and took Jeremias out of the court of the prison, and committed him to Godolias the son of Ahicam the son of Saphan, that he might go home, and dwell among the people.

15 But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech the Ethiopian, saying:

16 Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be accomplished in thy sight in that day.

17 And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest:

18 But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

Chapter 40

The word that came to Jeremias from the Lord, after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

2 And the general of the army taking Jeremias, said to him: The Lord thy God hath pronounced this evil upon this place,

3 And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

5 And come not with me: but dwell with Godolias the son of Ahicam the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

6 And Jeremias went to Godolias the son of Ahicam to Maspath: and dwelt with him in the midst of the people that were left in the land.

7 And when all the captains of the army that were scattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias the son of Ahicam governor of the country, and that he had committed unto him men and women, and children,

and of the poor of the land, them that had not been carried away captive to Babylon:

8 They came to Godolias to Masphath: and Ismahel the son of Nathanias, and Johanan, and Jonathan, the sons of Caree, and Sareas the son of Thanethumeth, and the children of Ophi, that were of Netophathi, and Jezonias the son of Maachati, they and their men.

9 And Godolias the son of Ahicam the son of Saphan swore to them and to their companions, saying: Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 Behold I dwell in Masphath, that I may answer the commandment of the Chaldeans that are sent to us: but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

11 Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias the son of Ahicam the son of Saphan ruler over them:

12 All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Juda to Godolias to Masphath: and they gathered wine, and a very great harvest.

13 Then Johanan the son of Caree, and all the captains of the army, that had been scattered about in the countries, came to Godolias to Masphath.

14 And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismahel the son of Nathanias to kill thee. And Godolias the son of Ahicam believed them not.

15 But Johanan the son of Caree, spoke to Godolias privately in Masphath, saying: I will go, and I will kill Ismahel the son of Nathanias,

and no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Juda perish.

16 And Godolias the son of Ahicam said to Johanan the son of Caree: Do not this thing: for what thou sayst of Ismahel is false.

Chapter 41

And it came to pass in the seventh month, that Ismahel the son of Nathanias, the son of Elisama of the royal blood, and the nobles of the king, and ten men with him, came to Godolias the son of Ahicam into Masphath: and they ate bread there together in Masphath.

2 And Ismahel the son of Nathanias arose, and the ten men that were with him, and they struck Godolias the son of Ahicam, the son of Saphan with the sword, and slew him whom the king of Babylon had made governor over the land.

3 Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

4 And on the second day after he had killed Godolias, no man yet knowing it,

5 There came some from Sicheim, and from Silo, and from Samaria, fourscore men, with their beards shaven, and their clothes rent, and mourning: and they had offerings and incense in their hand, to offer in the house of the Lord.

6 And Ismahel the son of Nathanias went forth from Masphath to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of Ahicam.

7 And when they were come to the midst of the city, Ismahel the son of Nathanias, slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that

said to Ismahel: Kill us not: for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

9 And the pit into which Ismahel cast all the dead bodies of the men whom he slew because of Godolias, is the same that king Asa made, for fear of Baasa the king of Israel: the same did Ismahel the son of Nathánias fill with them that were slain.

10 Then Ismahel carried away captive all the remnant of the people that were in Masphath: the king's daughters, and all the people that remained in Masphath: whom Nabuzardan the general of the army had committed to Godolias the son of Ahicam. And Ismahel the son of Nathánias took them, and he departed, to go over to the children of Ammon.

11 But Johanan the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel the son of Nathánias had done.

12 And taking all the men, they went out to fight against Ismahel the son of Nathánias, and they found him by the great waters that are in Gabaon.

13 And when all the people that were with Ismahel, had seen Johanan the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

14 And all the people whom Ismahel had taken, went back to Masphath: and they returned and went to Johanan the son of Caree.

15 But Ismahel the son of Nathánias fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel the son of Nathánias, from

Masphath, after that he had slain Godolias the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs whom he had brought back from Gabaon.

17 And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

18 From the face of the Chaldeans: for they were afraid of them, because Ismahel the son of Nathánias had slain Godolias the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

Chapter 42

Then all the captains of the warriors, and Johanan the son of Caree, and Jezonias, the son of Osaías, and the rest of the people from the least to the greatest came near:

2 And they said to Jeremias the prophet: Let our supplication fall before thee: and pray thou for us to the Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord thy God shew us the way by which we may walk, and the thing that we must do.

4 And Jeremias the prophet said to them: I have heard you: behold I will pray to the Lord your God according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

5 And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord thy God shall send thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us when we shall

hearken to the voice of the Lord our God.

7 Now after ten days, the word of the Lord came to Jeremias.

8 And he called Johanan the son of Caree, and all the captains of the fighting men that were with him, and all the people from the least to the greatest.

9 And he said to them: Thus saith the Lord the God of Israel, to whom you sent me, to present your supplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you.

11 Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand.

12 And I will shew mercies to you, and will take pity on you, and will cause you to dwell in your own land.

13 But if you say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

14 Saying: No, but we will go into the land of Egypt: where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

15 For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

16 The sword which you fear, shall overtake you there in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

17 And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil

that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem: so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach: and you shall see this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day.

20 For you have deceived your own souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

21 And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

22 Now therefore know certainly that you shall die by the sword, and by famine, and by pestilence in the place to which you desire to go to dwell there.

Chapter 43

And it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

2 Azarias the son of Osaias, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie: the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3 But Baruch the son of Nerias setteth thee

on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4 So Johanan the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan the son of Caree, and all the captains of the soldiers took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan the general had left with Godolias the son of Ahicam the son of Saphan, and Jeremias the prophet, and Baruch the son of Nerias.

7 And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8 And the word of the Lord came to Jeremias in Taphnis, saying:

9 Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharaoh's house in Taphnis: in the sight of the men of Juda.

10 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones which I have hid, and he shall set his throne over them.

11 And he shall come and strike the land of Egypt: such as are for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

12 And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall carry them away captives: and he

shall array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace.

13 And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

Chapter 44

The word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

2 Thus saith the Lord of hosts the God of Israel: You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabitant in them:

3 Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you, nor your fathers knew.

4 And I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

7 And now thus saith the Lord of hosts the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling

out of the midst of Juda, and no remnant should be left you:

8 In that you provoke me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

10 They are not cleansed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and your fathers.

11 Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you for evil: and I will destroy all Juda.

12 And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and to dwell there; and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine and by pestilence.

14 And there shall be none that shall escape, and remain of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return to dwell there: there shall none return but they that shall flee.

15 Then all the men that knew that their wives sacrificed to other gods: and all the women

of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremias, saying:

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

17 But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

18 But since we left off to offer sacrifice to the queen of heaven, and to pour out frank offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

19 And if we offer sacrifice to the queen of heaven, and pour out drink offerings to her: did we make cakes to worship her, to pour out drink offerings to her, without our husbands?

20 And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21 Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not

walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day.

24 And Jeremias said to all the people and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

25 Thus saith the Lord of hosts the God of Israel, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have sworn by my great name, saith the Lord: that my name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

27 Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed, by the sword, and by famine, till there be an end of them.

28 And a few men that shall flee from the sword, shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, shall know whose word shall stand, mine, or theirs.

29 And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

30 Thus saith the Lord: Behold I will deliver Pharaoh Nechao king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias king of Juda into the land of Nabuchodonosor the king of Babylon

his enemy, and that sought his life.

Chapter 45

The word that Jeremias the prophet spoke to Baruch the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda, saying:

2 Thus saith the Lord the God of Israel to thee, Baruch:

3 Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow: I am wearied with my groans, and I find no rest.

4 Thus saith the Lord: Thus shalt thou say to him: Behold, them whom I have built, I do destroy: and them whom I have planted, I do pluck up, and all this land.

5 And dost thou seek great things for thyself? Seek not: for behold I will bring evil upon all flesh, saith the Lord! but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

Chapter 46

The word of the Lord that came to Jeremias the prophet against the Gentiles,

2 Against Egypt, against the army of Pharaoh Nechao king of Egypt, which was by the river Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon defeated, in the fourth year of Joakim the son of Josias king of Juda.

3 Prepare ye the shield and buckler, and go forth to battle.

4 Harness the horses, and get up, ye horsemen: stand forth with helmets, furbish the spears, put on coats of mail.

5 What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

6 Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north by the river Euphrates.

7 Who is this that cometh up as a flood: and his streams swell like those of rivers?

8 Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up and will cover the earth: I will destroy the city, and its inhabitants.

9 Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Libyans that hold the shield, and the Lydians that take, and shoot arrows.

10 For this is the day of the Lord the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

12 The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

13 The word that the Lord spoke to Jeremias the prophet, how Nabuchodonosor king of Babylon should come and strike the land of Egypt:

14 Declare ye to Egypt, and publish it in Magdal, and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

15 Why are thy valiant men come to nothing? they stood not: because the Lord hath

overthrown them.

16 He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the dove.

17 Call ye the name of Pharaoh king of Egypt, a tumult time hath brought.

18 As I live, saith the King, (whose name is the Lord of hosts,) as Thabor is among the mountains, and as Carmel by the sea, so shall he come.

19 Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

20 Egypt is like a fair and beautiful heifer: there shall come from the north one that shall goad her.

21 Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand, for the day of their slaughter is come upon them, the time of their visitation.

22 Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

23 They have cut down her forest, saith the Lord, which cannot be counted: they are multiplied above locusts, and are without number.

24 The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25 The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharaoh, and upon Egypt, and upon her gods, and upon her kings, and upon Pharaoh, and upon them that trust in him.

26 And I will deliver them into the hand of them that seek their lives, and into the hand of

Nabuchodonosor king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord.

27 And thou my servant Jacob, fear not and be not thou dismayed, O Israel: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and Jacob shall return and be at rest, and prosper: and there shall be none to terrify him.

28 And thou, my servant Jacob, fear not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee as if thou wert innocent.

Chapter 47

The word of the Lord that came to Jeremias the prophet against the people of Palestine, before Pharaoh took Gaza.

2 Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

3 At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

4 Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, the remnant of the isle of Cappadocia.

5 Baldness is come upon Gaza: Ascalon hath

held her peace with the remnant of their valley: how long shalt thou cut thyself?

6 O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest, and be still.

7 How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

Chapter 48

Against Moab thus saith the Lord of hosts the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken: the strong city is confounded and hath trembled.

2 There is no more rejoicing in Moab over Hesbon: they have devised evil. Come, and let us cut it off from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee.

3 A voice of crying from Oronaim: waste, and great destruction.

4 Moab is destroyed: proclaim a cry for her little ones.

5 For by the ascent of Luith shall the mourner go up with weeping: for in the descent of Oronaim the enemies have heard a howling of destruction.

6 Flee, save your lives: and be as heath in the wilderness.

7 For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken: and Chamos shall go into captivity, his priests, and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: and the valleys shall perish, and the plains shall be destroyed, for the Lord hath spoken:

9 Give a flower to Moab, for in its flower it shall go out: and the cities thereof shall be desolate, and uninhabited.

10 Cursed be he that doth the work of the Lord deceitfully: and cursed be he that withholdeth his sword from blood.

11 Moab hath been fruitful from his youth, and hath rested upon his lees: and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

12 Therefore behold the days come, saith the Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

13 And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, in which they trusted.

14 How do you say: We are valiant and stout men in battle?

15 Moab is laid waste, and they have cast down her cities: and her choice young men are gone down to the slaughter: saith the king, whose name is the Lord of hosts.

16 The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

17 Comfort him, all you that are round about him, and all you that know his name, say: How is the strong staff broken, the beautiful rod?

18 Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon: because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer: inquire of him that fleeth: and say to him that hath escaped: What is done?

20 Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Arnon,

that Moab is wasted.

21 And judgment is come upon the plain country: upon Helon, and upon Jasa, and upon Mephaath.

22 And upon Dibon, and upon Nabo, and upon the house of Deblathaim,

23 And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

24 And upon Carioth, and upon Bosra: and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

27 For Israel hath been a derision unto them: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.

28 Leave the cities, and dwell in the rock, you that dwell in Moab: and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

29 We have heard the pride of Moab, he is exceeding proud: his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

30 I know, saith the Lord, his boasting, and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

32 O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the sea, they are come even to the sea

of Jazer: the robber hath rushed in upon thy harvest and thy vintage.

33 Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

34 From the cry of Hesebon even to Eleale, and to Jasa, they have uttered their voice: from Segor to Oronaim, as a heifer of three years old: the waters also of Nemrim shall be very bad.

35 And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36 Therefore my heart shall sound for Moab like pipes and my heart shall sound like pipes for the men of the brick wall: because he hath done more than he could, therefore they have perished.

37 For every head shall be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be hair-cloth.

38 Upon all the housetops of Moab, and in the streets thereof general mourning: because I have broken Moab as an useless vessel, saith the Lord.

39 How is it overthrown, and they have howled! How hath Moab bowed down the neck, and is confounded! And Moab shall be a derision, and an example to all round about him.

40 Thus saith the Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to Moab.

41 Carioth is taken, and the strongholds are won: and the heart of the valiant men of Moab in that day shall be as the heart of a woman in labour.

42 And Moab shall cease to be a people: because he hath gloried against the Lord.

43 Fear, and the pit, and the snare come upon thee, O inhabitant of Moab, saith the Lord.

44 He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith the Lord.

45 They that fled from the snare stood in the shadow of Hesebon: but there came a fire out of Hesebon, and a flame out of the midst of Seon, and it shall devour part of Moab, and the crown of the head of the children of tumult.

46 Woe to thee, Moab, thou hast persisted, O people of Chamos: for thy sons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

Chapter 49

Against the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad: and his people dwelt in his cities?

2 Therefore behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath of the children of Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

3 Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom shall be carried into captivity, his priests, and his princes together.

4 Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that

hast trusted in thy treasures, and hast said: Who shall come to me?

5 Behold I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee: and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

6 And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

7 Against Edom. Thus saith the Lord of hosts: Is wisdom no more in Theman? counsel is perished from her children: their wisdom is become unprofitable.

8 Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grapegatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren, and his neighbours, and he shall not be.

11 Leave thy fatherless children: I will make them live: and thy widows shall hope in me.

12 For thus saith the Lord: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

13 For I have sworn by myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

14 I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

15 For behold I have made thee a little one among the nations, despicable among men.

16 Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwellest in the clefts of the rock, and endeavourest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

17 And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

18 As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

19 Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? and who is that shepherd that can withstand my countenance?

20 Therefore hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

22 Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

23 Against Damascus. Emath is confounded and Arphad: for they have heard very bad tidings, they are troubled as in the sea: through care they could not rest.

24 Damascus is undone, she is put to flight,

trembling hath seized on her: anguish and sorrows have taken her as a woman in labour.

25 How have they forsaken the city of renown, the city of joy!

26 Therefore her young men shall fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the strong holds of Benadad.

28 Against Cedar and against the kingdoms of Asor, which Nabuchodonosor king of Babylon destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

29 They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

30 Flee ye, get away speedily, sit in deep holes, you that inhabit Asor, saith the Lord: for Nabuchodonosor king of Babylon hath taken counsel against you, and hath conceived designs against you.

31 Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

32 And their camels shall be for a spoil and the multitude of their cattle for a booty, and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the Lord.

33 And Asor shall be a habitation for dragons, desolate for ever: no man shall abide there, nor son of man inhabit it.

34 The word of the Lord that came to Jeremias the prophet against Elam, in the beginning of the reign of Sedecias king of Juda, saying:

35 Thus saith the Lord of hosts: Behold I will break the bow of Elam, and their chief strength.

36 And I will bring upon Elam the four winds from the four quarters of heaven: and I will scatter them into all these winds: and there shall be no nation, to which the fugitives of Elam shall not come.

37 And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

38 And I will set my throne in Elam, and destroy kings and princes from thence, saith the Lord.

39 But in the latter days I will cause the captives of Elam, to return, saith the Lord.

Chapter 50

The word that the Lord hath spoken against Babylon, and against the land of the Chaldeans in the hand of Jeremias the prophet.

2 Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

3 For a nation is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from man even to beast: yea they are removed, and gone away.

4 In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together: going and weeping they shall make haste, and shall seek the Lord their God.

5 They shall ask the way to Sion, their faces are hitherward. They shall come, and shall be joined to the Lord by an everlasting covenant,

which shall never be forgotten.

6 My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their resting place.

7 All that found them, have devoured them: and their enemies said: We have not sinned in so doing: because they have sinned against the Lord the beauty of justice, and against the Lord the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

9 For behold I raise up, and will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall be taken: their arrows, like those of a mighty man, a destroyer, shall not return in vain.

10 And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

11 Because you rejoice, and speak great things, pillaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

12 Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues.

14 Prepare yourselves against Babylon round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

15 Shout against her, she hath every where given her hand, her foundations are fallen, her

walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her.

16 Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and every one shall flee to his own land.

17 Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

19 And I will bring Israel again to his habitation: and he shall feed on Carmel, and Bason, and his soul shall be satisfied in mount Ephraim, and Galaad.

20 In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Juda, and there shall none be found: for I will be merciful to them, whom I shall leave.

21 Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

22 A noise of war in the land, and a great destruction.

23 How is the hammer of the whole earth broken, and destroyed! how is Babylon turned into a desert among the nations!

24 I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his wrath:

for the Lord the God of hosts hath a work to be done in the land of the Chaldeans.

26 Come ye against her from the uttermost borders: open that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

27 Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

28 The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

29 Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape; pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the Holy One of Israel.

30 Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith the Lord.

31 Behold I come against thee, O proud one, saith the Lord the God of hosts: for thy day is come, the time of thy visitation.

32 And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together: all that have taken them captives, hold them fast, they will not let them go.

34 Their redeemer is strong, the Lord of hosts is his name: he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the

Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

37 A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as women: a sword upon her treasures, and they shall be made a spoil.

38 A drought upon her waters, and they shall be dried up: because it is a land of idols, and they glory in monstrous things.

39 Therefore shall dragons dwell there with the fig fauns: and ostriches shall dwell therein, and it shall be no more inhabited for ever, neither shall it be built up from generation to generation.

40 As the Lord overthrew Sodom and Gomorrah, and their neighbour cities, saith the Lord: no man shall dwell there, neither shall the son of man inhabit it.

41 Behold a people cometh from the north, and a great nation, and many kings shall rise from the ends of the earth.

42 They shall take the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a man prepared for battle against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a woman in labour.

44 Behold he shall come up like a lion from the swelling of the Jordan to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall bear up against me? and who is that

shepherd that can withstand my countenance?

45 Therefore hear ye the counsel of the Lord, which he hath taken against Babylon: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a truth their habitation shall be destroyed with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

Chapter 51

Thus saith the Lord: Behold I will raise up as it were a pestilential wind against Babylon and against the inhabitants thereof, who have lifted up their heart against me.

2 And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: spare not her young men, destroy all her army.

4 And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.

5 For Israel and Juda have not been forsaken by their God the Lord of hosts: but their land hath been filled with sin against the Holy One of Israel.

6 Flee ye from the midst of Babylon, and let every one save his own life: be not silent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what she hath deserved.

7 Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the

nations have drunk of her wine, and therefore they have staggered.

8 Babylon is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

9 We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens, and is lifted up to the clouds.

10 The Lord hath brought forth our justices: Come, and let us declare in Sion the work of the Lord our God.

11 Sharpen the arrows, fill the quivers, the Lord hath raised up the spirit of the kings of the Medes: and his mind is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.

12 Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the Lord hath both purposed, and done all that he spoke against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

14 The Lord of hosts hath sworn by himself, saying: I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee.

15 He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding.

16 When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth, he hath turned lightning into rain: and hath brought forth the wind out of his treasures.

17 Every man is become foolish by his knowledge: every founder is confounded by his idol, for what he hath cast is a lie, and there is no

breath in them.

18 They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish.

19 The portion of Jacob is not like them: for he that made all things he it is, and Israel is the sceptre of his inheritance: the Lord of hosts is his name.

20 Thou dashest together for me the weapons of war, and with thee I will dash nations together, and with thee I will destroy kingdoms:

21 And with thee I will break in pieces the horse, and his rider, and with thee I will break in pieces the chariot, and him that getteth up into it:

22 And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

23 And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, saith the Lord.

25 Behold I come against thee, thou destroying mountain, saith the Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set ye up a standard in the land: sound with the trumpet among the nations: prepare the nations against her: call together against her the kings of Ararat, Menni, and Ascenez: num-

ber Taphsar against her, bring the horse as the stinging locust.

28 Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

29 And the land shall be in a commotion, and shall be troubled: for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

30 The valiant men of Babylon have forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as women: her dwelling places are burnt, her bars are broken.

31 One running post shall meet another, and messenger shall meet messenger: to tell the king of Babylon that his city is taken from one end to the other:

32 And that the fords are taken, and the marshes are burnt with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts the God of Israel: The daughter of Babylon is like a thrashingfloor, this is the time of her thrashing: yet a little while, and the time of her harvest shall come.

34 Nabuchodonosor king of Babylon hath eaten me up, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

35 The wrong done to me, and my flesh be upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldea, saith Jerusalem.

36 Therefore thus saith the Lord: Behold I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, I and will dry up her spring.

37 And Babylon shall be reduced to heaps, a dwelling place for dragons, an astonishment and

a hissing, because there is no inhabitant.

38 They shall roar together like lions, they shall shake their manes like young lions.

39 In their heat I will set them drink: and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams with kids.

41 How is Sesach taken, and the renowned one of all the earth surprised? How is Babylon become an astonishment among the nations?

42 The sea is come up over Babylon : she is covered with the multitude of the waves thereof.

43 Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

44 And I will visit against Bel in Babylon, and I will bring forth out of his mouth that which he had swallowed down: and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

45 Go out of the midst of her, my people: that every man may save his life from the fierce wrath of the Lord.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land: and a rumour shall come in one year, and after this year another rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore behold the days come, and I will visit the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 And the heavens and the earth, and all things that are in them shall give praise for Babylon: for spoilers shall come to her from the north, saith the Lord.

49 And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall

slain in all the earth.

50 You that have escaped the sword, come away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon the sanctuaries of the house of the Lord.

52 Therefore behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan:

53 If Babylon should mount up to heaven, and establish her strength on high: from me there should come spoilers upon her, saith the Lord.

54 The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath laid Babylon waste, and destroyed out of her the great voice: and their wave shall roar like many waters: their voice hath made a noise:

56 Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

57 And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men: and they shall sleep an everlasting sleep, and shall awake no more, saith the king whose name is Lord of hosts.

58 Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire, and shall perish.

59 The word that Jeremias the prophet commanded Saraias the son of Nerias, the son of Maasias, when he went with king Sedecias to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

61 And Jeremias said to Saraïas: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62 Thou shalt say: O Lord, thou hast spoken against this place to destroy it: so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

63 And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

64 And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

Chapter 52

Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: and the name of his mother was Amital, the daughter of Jeremias of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3 For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from his presence: and Sedecias revolted from the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor the king of Babylon came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

5 And the city was besieged until the eleventh

year of king Sedecias.

6 And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the people of the land.

7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about,) and they went by the way that leadeth to the wilderness.

8 But the army of the Chaldeans pursued after the king: and they overtook Sedecias in the desert which is near Jericho: and all his companions were scattered from him.

9 And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

10 And the king of Babylon slew the sons of Sedecias before his eyes: and he slew all the princes of Juda in Reblatha.

11 And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him into Babylon, and he put him in prison till the day of his death.

12 And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan the general of the army, who stood before the king of Babylon in Jerusalem.

13 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

14 And all the army of the Chaldeans that were with the general broke down all the wall of Jerusalem round about.

15 But Nabuzardan the general carried away captives some of the poor people, and of the rest of the common sort who remained in the city, and of the fugitives that were fled over to the

king of Babylon, and the rest of the multitude.

16 But of the poor of the land, Nabuzardan the general left some for vinedressers, and for husbandmen.

17 The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord: and they carried all the brass of them to Babylon.

18 And they took the caldrons, and the flesh-hooks, and the psalteries, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

19 The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of silver, in silver:

20 And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord: there was no weight of the brass of all these vessels.

21 And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compassed it about: but the thickness thereof was four fingers, and it was hollow within.

22 And chapiters of brass were upon both: and the height of one chapter was five cubits: and network, and pomegranates were upon the chapiters round about, all of brass. The same of the second pillar, and the pomegranates.

23 And there were ninety-six pomegranates hanging down: and the pomegranates being a hundred in all, were compassed with network.

24 And the general took Saraias the chief priest, and Sophonias the second priest, and the three keepers of the entry.

25 He also took out of the city one eunuch that was chief over the men of war: and seven men

of them that were near the king's person, that were found in the city: and a scribe, an officer of the army who exercised the young soldiers: and threescore men of the people of the land, that were found in the midst of the city.

26 And Nabuzardan the general took them, and brought them to the king of Babylon, to Reblatha.

27 And the king of Babylon struck them, and put them to death in Reblatha, in the land of Emath: and Juda was carried away captive out of his land.

28 This is the people whom Nabuchodonosor carried away captive: in the seventh year, three thousand and twenty-three Jews.

29 In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

30 In the three and twentieth year of Nabuchodonosor, Nabuzardan the general carried away of the Jews seven hundred and forty five souls. So all the souls were four thousand six hundred.

31 And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of prison.

32 And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

33 And he changed his prison garments, and he ate bread before him always all the days of his life.

34 And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

Lamentations of Jeremias

Chapter 1

Aleph. How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the princes of provinces made tributary!

2 Beth. Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

3 Ghimel. Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

4 Daleth. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

5 He. Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

6 Vau. And from the daughter of Sion, all her beauty is departed; her princes are become like rams that find no pastures; and they are gone away without strength before the face of the pursuer.

7 Zain. Jerusalem hath remembered the days

of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

8 Heth. Jerusalem hath grievously sinned, therefore is she become unstable; all that honoured her, have despised her, because they have seen her shame; but she sighed, and turned backward.

9 Teth. Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

10 Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

11 Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

12 Lamed. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

13 Mem. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, wasted with sorrow all

the day long.

14 Nun. The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

15 Samech. The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men: the Lord hath trodden the winepress for the virgin daughter of Juda.

16 Ain. Therefore do I weep, and my eyes run down with water: because the comforter, the relief of my soul, is far from me: my children are desolate because the enemy hath prevailed.

17 Phe. Sion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him: Jerusalem is as a menstruous woman among them.

18 Sade. The Lord is just, for I have provoked his mouth to wrath: hear, I pray you, all ye people, and see my sorrow: my virgins, and my young men are gone into captivity.

19 Coph. I called for my friends, but they deceived me: my priests and my ancients pined away in the city: while they sought their food, to relieve their souls.

20 Res. Behold, O Lord, for I am in distress, my bowels are troubled: my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth and at home there is death alike.

21 Sin. They have heard that I sigh, and there is none to comfort me: all my enemies have heard of my evil, they have rejoiced that thou hast done it: thou hast brought a day of consolation, and they shall be like unto me.

22 Thau. Let all their evil be present before thee: and make vintage of them, as thou hast

made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

Chapter 2

Aleph. How hath the Lord covered with obscurity the daughter of Sion in his wrath! how hath he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger.

2 Beth. The Lord hath cast down headlong, and hath not spared, all that was beautiful in Jacob: he hath destroyed in his wrath the strong holds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

3 Ghimel. He hath broken in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy: and he hath kindled in Jacob as it were a flaming fire devouring round about.

4 Daleth. He hath bent his bow as an enemy, he hath fixed his right hand as an adversary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

5 He. The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the danger of Juda the afflicted, both men and women.

6 Vau. And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

7 Zain. The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the

walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

9 Teth. Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

10 Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

11 Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

12 Lamed. They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

13 Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

14 Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

15 Samech. All they that passed by the way

have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16 Phe. All thy enemies have opened their month against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

17 Ain. The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

18 Sade. Their heart cried to the Lord upon the walls of the daughter of Sion: Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

19 Coph. Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

20 Res. Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 Sin. The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shewn them no pity.

22 Thau. Thou hast called as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath con-

sumed them.

Chapter 3

Aleph. I am the man that see my poverty by the rod of his indignation.

2 Aleph. He hath led me, and brought me into darkness, and not into light.

3 Aleph. Only against me he hath turned, and turned again his hand all the day.

4 Beth. My skin and my flesh he hath made old, he hath broken my bones.

5 Beth. He hath built round about me, and he hath compassed me with gall, and labour.

6 Beth. He hath set me in dark places as those that are dead for ever.

7 Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

8 Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

9 Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

10 Daleth. He is become to me as a bear lying in wait: as a lion in secret places.

11 Daleth. He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

12 Daleth. He hath bent his bow, and set me as a mark for his arrows.

13 He. He hath shot into my reins the daughters of his quiver.

14 He. I am made a derision to all my people, their song all the day long.

15 He. He hath filled me with bitterness, he hath inebriated me with wormwood.

16 Vau. And he hath broken my teeth one by one, he hath fed me with ashes.

17 Vau. And my soul is removed far off from peace, I have forgotten good things.

18 Vau. And I said: My end and my hope is perished from the Lord.

19 Zain. Remember my poverty, and transgression, the wormwood and the gall.

20 Zain. I will be mindful and remember, and my soul shall languish within me.

21 Zain. These things I shall think over in my heart, therefore will I hope.

22 Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed.

23 Heth. They are new every morning, great is thy faithfulness.

24 Heth. The Lord is my portion, said my soul: therefore will I wait for him.

25 Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

26 Teth. It is good to wait with silence for the salvation of God.

27 Teth. It is good for a man, when he hath borne the yoke from his youth.

28 Jod. He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

29 Jod. He shall put his mouth in the dust, if so be there may be hope.

30 Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches.

31 Caph. For the Lord will not cast off for ever.

32 Caph. For if he hath cast off, he will also have mercy, according to the multitude of his mercies.

33 Caph. For he hath not willingly afflicted, nor cast off the children of men.

34 Lamed. To crush under his feet all the prisoners of the land,

35 Lamed. To turn aside the judgment of a man before the face of the most High,

36 Lamed. To destroy a man wrongfully in his judgment, the Lord hath not approved.

37 Mem. Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

38 Mem. Shall not both evil and good proceed out of the mouth of the Highest?

39 Mem. Why hath a living man murmured, man suffering for his sins?

40 Nun. Let us search our ways, and seek, and return to the Lord.

41 Nun. Let us lift up our hearts with our hands to the Lord in the heavens.

42 Nun. We have done wickedly, and provoked thee to wrath: therefore thou art inexorable.

43 Samech. Thou hast covered in thy wrath, and hast struck us: thou hast killed and hast not spared.

44 Samech. Thou hast set a cloud before thee, that our prayer may not pass through.

45 Samech. Thou hast made me as an outcast, and refuse in the midst of the people.

46 Phe. All our enemies have opened their mouths against us.

47 Phe. Prophecy is become to us a fear, and a snare, and destruction.

48 Phe. My eye hath run down with streams of water, for the destruction of the daughter of my people.

49 Ain. My eye is afflicted, and hath not been quiet, because there was no rest:

50 Ain. Till the Lord regarded and looked down from the heavens.

51 Ain. My eye hath wasted my soul because of all the daughters of my city.

52 Sade. My enemies have chased me and caught me like a bird, without cause.

53 Sade. My life is fallen into the pit, and they have laid a stone over me.

54 Sade. Waters have flowed over my head: I said: I am cut off.

55 Coph. I have called upon thy name, O Lord, from the lowest pit.

56 Coph. Thou hast heard my voice: turn not away thy ear from my sighs, and cries.

57 Coph. Thou drewest near in the day, when I called upon thee, thou saidst: Fear not.

58 Res. Thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life.

59 Res. Thou hast seen, O Lord, their iniquity against me: judge thou my judgment.

60 Res. Thou hast seen all their fury, and all their thoughts against me.

61 Sin. Thou hast heard their reproach, O Lord, all their imaginations against me.

62 Sin. The lips of them that rise up against me: and their devices against me all the day.

63 Sin. Behold their sitting down, and their rising up, I am their song.

64 Thau. Thou shalt render them a recompense, O Lord, according to the works of their hands.

65 Thau. Thou shalt give them a buckler of heart, thy labour.

66 Thau. Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

Chapter 4

Aleph. How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

2 Beth. The noble sons of Sion, and they that were clothed with the best gold: how are they

esteemed as earthen vessels, the work of the potter's hands?

3 Ghimel. Even the sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

4 Daleth. The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

5 He. They that were fed delicately have died in the streets: they that were brought up in scarlet have embraced the dung.

6 Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

7 Zain. Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

8 Heth. Their face is now made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

9 Teth. It was better with them that were slain by the sword, than with them that died with hunger: for these pined away being consumed for want of the fruits of the earth.

10 Jod. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 Caph. The Lord hath accomplished his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 Lamed. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

13 Mem. For the sins of her prophets, and

the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 Nun. They have wandered as blind men in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

15 Samech. Depart you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the Gentiles: He will no more dwell among them.

16 Phe. The face of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, neither had they pity on the ancient.

17 Ain. While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

18 Sade. Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

19 Coph. Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

20 Res. The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

22 Thau. Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy iniquity, O daughter of Edom, he hath discovered thy sins.

Chapter 5

Remember, O Lord, what is come upon us: consider and behold our reproach.

2 Our inheritance is turned to aliens: our houses to strangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

6 We were dragged by the necks, we were weary and no rest was given us.

6 We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

7 Our fathers have sinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: there was none to redeem us out of their hand.

9 We fetched our bread at the peril of our lives, because of the sword in the desert.

10 Our skin was burnt as an oven, by reason of the violence of the famine.

11 They oppressed the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by their hand: they did not respect the persons of the ancients.

13 They abused the young men indecently: and the children fell under the wood.

14 The ancients have ceased from the gates: the young men from the choir of the singers.

15 The joy of our heart is ceased, our dancing is turned into mourning.

16 The crown is fallen from our head: woe to us, because we have sinned.

17 Therefore is our heart sorrowful, therefore are our eyes become dim.

18 For mount Sion, because it is destroyed, foxes have walked upon it.

19 But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

20 Why wilt thou forget us for ever? why wilt thou forsake us for a long time?

21 Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

22 But thou hast utterly rejected us, thou art exceedingly angry with us.

Prophecy of Baruch

Chapter 1

And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son Helcias, wrote in Babylonia.

2 In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book in the hearing of Jechonias the son of Joakim king of Juda, and in the hearing of all the people that came to hear the book.

4 And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them that dwelt in Babylonia, by the river Sedi.

5 And when they heard it they wept, and fasted, and prayed before the Lord.

6 And they made a collection of money according to every man's power.

7 And they sent it to Jerusalem to Joakim the priest, the son of Helcias, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:

8 At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda the tenth day of the month Sivan, the silver vessels, which Sedecias the son

of Josias king of Juda had made,

9 After that Nabuchodonosor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

10 And they said: Behold we have sent you money, buy with it holocausts, and frankincense, and make meat offerings, and offerings for sin at the altar of the Lord our God:

11 And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and may serve them many days, and may find favour in their sight.

13 And pray ye for us to the Lord our God: for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

14 And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts, and proper days.

15 And you shall say: To the Lord our God belongeth justice, but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem,

16 To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

18 And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments which he hath given us.

19 From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray we turned away from hearing his voice.

20 And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom he sent to us:

22 And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Chapter 2

Wherefore the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2 That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses:

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 And he hath delivered them up to be under

the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord hath scattered us.

5 And we are brought under, and are not uppermost: because we have sinned against the Lord our God, by not obeying his voice.

6 To the Lord our God belongeth justice: but to us, and to our fathers confusion of face, as at this day.

7 For the Lord hath pronounced against us all these evils that are come upon us:

8 And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.

9 And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works which he hath commanded us:

10 And we have not hearkened to his voice to walk in the commandments of the Lord which he hath set before us.

11 And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day,

12 We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

13 Let thy wrath be turned away from us: for we are left a few among the nations where thou hast scattered us.

14 Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake: and grant that we may find favour in the sight of them that have led us away:

15 That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

16 Look down upon us, O Lord, from thy holy house, and incline thy ear, and hear us.

17 Open thy eyes, and behold: for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord:

18 But the soul that is sorrowful for the greatness of evil she hath done, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee the Lord.

19 For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God:

20 But because thou hast sent out thy wrath, and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

21 Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king of Babylon: and you shall remain in the land which I have given to your fathers.

22 But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon: I will cause you to depart out of the cities of Juda, and from without Jerusalem.

23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

24 And they hearkened not to thy voice, to serve the king of Babylon: and thou hast made good thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our kings, and the bones of our fathers should be removed out of their place:

25 And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

26 And thou hast made the temple, in which thy name was called upon, as it is at this day, for

the iniquity of the house of Israel, and the house of Juda.

27 And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine:

28 As thou spakest by the hand of thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel,

29 Saying: If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:

30 For I know that the people will not hear me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:

31 And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.

32 And they shall praise me in the land of their captivity, and shall be mindful of my name.

33 And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, that sinned against me.

34 And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.

35 And I will make with them another covenant that shall be everlasting, to be their God, and they shall be my people: and I will no more remove my people, the children of Israel, out of the land that I have given them.

Chapter 3

And now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee:

2 Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have sinned before thee.

3 For thou remainest for ever, and shall we perish everlastingly?

4 O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

6 For thou art the Lord our God, and we will praise thee, O Lord:

7 Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity, for we are converted from the iniquity of our fathers, who sinned before thee.

8 And behold we are at this day in our captivity, whereby thou hast scattered us to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

9 Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom.

10 How happeneth it, O Israel, that thou art in thy enemies' land?

11 Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou hast forsaken the fountain of wisdom:

13 For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace.

15 Who hath found out her place? and who hath gone in to her treasures?

16 Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

17 That take their diversion with the birds of the air.

18 That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable.

19 They are cut off, and are gone down to hell, and others are risen up in their place.

20 Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known,

21 Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman.

23 The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.

24 O Israel, how great is the house of God, and how vast is the place of his possession!

25 It is great, and hath no end: it is high and immense.

26 There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

27 The Lord chose not them, neither did they find the way of knowledge: therefore did they

perish.

28 And because they had not wisdom, they perished through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

31 There is none that is able to know her ways, nor that can search out her paths:

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and fourfooted beasts:

33 He that sendeth forth the light, and it goeth: and hath called it, and it obeyeth him with trembling.

34 And the stars have given light in their watches, and rejoiced:

35 They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them.

36 This is our God, and there shall no other be accounted of in comparison of him.

37 He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved.

38 Afterwards he was seen upon earth, and conversed with men.

Chapter 4

This is the book of the commandments of God, and the law, that is for ever: all they that keep it, shall come to life: but they that have forsaken it, to death.

2 Return, O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a strange nation.

4 We are happy, O Israel: because the things that are pleasing to God, are made known to us.

5 Be of good comfort, O people of God, the memorial of Israel:

6 You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath, you are delivered to your adversaries.

7 For you have provoked him who made you, the eternal God, offering sacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up, and you have grieved Jerusalem that nursed you.

9 For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

10 For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

11 For I nourished them with joy: but I sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and desolate: I am forsaken of many for the sins of my children, because they departed from the law of God.

13 And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

14 Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

15 For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

16 Who have neither revered the ancient, nor pitied children, and have carried away the

beloved of the widow, and have left me all alone without children.

17 But as for me, what help can I give you?

18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

19 Go your way, my children, go your way: for I am left alone.

20 I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.

21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

22 For my hope is in the Eternal that he will save you: and joy is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Saviour.

23 For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness for ever.

24 For as the neighbours of Sion have now seen your captivity from God: so shall they also shortly see your salvation from God, which shall come upon you with great honour, and everlasting glory.

25 My children, suffer patiently the wrath that is come upon you: for thy enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

26 My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

27 Be of good comfort, my children, and cry to the Lord: for you shall be remembered by him that hath led you away.

28 For as it was your mind to go astray from God; so when you return again you shall seek him ten times as much.

29 For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

30 Be of good heart, O Jerusalem: for he exhorteth thee, that named thee.

31 The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.

32 The cities which thy children have served, shall be punished: and she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 And the joy of her multitude shall be cut off: and her gladness shall be turned to mourning.

35 For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

36 Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.

37 For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the Holy One rejoicing for the honour of God.

Chapter 5

Put off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God.

2 God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.

3 For God will shew his brightness in thee, to every one under heaven.

4 For thy name shall be named to thee by God for ever: the peace of justice, and honour of piety.

5 Arise, O Jerusalem, and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God.

6 For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee exalted with honour as children of the kingdom.

7 For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that Israel may walk diligently to the honour of God.

8 Moreover the woods, and every sweet-smelling tree have overshadowed Israel by the commandment of God.

9 For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

Chapter 6

For the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor the king of Babylon.

2 And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace.

3 But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood borne upon shoulders, causing fear to the Gen-

tiles.

4 Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

5 But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

6 For my angel is with you: And I myself will demand an account of your souls.

7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

8 And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

9 Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

10 Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And these gods cannot defend themselves from the rust, and the moth.

12 But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

13 This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

15 Therefore fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods:

16 When they are placed in the house, their eyes are full of dust by the feet of them that go

in.

17 And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

18 They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

19 And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the smoke that is made in the house.

21 Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold also which they have, is for shew, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

25 And having not the use of feet they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

26 Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

27 The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

28 The childbearing and menstruous women

touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.

29 For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

30 And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

31 And they roar and cry before their gods, as men do at the feast when one is dead.

32 The priests take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:

34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

35 They cannot deliver a man from death, nor save the weak from the mighty.

36 They cannot restore the blind man to his sight: nor deliver a man from distress.

7 They shall not pity the widow, nor do good to the fatherless.

38 Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

39 How then is it to be supposed, or to be said, that they are gods?

40 Even the Chaldeans themselves dishonor them: who when they here of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

41 As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

42 The women also, with cords about them, sit in the ways, burning olive-stones.

43 And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbor, that she was not thought as worthy as herself, nor her cord broken.

44 But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?

45 And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

46 For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?

47 But they have left false things and reproach to them that come after.

48 For when war cometh upon them, or evils: the priests consult with themselves, where they may hide themselves with them.

49 How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

50 For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

51 Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?

52 They cannot set up a king over the land, nor give rain to men.

53 They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

54 For when fire shall fall upon the house of these gods of wood, and of silver, and of gold,

their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

55 And they cannot withstand a king and war. How then can it be supposed, or admitted, that they are gods?

56 Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,

57 Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

58 Therefore it is better to be a king that sheweth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

59 The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

60 In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

61 And the clouds, when God commandeth them to go over the whole world, do that which is commanded them.

62 The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in shew, nor in power, are alike to any one of them.

63 Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

64 Knowing, therefore, that they are not gods, fear them not.

65 For neither can they curse kings, nor bless them.

66 Neither do they shew signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

67 Beasts are better than they, which can fly under a covert, and help themselves.

68 Therefore there is no manner of appearance that they are gods: so fear them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

70 They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

71 By the purple also and the scarlet which are motheaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

72 Better, therefore, is the just man that hath no idols: for he shall be far from reproach.

Prophecy of Ezechiel

Chapter 1

Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

2 On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

3 The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4 And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

5 And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

6 Every one had four faces, and every one four wings.

7 Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

8 And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides,

9 And the wings of one were joined to the

wings of another. They turned not when they went: but every one went straight forward.

10 And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

12 And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

13 And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

14 And the living creatures ran and returned like flashes of lightning.

15 Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

16 And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

17 When they went, they went by their four

parts: and they turned not when they went.

18 The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

19 And, when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

20 Withersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

21 When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels were lifted up together, and followed them: for the spirit of life was in the wheels.

22 And over the heads of the living creatures was the likeness of the firmament, the appearance of crystal terrible to behold, and stretched out over their heads above.

23 And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

24 And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

25 For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

26 And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was the likeness of the appearance of a man above upon it.

27 And I saw as it were the resemblance of

amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

28 As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

Chapter 2

This was the vision of the likeness of the glory of the Lord, and I saw, and I fell upon my face, and I heard the voice of one that spoke, and he said to me: Son of man, stand upon thy feet, and I will speak to thee.

2 And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

3 And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day.

4 And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

5 If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

6 And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

7 And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

8 But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

9 And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

Chapter 3

And he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

2 And I opened my mouth, and he caused me to eat that book:

3 And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee, and I did eat it: and it was sweet as honey in my mouth.

4 And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

5 For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

6 Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

7 But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

8 Behold I have made thy face stronger than their faces: and thy forehead harder than their foreheads.

9 I have made thy face like an adamant and

like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

10 And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

11 And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear, and will forbear.

12 And the spirit took me up, and I heard behind me the voice of a great commotion, saying: Blessed be the glory of the Lord, from his place.

13 The noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

14 The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

15 And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

16 And at the end of seven days the word of the Lord came to me, saying:

17 Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

18 If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

19 But if thou give warning to the wicked, and he be not converted from his wickedness,

and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

20 Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand.

21 But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

22 And the hand of the Lord was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

23 And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

24 And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

25 And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

26 And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because they are a provoking house.

27 But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbear, let him forbear: for they are a provoking house.

Chapter 4

And thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

2 And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it.

3 And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

4 And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

6 And when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee.

7 And thou shalt turn thy face to the siege of Jerusalem and thy arm shall be stretched out: and thou shalt prophesy against it.

8 Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

9 And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

10 And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

11 And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it,

12 And thou shalt eat it as barley bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

13 And the Lord said: So shall the children of Israel eat their bread all filthy among the nations whither I will cast them out.

14 And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

15 And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

16 And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

17 So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

Chapter 5

And thou, son of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the hair.

2 A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife

all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

3 And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

4 And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

5 Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her.

6 And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

7 Therefore thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

8 Therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

9 And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

11 Therefore as I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall

not spare, and I will not have any pity.

12 A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

13 And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them.

14 And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15 And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16 I the Lord have spoken it: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you: and I will break among you the staff of bread.

17 And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

Chapter 6

And the word of the Lord came to me, saying:

2 Son of man set thy face towards the mountains of Israel, and prophesy against them.

3 And say: Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord

God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

4 And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

5 And I will lay the dead carcasses of the children of Israel before your idols: and I will scatter your bones round about your altars,

6 In all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces: and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

7 And the slain shall fall in the midst of you: and you shall know that I am the Lord.

8 And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.

9 And they that are saved of you shall remember me amongst the nations, to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations.

10 And they shall know that I the Lord have not spoken in vain that I would do this evil to them.

11 Thus saith the Lord God: Strike with thy hand and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence: and he that is near, shall fall by the sword: and

he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

13 And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols.

14 And I will stretch forth my hand upon them: and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places: and they shall know that I am the Lord.

Chapter 7

And the word of the Lord came to me, saying:

2 And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

4 And my eye shall not spare thee, and I will shew thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

5 Thus saith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked against thee: behold it is come.

7 Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

8 Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in

thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

9 And my eye shall not spare, neither will I shew mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

10 Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

11 Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

12 The time is come, the day is at hand: let not the buyer rejoice: nor the seller mourn: for wrath is upon all the people thereof.

13 For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

15 The sword without: and the pestilence, and the famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

16 And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands shall be made feeble, and all knees shall run with water.

18 And they shall gird themselves with hair-cloth, and fear shall cover them and shame shall be upon every face, and baldness upon all their

heads.

19 Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumblingblock of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanness to them.

21 And I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

22 And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

23 Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

24 And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

25 When distress cometh upon them, they will seek for peace and there shall be none.

26 Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet, and the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

Chapter 8

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

2 And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

3 And the likeness of a hand was put forth and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol of jealousy to provoke to jealousy.

4 And behold the glory of the God of Israel was there, according to the vision which I had seen in the plain.

5 And he said to me: Son of man, lift up thy eyes towards the way of the north, and I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the altar the idol of jealousy in the very entry.

6 And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? and turn thee yet again and thou shalt see greater abominations.

7 And he brought me in to the door of the court: and I saw, and behold a hole in the wall.

8 And he said to me: Son of man, dig in the wall, and when I had digged in the wall, behold a door.

9 And he said to me: Go in, and see the wicked abominations which they commit here.

10 And I went in and saw, and behold every form of creeping things, and of living creatures, the abominations, and all the idols of the house of Israel, were painted on the wall all round about.

11 And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

12 And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

13 And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

14 And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

15 And he said to me: Surely thou hast seen, O son of man: but turn thee again, thou shalt see greater abominations than these.

16 And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, in their faces to the east: and they adored towards the rising of the sun.

17 And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? and behold they put a branch to their nose.

18 Therefore I also will deal with them in my

wrath: my eye shall not spare them, neither will I shew mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

Chapter 9

And he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

2 And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

3 And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

4 And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

5 And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity.

6 Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men who were before the house.

7 And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8 And the slaughter being ended I was left;

and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9 And he said to me: The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

10 Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

11 And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

Chapter 10

And I saw and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire stone, as the appearance of the likeness of a throne.

2 And he spoke to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubims and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And he went in, in my sight:

3 And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

4 And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the wings of the cherubims was heard even to the outward court as the voice

of God Almighty speaking.

6 And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubims: he went in and stood beside the wheel.

7 And one cherub stretched out his arm from the midst of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

8 And there appeared in the cherubims the likeness of a man's hand under their wings.

9 And I saw, and behold there were four wheels by the cherubims: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the sight like the chrysolite stone:

10 And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

11 And when they went, they went by four ways: and they turned not when they went: but to the place whither they first turned, the rest also followed, and did not turn back.

12 And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And these wheels he called voluble, in my hearing.

14 And every one had four faces: one face was the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.

16 And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them.

17 When they stood, these stood: and when

they were lifted up, these were lifted up: for the spirit of life was in them.

18 And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubims.

19 And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

20 This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.

21 Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

22 And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

Chapter 11

And the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of Banaïas, princes of the people.

2 And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,

3 Saying: Were not houses lately built? This city is the caldron, and we the flesh.

4 Therefore prophesy against them, prophesy, thou son of man.

5 And the spirit of the Lord fell upon me, and

said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

6 You have killed a great many in this city, and you have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, all this is the caldron: and I will bring you forth out of the midst thereof.

8 You have feared the sword, and I will bring the sword upon you, saith the Lord God.

9 And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

10 You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

11 This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

12 And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

13 And it came to pass, when I prophesied, that Pheltias the son of Banaïas died: and I fell down upon my face, and I cried with a loud voice: and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

14 And the word of the Lord came to me, saying:

15 Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

16 Therefore thus saith the Lord God: Because I have removed them far off among the

Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary in the countries whither they are come.

17 Therefore speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

18 And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

19 And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

21 But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

23 And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

24 And the spirit lifted me up, and brought me into Chaldea, to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

25 And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

Chapter 12

And the word of the Lord came to me, saying:

2 Son of man, thou dwellest in the midst of a

provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

3 Thou, therefore, O son of man, prepare thee all necessities for removing, and remove by day into their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

4 And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

5 Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

6 In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

7 I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand, and I went forth in the dark, and was carried on men's shoulders in their sight.

8 And the word of the Lord came to me in the morning, saying:

9 Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

10 Say to them: Thus saith the Lord God: This burden concerneth my prince that is in Jerusalem, and all the house of Israel, that are among them.

11 Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

12 And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

13 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die.

14 And all that are about him, his guards, and his troops I will scatter into every wind: and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

16 And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, eat thy bread in trouble and drink thy water in hurry and sorrow.

19 And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

20 And the cities that are now inhabited shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

21 And the word of the Lord came to me, saying:

22 Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

23 Say to them therefore: Thus saith the Lord

God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24 For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

25 For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

26 And the word of the Lord came to me, saying:

27 Son of man, behold the house of Israel, they that say: The visions that this man seeth, is for many days to come: and this man prophesieth of times afar off.

28 Therefore say to them: Thus saith the Lord God: not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

Chapter 13

And the word of the Lord came to me, saying:

2 Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3 Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing.

4 Thy prophets, O Israel, were like foxes in the deserts.

5 You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

6 They see vain things, and they foretell lies,

saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

7 Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

8 Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the Lord God.

9 And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and you shall know that I am the Lord God.

10 Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

11 Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

12 Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

14 And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

15 And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

17 And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

18 And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

19 And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

20 Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms: and I will let go the soul that you catch, the souls that should fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

22 Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23 Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

Chapter 14

And some of the ancients of Israel came to me, and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their uncleanness in their hearts, and have set up before their face the stumblingblock of their iniquity: and shall I answer when they inquire of me?

4 Therefore speak to them, and say to them: Thus saith the Lord God: Man, man of the house of Israel that shall place his uncleanness in his heart, and set up the stumblingblock of his iniquity before his face, and shall come to the prophet inquiring of me by him: I the Lord will answer him according to the multitude of his uncleannesses:

5 That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumblingblock of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

8 And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people: and you shall know that I am the Lord.

9 And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and

will cut him off from the midst of my people Israel.

10 And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

11 That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

12 And the word of the Lord came to me, saying:

13 Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

14 And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

15 And if I shall bring mischievous beasts also upon the land to waste it, and it be desolate, so that there is none that can pass because of the beasts:

16 If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

17 Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

18 And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

19 Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

20 And Noe, and Daniel, and Job be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they

shall only deliver their own souls by their justice.

21 For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast,

22 Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

23 And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I have not done without cause all that I have done in it, saith the Lord God.

Chapter 15

And the word of the Lord came to me, saying:

2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of it, to do any work, or shall a pin be made of it for any vessel to hang thereon?

4 Behold it is cast into the fire for fuel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?

6 Therefore thus saith the Lord God: As the vine tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

Chapter 16

And the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations.

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

7 I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou was naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. and I swore to thee, and I entered

into a covenant with thee, saith the Lord God: and thou becamest mine.

9 And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and shod thee with violet coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

15 But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

16 And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

17 And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

18 And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet incense before them.

19 And my bread which I gave thee, the fine

flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

20 And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

21 Thou hast sacrificed and given my children to them, consecrating them by fire.

22 And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

23 And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God)

24 That thou didst also build thee a common stew, and madest thee a brothel house in every street.

25 At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

26 And thou hast committed fornication with the Egyptians thy neighbours, men of large bodies, and hast multiplied thy fornications to provoke me.

27 Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

28 Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

29 Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

30 Wherein shall I cleanse thy heart, saith

Lord God: seeing thou dost all these the works of a shameless prostitute?

31 Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

32 But is an adulteress, that bringeth in strangers over her husband.

33 Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

34 And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication, for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children whom thou gavest them:

37 Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

38 And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

39 And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

40 And they shall bring upon thee a multi-

tude, and they shall stone thee with stones, and shall slay thee with their swords.

41 And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

42 And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

43 Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned all thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

44 Behold every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

45 Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite.

46 And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickednesses: thou hast done almost more wicked things than they in all thy ways.

48 As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

49 Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and the poor.

50 And they were lifted up, and committed

abominations before me: and I took them away as thou hast seen.

51 And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

52 Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

53 And I will bring back and restore them by bringing back Sodom, with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

54 That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them.

55 And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

56 And Sodom thy sister was not heard of in thy mouth, in the day of thy pride,

57 Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

58 Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

59 For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

60 And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

61 And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee: and thou shalt know that I am the Lord,

63 That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

Chapter 17

And the word of the Lord came to me, saying:

2 Son of man, put forth a riddle, and speak a parable to the house of Israel,

3 And say: Thus saith the Lord God; A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

4 He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

5 And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

6 And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

7 And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many

waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people to pluck it up by the root?

10 Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, saying:

12 Say to the provoking house: Know you not what these things mean? Tell them: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof and carry them with him to Babylon.

13 And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land,

14 That it may be a low kingdom and not lift itself up, but keep his covenant and observe it.

15 But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

16 As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

17 And not with a great army, nor with much people shall Pharaoh fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

18 For he had despised the oath, breaking his

covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

19 Therefore thus saith the Lord God: As I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

20 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

21 And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

22 Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into branches and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

24 And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and have done it.

Chapter 18

And the word of the Lord came to me, saying: What is the meaning?

2 That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

3 As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

5 And if a man be just, and do judgment and justice,

6 And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman:

7 And hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment:

8 Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

9 Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

10 And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

11 Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

12 That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that comitteth abomination:

13 That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

14 But if he beget a son, who, seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them:

15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment:

17 That hath turned away his hand from injuring the poor, hath not taken usury and increase, but hath executed my judgments, and hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

18 As for his father, because he oppressed and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

19 And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living, he shall live.

20 The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

22 I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

23 Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

24 But if the just man turn himself away from his justice, and do iniquity according to all the

abominations which the wicked man useth to work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

25 And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

26 For when the just turneth himself away from his justice, and comitteth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

27 And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive.

28 Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

29 And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?

30 Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.

31 Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God, return ye and live.

Chapter 19

Moreover take thou up a lamentation for the princes of Israel,

2 And say: Why did thy mother the lioness lie down among the lions, and bring up her whelps in the midst of young lions?

3 And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

5 But she seeing herself weakened, and that her hope was lost, took one of her young lions, and set him up for a lion.

6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

7 He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof by the noise of his roaring.

8 And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

9 And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother is like a vine in thy blood planted by the water: her fruit and her branches have grown out of many waters.

11 And she hath strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

12 But she was plucked up in wrath, and cast on the ground, and the burning wind dried up her fruit: her strong rods are withered, and dried

up: the fire hath devoured her.

13 And now she is transplanted into the desert, in a land not passable, and dry.

14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

Chapter 20

And it came to pass in the seventh year, in the fifth month, the tenth day of the month: there came men of the ancients of Israel to inquire of the Lord, and they sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, speak to the ancients of Israel and say to them: Thus saith the Lord God: Are you come to inquire of me? As I live, I will not answer you, saith the Lord God.

4 If thou judgest them, if thou judgest, O son of man, declare to them the abominations of their fathers.

5 And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God:

6 In that day I lifted up my hand for them to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelled amongst all lands.

7 And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

8 But they provoked me, and would not hearken to me: they did not every man cast away the

abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them in the midst of the land of Egypt.

9 But I did otherwise for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

10 Therefore I brought them out from the land of Egypt, and brought them into the desert.

11 And I gave them my statutes, and I shewed them my judgments, which if a man do, he shall live in them.

12 Moreover I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

13 But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said therefore that I would pour out my indignation upon them in the desert, and would consume them.

14 But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.

15 So I lifted up my hand over them in the desert, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands.

16 Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

17 Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

18 And I said to their children in the wilder-

ness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

19 I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

20 And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor observed my judgments to do them: which if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

22 But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

23 Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

24 Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

26 And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

27 Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover in this also your fathers blaspheme me, when they had despised and condemned me;

28 And I had brought them into the land, for

which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims: and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

29 And I said to them: What meaneth the high place to which you go? and the name thereof was called High-place even to this day.

30 Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourselves with all your idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? As I live, saith the Lord God, I will not answer you.

32 Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

33 As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of people, and there will I plead with you face to face.

36 As I pleaded against your fathers in the desert of the land of Egypt; even so will I judge you, saith the Lord God.

37 And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

38 And I will pick out from among you the

transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel: and you shall know that I am the Lord.

39 And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols;

40 In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me; all of them I say, in the land in which they shall please me, and there will I require your firstfruits, and the chief of your tithes with all your sanctifications.

41 I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

43 And there you shall remember your ways, and all your wicked doings with which you have been defiled; and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

44 And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

45 And the word of the Lord came to me, saying:

46 Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

47 And say to the south forest: Hear the word

of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

48 And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

49 And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

Chapter 21

And the word of the Lord came to me, saying:

2 Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

3 And say to the land of Israel, Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

4 And forasmuch as I have cut off in thee the just and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

5 That all flesh may know that I the Lord have drawn my sword out of its sheath not to be turned back.

6 And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

7 And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

8 And the word of the Lord came to me, saying:

9 Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and furbished.

10 It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

11 And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

12 Cry, and howl, O son of man, for this sword is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people, strike therefore upon thy thigh,

13 Because it is tried: and that when it shall overthrow the sceptre, and it shall not be, saith the Lord God.

14 Thou therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

15 And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

16 Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

17 And I will clap my hands together, and will satisfy my indignation: I the Lord have spoken.

18 And the word of the Lord came to me, saying:

19 And thou son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at

the head of the way of the city.

20 Thou shalt make a way that the sword may come to Rabbath of the children of Ammon, and to Juda unto Jerusalem the strong city.

21 For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

22 On his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

23 And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity that they may be taken.

24 Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, You have remembered, you shall be taken with the hand.

25 But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:

26 Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

27 I will shew it to be iniquity, iniquity, iniquity: but this was not done till he came to whom judgment belongeth, and I will give it him.

28 And thou son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter,

29 Whilst they see vain things in thy regard,

and they divine lies: to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

30 Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

32 Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: for I the Lord have spoken it.

Chapter 22

And the word of the Lord came to me, saying:

2 And thou son of man, dost thou not judge, dost thou not judge the city of blood?

3 And thou shalt shew her all her abominations, and shalt say: Thus saith the Lord God: This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.

4 Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

5 Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

6 Behold the princes of Israel, every one hath employed his arm in thee to shed blood.

7 They have abused father and mother in thee, they have oppressed the stranger in the midst of thee, they have grieved the fatherless and widow

in thee.

8 Thou hast despised my sanctuaries, and profaned my sabbaths.

9 Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.

10 They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

11 And every one hath committed abomination with his neighbour's wife, and the father in law hath wickedly defiled his daughter in law, the brother hath oppressed his sister the daughter of his father in thee.

12 They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours: and thou hast forgotten me, saith the Lord God.

13 Behold, I have clapped my hands at thy covetousness, which thou hast exercised: and at the blood that hath been shed in the midst of thee.

14 Shall thy heart endure, or shall thy hands prevail in the days which I will bring upon thee: I the Lord have spoken, and will do it.

15 And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.

16 And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

19 Therefore thus saith the Lord God: Because you are all turned into dross, therefore be-

hold I will gather you together in the midst of Jerusalem.

20 As they gather silver, and brass, and tin, and iron, and lead in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my wrath, and will take my rest, and I will melt you down.

21 And will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

23 And the word of the Lord came to me, saying:

24 Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

25 There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof.

26 Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

27 Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains through covetousness.

28 And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

29 The people of the land have used oppression, and committed robbery: they afflicted the

needy and poor, and they oppressed the stranger by calumny without judgment.

30 And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

31 And I poured out my indignation upon them, in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

Chapter 23

And the word of the Lord came to me, saying:

2 Son of man, there were two women, daughters of one mother.

3 And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

4 And their names were Oolla the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names, Samaria is Oolla, and Jerusalem is Ooliba.

5 And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

7 And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

8 Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured

out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

10 They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

11 And when her sister Ooliba saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister.

12 Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men all of great beauty.

13 And I saw that she was defiled, and that they both took one way.

14 And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

15 And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans wherein they were born,

16 She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

17 And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

18 And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

19 For she multiplied her fornications, remembering the days of her youth, in which she played

the harlot in the land of Egypt.

20 And she was mad with lust after lying with them whose flesh is as the flesh of asses: and whose issue as the issue of horses.

21 And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

22 Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers with whom thy soul hath been glutted: and I will gather them together against thee round about.

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

24 And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

25 And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication brought out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

29 And they shall deal with thee in hatred,

and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornication shall be discovered, thy wickedness, and thy fornications.

30 They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

31 Thou hast walked in the way of thy sister and I will give her cup into thy hand.

32 Thus saith the Lord God: Thou shalt drink thy sister's cup, deep and wide: thou shalt be had in derision and scorn, which containeth very much.

33 Thou shalt be filled with drunkenness, and sorrow: with the cup of grief and sadness, with the cup of thy sister Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

36 And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

37 Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

38 Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

40 They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

41 Thou satest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44 And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

45 They therefore are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47 And let the people stone them with stone, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

48 And I will take away wickedness out of the land: and all women shall learn, not to do according to the wickedness of them.

49 And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

Chapter 24

And the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

2 Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to day.

3 And thou shalt speak by a figure a parable to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, set it on, I say, and put water in it.

4 Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5 Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

6 Therefore thus saith the Lord God: Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

8 And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

9 Therefore thus saith the Lord God: Woe to the bloody city, of which I will make a great bonfire.

10 Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

11 Then set it empty upon burning coals, that it may be hot, and the brass thereof may be

melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

12 Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

13 Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

14 I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15 And the word of the Lord came to me, saying:

16 Son of man, behold I take from thee the desire of thy eyes with a stroke, and thou shall not lament, nor weep; neither shall thy tears run down.

17 Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

19 And the people said to me: Why dost thou not tell us what these things mean that thou doest?

20 And I said to them: The word of the Lord came to me, saying:

21 Speak to the house of Israel: Thus saith the Lord God: Behold I will profane my sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons, and your daughters, whom you have left, shall fall by the sword.

22 And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat

of mourners.

23 You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away for your iniquities, and every one shall sigh with his brother.

24 And Ezekiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

25 And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

26 In that day when he that escapeth shall come to thee, to tell thee:

27 In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come, and you shall know that I am the Lord.

Chapter 25

And the word of the Lord came to me, saying:

2 Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

3 And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said: Ha, ha, upon my sanctuary, because it was profaned: and upon the land of Israel, because it was laid waste: and upon the house of Juda, because they are led into captivity:

4 Therefore will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits: and they

shall drink thy milk.

5 And I will make Rabbath a stable for camels, and the children of Ammon a couching place for flocks: and you shall know that I am the Lord.

6 For thus saith the Lord God: Because thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel:

7 Therefore behold I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

8 Thus saith the Lord God: Because Moab and Seir have said: Behold the house of Juda is like all other nations:

9 Therefore behold I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

10 To the people of the east with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they shall know that I am the Lord.

12 Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

13 Therefore thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and

they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

16 Therefore thus saith the Lord God: Behold I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

Chapter 26

And it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

3 Therefore thus saith the Lord God: Behold I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

4 And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

5 She shall be a drying place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

6 Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

7 For thus saith the Lord God: Behold I will bring against Tyre Nabuchodonosor king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

8 Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

9 And he shall set engines of war and battering rams against thy walls, and shall destroy thy towers with his arms.

10 By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

11 With the hoofs of his horses he shall tread down all thy streets, thy people he shall kill with the sword, and thy famous statues shall fall to the ground.

12 They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones and thy timber, and thy dust in the midst of the waters.

13 And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

14 And I will make thee like a naked rock, thou shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain when they shall be killed in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones: and take off their

robes, and cast away their broidered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

17 And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city that wast strong in the sea, with thy inhabitants whom all did dread?

18 Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled because no one cometh out of thee.

19 For thus saith the Lord God: When I shall make thee a desolate city like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee:

20 And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth, as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

21 I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

Chapter 27

And the word of the Lord came to me, saying:

2 Thou therefore, O son of man, take up a lamentation for Tyre:

3 And say to Tyre that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

4 And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

5 With fir trees of Sanir they have built thee with all sea planks: they have taken cedars from Libanus to make thee masts.

6 They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory and cabins with things brought from the islands of Italy.

7 Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Arabians were thy rowers: thy wise men, O Tyre, were thy pilots.

9 The ancients of Gebal, and the wise men thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and their mariners were thy factors.

10 The Persians, and Lydians, and the Libyans were thy soldiers in thy army: they hung up the buckler and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about: the Pygmians also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

12 The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead,

13 Greece, Thubal, and Mosoch, they were thy merchants, they brought to thy people slaves and vessels of brass.

14 From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

15 The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory and ebony.

16 The Syrian was thy merchant: by reason of the multitude of thy works, they set forth precious stories, and purple, and broidered works,

and fine linen, and silk, and chodchod in thy market.

17 Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil and rosin in thy fairs.

18 The men of Damascus were thy merchants in the multitude of thy works, the multitude of divers riches, in rich wine, in wool of the best colour.

19 Dan, and Greece, and Mosel have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

20 The men of Dedan were thy merchants in tapestry for seats.

21 Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

22 The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

23 Haran, and Chene, and Eden were thy merchants; Saba, Assur, and Chelmad sold to thee.

24 They were thy merchants in divers manners, with bales of blue cloth, and of embroidered work, and of precious riches, which were wrapped up and bound with cords: they had cedars also in thy merchandise.

25 The ships of the sea, were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

26 Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy

ruin.

28 Thy fleets shall be troubled at the sound of the cry of thy pilots.

29 And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

30 And they shall mourn over thee with a loud voice and shall cry bitterly: and they shall cast up dust upon their heads and shall be sprinkled with ashes.

31 And they shall shave themselves bald for thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

32 And they shall take up a mournful song for thee, and shall lament thee: What city is like Tyre, which is become silent in the midst of the sea?

33 Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

35 All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

36 The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

Chapter 28

And the word of the Lord came to me, saying:

2 Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in

the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast set thy heart as if it were the heart of God.

3 Behold thou art wiser than Daniel: no secret is hid from thee.

4 In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold and silver into thy treasures.

5 By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

6 Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

7 Therefore behold, I will bring upon thee strangers: the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

8 They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

9 Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

10 Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

12 And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty.

13 Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

14 Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17 And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

19 All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

20 And the word of the Lord came to me, saying:

21 Son of man, set thy face against Sidon: and thou shalt prophesy of it,

22 And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

23 And I will send into her pestilence, and blood in her streets: and they shall fall being slain by the sword on all sides in the midst thereof: and they shall know that I am the Lord.

24 And the house of Israel shall have no more a

stumblingblock of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

25 Thus saith the Lord God: When I shall have gathered together the house of Israel out of the people among whom they are scattered: I will be sanctified in them before the Gentiles: and they shall dwell in their own land, which I gave to my servant Jacob.

26 And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

Chapter 29

In the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

2 Son of man, set thy face against Pharaoh king of Egypt: and thou shalt prophesy of him, and of all Egypt:

3 Speak, and say: Thus saith the Lord God: Behold, I come against thee, Pharaoh king of Egypt, thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

4 But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

5 And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth, thou shalt not be taken up, nor gathered together: I have given thee for

meat to the beasts of the earth, and to the fowls of the air.

6 And all the inhabitants of Egypt shall know that I am the Lord: because thou hast been a staff of a reed to the house of Israel.

7 When they took hold of thee with the hand thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brokest, and weakenest all their loins.

8 Therefore thus saith the Lord God: Behold, I will bring the sword upon thee: and cut off man and beast out of thee.

9 And the land of Egypt shall become a desert, and a wilderness: and they shall know that I am the Lord, because thou hast said: The river is mine, and I made it.

10 Therefore, behold I come against thee, and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene, even to the borders of Ethiopia.

11 The foot of man shall not pass through it, neither shall the foot of beasts go through it: nor shall it be inhabited during forty years.

12 And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 For thus saith the Lord God: At the end of forty years I will gather the Egyptians from the people among whom they had been scattered.

14 And I will bring back the captivity of Egypt, and will place them in the land of Phaturs, in the land of their nativity, and they shall be there a low kingdom:

15 It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations, and I will diminish them that they shall

rule no more over the nations.

16 And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year in the first month, in the first of the month: that the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

19 Therefore thus saith the Lord God: Behold, I will set Nabuchodonosor the king of Babylon in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army.

20 And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

21 In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

Chapter 30

And the word of the Lord came to me, saying:

2 Son of man prophesy, and say: Thus saith the Lord God: Howl ye, Woe, woe to the day:

3 For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations.

4 And the sword shall come upon Egypt:

and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5 Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

6 Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord the God of hosts.

7 And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord: when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9 In that day shall messengers go forth from my face in ships to destroy the confidence of Ethiopia, and there shall be dread among them in the day of Egypt: because it shall certainly come.

10 Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor the king of Babylon.

11 He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt: and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land and all that is therein by the hands of strangers, I the Lord have spoken it.

13 Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt and I will cause a

terror in the land of Egypt.

14 And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

15 And I will pour out my indignation upon Pelusium the strength of Egypt, and will cut off the multitude of Alexandria.

16 And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

17 The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

18 And in Taphnis the day shall be darkened, when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

19 And I will execute judgments in Egypt: and they shall know that I am the Lord.

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came, me, saying:

21 Son of man, I have broken the arm of Pharaoh king of Egypt: and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength, and hold the sword.

22 Therefore, thus saith the Lord God: Behold, I come against Pharaoh king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

23 And I will disperse Egypt among the nations, and scatter them through the countries.

24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharaoh, and they shall groan bitterly being slain before his face.

25 And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

26 And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

Chapter 31

And it came to pass, in the eleventh year, the third month the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, speak to Pharaoh king of Egypt, and to his people: To whom art thou like in thy greatness?

3 Behold, the Assyrian like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

4 The waters nourished him, the deep set him tip on high, the streams thereof ran round about his roots, and it sent, forth its rivulets to all the trees of the country.

5 Therefore was his height exalted above all the trees of the country and his branches were multiplied, and his boughs were elevated because of many waters.

6 And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

7 And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

8 The cedars in the paradise of God were not

higher than he, the fir trees did not equal his top, neither were the plane trees to be compared with him for branches: no tree in the paradise of God was like him in his beauty.

9 For I made him beautiful and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

10 Therefore thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

11 I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

12 And strangers, and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

13 All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

14 For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

15 Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I shook the nations with the sound of his fall, when I brought him down to hell with them

that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

17 For they also shall go down with him to hell to them that are slain by the sword; and the arm of every one shall sit down under his shadow in the midst of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharaoh, and all his multitude, saith the Lord God.

Chapter 32

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, take up a lamentation for Pharaoh the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

3 Therefore, thus saith the Lord God: I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land, I will cast thee away into the open field and I will cause all the fowls of the air to dwell upon thee, and I will fill the beasts of all the earth with thee.

5 And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption,

6 And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

7 And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 I will make all the lights of heaven to mourn over thee and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

9 And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands, which thou knowest not.

10 And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

11 For thus saith the Lord God: The sword of the king of Babylon shall come upon thee,

12 By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

15 When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof and they shall know that I am the Lord.

16 This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

17 And it came to pass in the twelfth year, in the fifteenth day of the month, that the word of the Lord came to me saying:

18 Son of man, sing a mournful song for the multitude of Egypt: and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

19 Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

20 They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

21 The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers and slept uncircumcised, slain by the sword.

22 Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

23 Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

24 There is Elam and all his multitude round about his grave, all of them slain, and fallen by the sword; that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

25 In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain

by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

26 There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised and slain, and fallen by the sword: though they spread their terror in the land of the living.

27 And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones, because they were the terror of the mighty in the land of the living.

28 So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

29 There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

31 Pharaoh saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharaoh, and all his army, saith the Lord God:

32 Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharaoh and all his multitude, saith the Lord God.

Chapter 33

And the word of the Lord came to me, saying:

2 Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

3 And he sees the sword coming upon the land, and sound the trumpet, and tell the people:

4 Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

5 He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life.

6 And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7 So thou, O son of man, I have made thee a watchman to the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me.

8 When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way he shall die in his iniquity: but thou hast delivered thy soul.

10 Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live?

11 Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?

12 Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin.

13 Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and his iniquity, which he hath committed, in the same shall he die.

14 And it I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice,

15 And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die.

16 None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live.

17 And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust.

18 For when the just shall depart from his justice, and commit iniquities, he shall die in them.

19 And when the wicked shall depart from his wickedness, and shall do judgments, and justice, he shall live in them.

20 And you say: The way of the Lord is not right, I will judge every one of you according to his ways, O house of Israel.

21 And it came to pass in the twelfth year of

our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

23 And the word of the Lord came to me, saying:

24 Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying: Abraham was one, and he inherited the land, but we are many, the land is given us in possession.

25 Therefore say to them: Thus saith the Lord God: You that eat with the blood and lift up your eyes to your uncleannesses, and that shed blood: shall you possess the land by inheritance?

26 You stood on your swords, you have committed abominations, and every one hath defiled his neighbours wife; and shall you possess the land by inheritance?

27 Say thou thus to them: Thus saith the Lord God: As I live, they that dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

28 And I will make the land a wilderness, and a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them,

29 And they shall know that I am the Lord, when I shall have made their land waste and desolate, for all their abominations which they have committed.

30 And thou son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another

each man to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

32 And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

33 And when that which was foretold shall come to pass, for behold it is coming, then shall they know that a prophet hath been among them.

Chapter 34

And the word of the Lord came to me, it saying:

2 Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

3 You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

4 The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

5 And my sheep were scattered, because there was no shepherd and they became the prey of all the beasts of the field, and were scattered.

6 My sheep have wandered in every mountain, and in every high hill: and my flocks were scat-

tered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

7 Therefore, ye shepherds, hear the word of the Lord:

8 As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

9 Therefore, ye shepherds, hear the word of the Lord:

10 Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

11 For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them.

12 As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

14 I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

15 I will feed my sheep: and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost: and that

which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in judgment.

17 And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and cattle, of rams and of he goats.

18 Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

19 And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

20 Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

21 Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

22 I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

23 And I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

25 And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

26 And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

27 And the tree of the field shall yield its fruit,

and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without, any terror.

29 And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know that I the Lord their God am with them, and that they are my people the house of Israel: saith the Lord God.

31 And you my flocks, the flocks of my pasture are men: and I am the Lord your God, saith the Lord God.

Chapter 35

And the word of the Lord came to me, saying:

2 Son of man, set thy face against mount Seir, and prophesy concerning it, and say to it:

3 Thus saith the Lord God: Behold I come against thee, mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

4 I will destroy thy cities, and thou shalt be desolate: and thou shalt know that I am the Lord.

5 Because thou hast been an everlasting enemy, and hast shut up the children of Israel in the hands of the sword in the time of their affliction, in the time of their last iniquity.

6 Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue

thee: and whereas thou hast hated blood, blood shall pursue thee.

7 And I will make mount Seir waste and desolate: and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

9 I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

11 Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy, which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

12 And thou shalt know that I the Lord have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying. They are desolate, they are given to us to consume.

13 And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

15 As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all Idumea: and they shall know that I am the Lord.

Chapter 36

And thou son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God: Because the enemy hath said to you: Aha, the everlasting heights are given to us for an inheritance.

3 Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

5 Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

6 Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

7 Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

8 But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

9 For I, I am for you, and I will turn to you, and you shall be ploughed and sown.

10 And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

11 And I will make you abound with men and with beasts: and they shall be multiplied, and increased: and I will settle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you shall know that I am the Lord.

12 And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

13 Thus saith the Lord God: Because thy say of you: Thou art a devourer of men, and one that suffocatest thy nation:

14 Therefore thou shalt devour men no more nor destroy thy nation any more, saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

16 And the word of the Lord came to me, saying:

17 Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstruous woman.

18 And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

19 And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

20 And when they entered among the nations whither they went, they profaned my holy name,

when it was said of them: This is the people of the Lord, and they are come forth out of his land.

21 And I have regarded my own holy name, which the house of Israel hath profaned among the nations to which they went in.

22 Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

23 And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

25 And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

26 And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

27 And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

28 And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

29 And I will save you from all your uncleanness: and I will call for corn, and will multiply it, and will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations.

31 And you shall remember your wicked ways,

and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

32 It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

33 Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places,

34 And the desolate land shall be tilled, which before was waste in the sight of all that passed by,

35 They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

36 And the nations, that shall be left round about you, shall know that I the Lord have built up what was destroyed, and planted what was desolate, that I the Lord have spoken and done it.

37 Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do it for them: I will multiply them as a flock of men,

38 As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

Chapter 37

The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.

2 And he led me about through them on every side: now they were very many upon the face of

the plain, and they were exceeding dry.

3 And he said to me: Son of man, dost thou think these bones shall live and I answered: O Lord God, thou knowest.

4 And he said to me: Prophecy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

6 And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord.

7 And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one, its joint.

8 And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

9 And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.

10 And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

11 And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

12 Therefore prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

13 And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people:

14 And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God:

15 And the word of the Lord came to me, saying:

16 And thou son of man, take thee a stick: and write upon it: Of Juda, and of the children of Israel his associates: and take another stick and write upon it: For Joseph the stick of Ephraim, and for all the house of Israel, and of his associates.

17 And join them one to the other into one stick, and they shall become one in thy hand.

18 And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

19 Say to them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him, and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

20 And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

21 And thou shalt say to them: Thus saith the Lord God: Behold, I will take of the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

22 And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be di-

vided any more into two kingdoms.

23 Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them: and they shall be my people, and I will be their God.

24 And my servant David shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

26 And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

Chapter 38

And the word of the Lord came to me, saying:

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

4 And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords.

5 The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

6 Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

7 Prepare and make thyself ready, and all thy multitude that is assembled about thee, and be thou commander over them.

8 After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

9 And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

10 Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

11 And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

12 To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

13 Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

14 Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel

shall dwell securely?

15 And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

16 And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.

18 And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

19 And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

20 So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

21 And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

22 And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified, and I will be sanctified: and I will be known in the eyes of many

nations and they shall know that I am the Lord.

Chapter 39

And thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Israel.

3 And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidently in the islands: and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the Holy One of Israel.

8 Behold it cometh, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes: and they shall burn them with fire seven years.

10 And they shall not bring wood out of the countries, nor cut down out of the forests: for

they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

12 And the house of Israel shall bury them for seven months to cleanse the land.

13 And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

14 And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

15 And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up sign by it, till the buriers bury it in the valley, of the multitude of Gog.

16 And the name of the city shall be Amona, and they shall cleanse the land.

17 And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

18 You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth, of rams, and of lambs, and of he goats, and bullocks, and of all that are well fed and fat.

19 And you shall eat the fat till you be full, and shall drink blood till you be drunk of the

victim which I shall slay for you.

20 And you shall be filled at my table with horses, and mighty horsemen, and all the men of war, saith the Lord God.

21 And I will set my glory among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

22 And the house of Israel shall know that I am the Lord their God from that day and forward.

23 And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

24 I have dealt with them according to their uncleanness, and wickedness, and hid my face from them.

25 Therefore, thus saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel and I will be jealous for my holy name.

26 And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely fearing no man:

27 And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

28 And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29 And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

Chapter 40

In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the Lord was upon me, and he brought me thither.

2 In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

3 And he brought me in thither, and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand, and he stood in the gate.

4 And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall shew thee: for thou art brought hither that they may be shewn to thee: declare all that thou seest, to the house of Israel.

5 And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a hand-breadth: and he measured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad;

7 And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

8 And the threshold of the gate by the porch of the gate within, was one reed.

9 And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

10 And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

11 And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

13 And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

14 He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

15 And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

16 And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like manner there were also in the porches windows round about within, and before the fronts the representation of palm trees.

17 And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

18 And the pavement in the front of the gates according to the length of the gates was lower.

19 And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

20 He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

23 And the gate of the inner court was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

24 And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

25 And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

27 And there was a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

28 And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

29 The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about it was fifty cubits in length, and five and twenty cubits in breadth.

30 And the porch round about was five and twenty cubits long, and five cubits broad.

31 And the porch thereof to the outward

court, and the palm trees thereof in the front: and there were eight steps to go up to it.

32 And he brought me into the inner court by the way of the east: and he measured the gate according to the former measures.

33 The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

34 And the porch thereof, that is, of the outward court: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

35 And he brought me into the gate that looked to the north: and he measured according to the former measures.

36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

37 And the porch thereof looked to the outward court: and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

38 And at every chamber was a door in the forefronts of the gates: there they washed the holocaust.

39 And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin offering, and the trespass offering might be slain thereon.

40 And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables: and at the other side before the porch of the gate were two tables,

41 Four tables were on this side, and four tables on that side at the sides of the gate were eight tables, upon which they slew the victims.

42 And the four tables for the holocausts were

made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the holocaust and the victim is slain.

43 And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the offering.

44 And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

45 And he said to me: This chamber, which looketh toward the south shall be for the priests that watch in the wards of the temple.

46 But the chamber that looketh towards the north shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi, come near to the Lord, to minister to him.

47 And he measured the court a hundred cubits long, and a hundred cubits broad foursquare: and the altar that was before the face of the temple.

48 And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

49 And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

Chapter 41

And he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

2 And the breadth of the gate was ten cubits: and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

4 And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

5 And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

6 And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

8 And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

9 And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house,

10 And between the chambers was the breadth of twenty cubits round about the house on every side.

11 And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, was five cubits round about.

12 And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad and the wall of the building, five cubits thick round about: and ninety cubits long.

13 And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

14 And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against it, which was separated at the back of it: and the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.

16 The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

17 And even to the inner house, and without all the wall round about within and without, by measure.

18 And there were cherubims and palm trees wrought, so that a palm tree was between a cherub and a cherub, and every cherub had two faces.

19 The face of a man was toward the palm tree on one side, and the face of a lion was toward the palm tree on the other side: set forth through all

the house round about.

20 From the ground even to the upper parts of the gate, were cherubims and palm trees wrought in the wall of the temple.

21 The threshold was foursquare, and the face of the sanctuary sight to sight.

22 The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me: This is the table before the Lord.

23 And there were two doors in the temple, and in the sanctuary.

24 And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

25 And there were cherubims also wrought in the doors of the temple, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

26 Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

Chapter 42

And he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

2 In the face of the north door was the length of hundred cubits, and the breadth of fifty cubits.

3 Over against the twenty cubits of the inner court, and over against the pavement of the

outward court that was paved with stone, where there was a gallery joined to a triple gallery.

4 And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

5 Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

6 For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

7 And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

8 For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

9 And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

10 In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

11 And the way before them was like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going in to them, and their fashions, and their doors were alike.

12 According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

13 And he said to me: The chambers of the

north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there they shall lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

14 And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

15 Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

16 And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

17 And he measured toward the north five hundred reeds with the measuring reed round about.

18 And towards the south he measured five hundred reeds with the measuring reed round about.

19 And toward the west he measured five hundred reeds, with the measuring reed.

20 By the four winds he measured the wall thereof on every side round about, five hundred cubits and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

Chapter 43

And he brought me to the gate that looked towards the east.

2 And behold the glory of the God of Israel

came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

3 And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar: and I fell upon my face.

4 And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

5 And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord.

6 And I heard one speaking to me out of the house, and the man that stood by me,

7 Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

8 They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me, and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

9 Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

10 But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

11 And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out and the comings

in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

12 This is the law of the house upon the top of the mountain: All its border round about; most holy: this then is the law of the house.

13 And these are the measures of the altar by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the altar.

14 And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

15 And the Ariel itself was four cubits: and from the Ariel upward were four horns.

16 And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

17 And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18 And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

19 And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

20 And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate

it.

21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

22 And in the second day thou shalt offer a he goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

23 And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

24 And thou shalt offer them in the sight of the Lord, and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

25 Seven days shalt thou offer a he goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

26 Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

27 And the days being expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace offerings: and I will be pacified towards you, saith the Lord God.

Chapter 44

And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

2 And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

3 For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall

go out by the same way.

4 And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

5 And the Lord said to me: Son of man, attend with thy heart and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

6 And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

7 In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

8 And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

10 Moreover the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

11 They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

12 Because they ministered to them before their idols, and were a stumblingblock of iniquity

to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

13 And they shall not come near to me, to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

14 And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court and within.

18 They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

19 And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

20 Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

21 And no priest shall drink wine when he is to go into the inner court.

22 Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow of a priest.

23 And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean.

24 And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

25 And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

26 And after one is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

28 And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

29 They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

31 The priests shall not eat of any thing that is dead of itself or caught by a beast, whether it be fowl or cattle.

Chapter 45

And when you shall begin to divide the land by lot, separate ye firstfruits to the Lord, a portion of the land to be holy, in length twenty-five thousand and in breadth ten thousand: it shall be holy in all the borders thereof round about.

2 And there shall be for the sanctuary on every side five hundred by five hundred, foursquare round about: and fifty cubits for the suburbs thereof round about.

3 And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple and the holy of holies.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

5 And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store chambers.

6 And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

7 For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

8 He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes:

9 Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

10 You shall have just balances, and a just

ephi, and a just bate.

11 The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

12 And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles, make a mna,

13 And these are the firstfruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

14 The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

15 And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace offerings, to make atonement for them, saith the Lord God.

16 All the people of the land shall be bound to these firstfruits for the prince in Israel.

17 And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace offerings to make expiation for the house of Israel.

18 Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood of the sin offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and oil the posts of the gate of the inner court.

20 And so shalt thou do in the seventh day of the month, for every one that hath been igno-

rant, and hath been deceived by error, and thou shalt make expiation for the house.

21 In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

22 And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he goat daily.

24 And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

25 In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin offering, as to the holocaust, and the sacrifice, and the oil.

Chapter 46

Thus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

3 And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

4 And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the sacrifice of all ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

6 And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

7 And he shall offer in sacrifice an ephi for calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

9 But when the people of the land shall go in before the Lord in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate; and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

10 And the prince in the midst of them, shall go in when they go in, and go out when they go out.

11 And in the fairs, and in the solemnities there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

12 But when the prince shall offer a voluntary holocaust, or voluntary peace offering to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

13 And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

14 And he shall offer the sacrifice for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil to be mingled with the fine flour: a sacrifice to the Lord by ordinance continual and everlasting.

15 He shall offer the lamb, and the sacrifice, and the oil morning by morning: an everlasting holocaust.

16 Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

17 But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

18 And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

19 And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north. And there was a place bending to the west.

20 And he said to me: This is the place where the priests shall boil the sin offering, and the trespass offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were lit-

the courts disposed, forty cubits long, and thirty broad, all the four were of one measure.

23 And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

24 And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

Chapter 47

And he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront of the house looked toward the east: but the waters came down to the right side of the temple to the south part of the altar.

2 And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

3 And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

4 And again he measured a thousand, and he brought me through the water up to the knees.

5 And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6 And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

7 And when I had turned myself, behold on the bank of the torrent were very many trees on

both sides.

8 And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9 And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

10 And the fishers shall stand over these waters, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

11 But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into saltpits.

12 And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13 Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14 And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the border

of Emath the house of Tichon, which is by the border of Auran.

17 And the border from the sea even to the court of Enan, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

18 And the east side is from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

19 And the south side southward is, from Tamar even to the waters of contradiction of Cades: and, the torrent even to the great sea: and this is the south side southward.

20 And the side toward the sea, is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

21 And you shall divide this land unto you by the tribes of Israel:

22 And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

Chapter 48

And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus northward, by the way off Emath. And from the east side thereof to the sea shall

be one portion for Dan.

2 And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

3 And by the border of Aser, from the east side even to the side of the sea one portion for Nephthali.

4 And by the border of Nephthali, from the east side even to the side of the one portion for Manasses.

5 And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

6 And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

7 And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

8 And by the border of Juda, from the east side even to the side of the sea, shall be the firstfruits which you shall set apart, five and twenty thousand in breadth, and length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

9 The firstfruits which you shall set apart for the Lord will be the length of five and twenty thousand, and the breadth of ten thousand.

10 And these shall be the firstfruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went

astray, as the Levites also went astray.

12 And for them shall be the firstfruits of the firstfruits of the land holy of holies, by the border of the Levites,

13 And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell thereof, nor exchange, neither shall the firstfruits of the land be alienated, because they are sanctified to the Lord.

15 But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs and the city shall be in the midst thereof.

16 And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

17 And the suburbs of the city shall be to the north two hundred and fifty, and the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18 And the residue in length by the firstfruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the firstfruits of the sanctuary: and the fruit thereof shall be for bread to them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

20 All the firstfruits, of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the firstfruits of the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on

every side of the firstfruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the firstfruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the firstfruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

22 And from the possession of the Levites, and from the possession of the city which are in the midst of the prince's portions: what shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

23 And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

24 And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

25 And by the border of Simeon, from the east side to the west side, one portion for Issachar.

26 And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

27 And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

28 And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

29 This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

30 And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

31 And the gates of the city according to the name, of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of

Juda one, the gate of Levi one.

32 And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And at the south side, thou shalt measure four thousand and five hundred and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34 And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

35 Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there.

Prophecy of Daniel

Chapter 1

In the third year of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and besieged it.

2 And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure house of his god.

3 And the king spoke to Asphenez, the master of the eunuchs, that he should bring in some of the children of Israel, and of the king's seed, and of the princes,

4 Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and tongue of the Chaldeans.

5 And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

6 Now there was among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

7 And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king.

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias:

12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:

13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

14 And when he had heard these words, he tried them for ten days.

15 And after ten days, their faces appeared fairer and fatter than all the children that ate of the king's meat.

16 So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

17 And to these children God gave knowledge,

and understanding in every book, and wisdom: but to Daniel the understanding also of all visions and dreams.

18 And when the days were ended, after which the king had ordered they should be brought in: the prince of the eunuchs brought them in before Nabuchodonosor.

19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

21 And Daniel continued even to the first year of king Cyrus.

Chapter 2

In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

2 Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

3 And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

4 And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

5 And the king, answering, said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the mean-

ing thereof, you shall be put to death, and your houses shall be confiscated.

6 but if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore, tell me the dream, and the interpretation thereof.

7 They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

8 The king answered and said: I know for certain, that you seek to gain time, since you know that the thing is gone from me.

9 If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may know that you also give a true interpretation thereof.

10 Then the Chaldeans answered before the king, and said: There is no man upon earth, that can accomplish thy word, O king; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

11 For the thing that thou asketh, O king, is difficult: nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men.

12 Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

13 And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

14 Then Daniel inquired concerning the law and the sentence, of Arioch, the general of the king's army, who was gone forth to kill the wise men of Babylon.

15 And he asked him that had received the orders of the king, why so cruel a sentence was

gone forth from the face of the king. And when Arioch had told the matter to Daniel,

16 Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king.

17 And he went into his house, and told the matter to Ananias, and Misael, and Azarias, his companions:

18 To the end that they should ask mercy at the face of the God of heaven, concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

20 And speaking, he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

21 And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

22 He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.

23 To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us the king's discourse.

24 After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

25 Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will

resolve the question to the king.

26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

27 And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

28 But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

29 Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

30 To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thought of thy mind.

31 Thou, O king, sawest, and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

32 The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass.

33 And the legs of iron, the feet part of iron and part of clay.

34 Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's thresh-

ing floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

36 This is the dream: we will also tell the interpretation thereof before thee, O king.

37 Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

38 And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

39 And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

40 And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break, and destroy all these.

41 And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

42 And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

44 But in the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever.

45 According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

46 Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

47 And the king spoke to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

48 Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magistrates over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago, over the works of the province of Babylon: but Daniel himself was in the king's palace.

Chapter 3

King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

2 Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3 Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great

men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

4 Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

5 That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

6 But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

7 Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

8 And presently at that very time some Chaldeans came and accused the Jews,

9 And said to king Nabuchodonosor: O king, live for ever:

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

11 And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

12 Now there are certain Jews, whom thou hast set over the works of the province of Baby-

lon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

13 Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

15 Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago, answered, and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

17 For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

19 Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20 And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

24 And they walked in the midst of the flame, praising God, and blessing the Lord.

25 Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

27 For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

29 For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

30 And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

31 Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

32 And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and

most wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

34 Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

35 And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

36 To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

37 For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

38 Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first fruits before thee,

39 That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

40 As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

41 And now we follow thee with all our heart, and we fear thee, and seek thy face.

42 Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

43 And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

47 And the flame mounted up above the furnace nine and forth cubits:

48 And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

49 But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50 And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

51 Then these three, as with one mouth, praised and glorified and blessed God, in the furnace, saying:

52 Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.

53 Blessed art thou in the holy temple of thy glory: and exceedingly to be praised and exalted above all for ever.

55 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

56 Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

57 All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

58 O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

59 O ye heavens, bless the Lord: praise and exalt him above all for ever.

60 O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all

for ever.

61 O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

62 O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

63 O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

64 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

65 O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

66 O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

67 O ye cold and heat, bless the Lord, praise and exalt him above all for ever.

68 O ye dews and hoar frost, bless the Lord: praise and exalt him above all for ever.

69 O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

70 O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

71 O ye nights and days, bless the Lord: praise and exalt him above all for ever.

72 O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

73 O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

74 O let the earth bless the Lord: let it praise and exalt him above all for ever.

76 O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

77 O ye fountains, bless the Lord: praise and exalt him above all for ever.

78 O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

79 O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

80 O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

81 O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

82 O ye sons of men, bless the Lord: praise and exalt him above all for ever.

83 O let Israel bless the Lord: let them praise and exalt him above all for ever.

84 O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

85 O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

86 O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

87 O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

88 O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

89 O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.

90 O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.

91 Then Nabuchodonosor, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.

92 He answered, and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God.

93 Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most

high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago, went out from the midst of the fire.

94 And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

95 Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

96 By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

97 Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

98 Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99 The most high God hath wrought signs and wonders towards me. It hath seemed good to me, therefore, to publish

100 His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations.

Chapter 4

I, Nabuchodonosor, was at rest in my house, and flourishing in my palace:

2 I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head, troubled me.

3 Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should shew me the interpretation of the dream.

4 Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not shew me the interpretation thereof.

5 Till their colleague, Daniel, came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

6 Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee, tell me the visions of my dreams that I have seen, and the interpretation of them?

7 This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

8 The tree was great and strong, and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

9 Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

10 I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

11 He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake

off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

12 Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

13 Let his heart be changed from man's, and let a beast's heart be given him: and let seven times pass over him.

14 This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know, that the most High ruleth in the kingdom of men: and he will give it to whomsoever it shall please him, and he will appoint the basest man over it.

15 I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

16 Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thought troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

18 And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

19 It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20 And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

21 This is the interpretation of the sentence of the most High, which is come upon my lord, the king.

22 They shall cast thee out from among men, and thy dwelling shall be with cattle, and with wild beasts, and thou shalt eat grass, as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

23 But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have known that power is from heaven.

24 Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

25 All these things came upon king Nabuchodonosor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king answered, and said: Is not this the great Babylon, which I have built, to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

28 And while the word was yet in the king's

mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee.

29 And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

30 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass, like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

31 Now at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

33 At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

34 Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

Chapter 5

Baltasar, the king, made a great feast for a thousand of his nobles: and every one drank according to his age.

2 And being now drunk, he commanded that they should bring the vessels of gold and silver, which Nabuchodonosor, his father, had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

3 Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives, and his concubines, drank in them.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick, upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

7 And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

8 Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltasar was much trou-

bled, and his countenance was changed: and his nobles also were troubled.

10 Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke, and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor, thy father, appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

12 Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now, therefore, let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel, of the children of the captivity of Juda, whom my father, the king, brought out of Judea?

14 I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

15 And now the wise men, the magicians, have come in before me, to read this writing, and shew me the interpretation thereof; and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

17 To which Daniel made answer, and said before the king: thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

18 O king, the most high God gave to Nabuchodonosor, thy father, a kingdom, and greatness, and glory, and honour.

19 And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20 But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

21 And he was driven out from the the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

22 Thou also, his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all these things:

23 But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore, he hath sent the part of the hand which hath written this that is set down.

25 And this is the writing that is written:

MANE, THECEL, PHARES.

26 And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

27 THECEL: thou art weighed in the balance, and art found wanting.

28 PHARES: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command, Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

30 The same night Baltasar, the Chaldean king, was slain.

31 And Darius, the Mede, succeeded to the kingdom, being threescore and two years old.

Chapter 6

It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

2 And three princes over them of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom; whereupon the princes, and the governors, sought to find occasion against Daniel, with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

5 Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

6 Then the princes, and the governors, craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of the lions.

8 Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

9 So king Darius set forth the decree, and established it.

10 Now, when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before.

11 Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

12 And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true, according to the decree of the Medes and Persians, which it is not lawful to violate.

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words,

he was very much grieved, and in behalf of Daniel he set his heart to deliver him, and even till sunset he laboured to save him.

15 But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live for ever:

22 My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that had accused Daniel: and

they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

27 He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

28 Now Daniel continued unto the reign of Darius, and the reign of Cyrus, the Persian.

Chapter 7

In the first year of Baltasar, king of Babylon, Daniel saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

2 I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea.

3 And four great beasts, different one from another, came up out of the sea.

4 The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

7 After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with his feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

8 I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

9 I beheld till thrones were placed, and the ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

11 I beheld, because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

12 And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

13 I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him.

14 And he gave him power, and glory, and

a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

15 My spirit trembled; I, Daniel, was affrighted at these things, and the visions of my head troubled me.

16 I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

17 These four great beasts, are four kingdoms, which shall arise out of the earth.

18 But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

19 After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

21 I beheld, and lo, that horn made war against the saints, and prevailed over them,

22 Till the ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after

them, and he shall be mightier than the former, and he shall bring down three kings.

25 And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

26 And a judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

27 And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

28 Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

Chapter 8

In the third year of the reign of king Baltasar, a vision appeared to me. I, Daniel, after what I had seen in the beginning,

2 Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

3 And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

4 I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

5 And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

7 And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8 And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11 And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

12 And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

13 And I heard one of the saints speaking, and one saint said to another I know not to whom, that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

14 And he said to him: Unto evening and morning two thousand three hundred days: and

the sanctuary shall be cleansed.

15 And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

16 And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

17 And he came, and stood near where I stood: and when he was come, I fell on my face, trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

18 And when he spoke to me, I fell flat on the ground: and he touched me, and set me upright.

19 And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

20 The ram, which thou sawest with horns, is the king of the Medes and Persians.

21 And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

22 But whereas when that was borken, there arose up four for it, four kings shall rise up of his nation, but not with his strength.

23 And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

24 And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

25 According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: thou, therefore, seal up the vision, because it shall come to pass after many days.

27 And I, Daniel, languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

Chapter 9

In the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord, my God, to pray and make supplication with fasting, and sackcloth, and ashes.

4 And I prayed to the Lord, my God, and I made my confession, and said: I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

5 We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.

6 We have not hearkened to thy servants, the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel,

to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they have sinned against thee.

8 O Lord, to us belongeth confusion of face, to our princes, and to our fathers, that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

10 And we have not hearkened to the voice of the Lord, our God, to walk in his law, which he set before us by his servants, the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against him.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord, our God, is just in all his works which he hath done: for we have not hearkened to his voice.

15 And now, O Lord, our God, who hast brought forth thy people out of the land of Egypt, with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

16 O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city, Jerusalem, and from thy holy mountain. For by reason of our sins,

and the iniquities of our fathers, Jerusalem, and thy people, are a reproach to all that are round about us.

17 Now, therefore, O our God, hear the supplication of thy servant, and his prayers: and shew thy face upon thy sanctuary, which is desolate, for thy own sake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

19 O Lord, hear: O Lord, be appeased: hear-ken, and do: delay not, for thy own sake, O my God: because thy name is invocated upon thy city, and upon thy people.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

22 And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

24 Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed.

25 Know thou, therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straitness of times.

26 And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

27 And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

Chapter 10

In the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltasar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

2 In those days I, Daniel, mourned the days of three weeks.

3 I ate no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

5 And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

6 And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7 And I, Daniel alone, saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I, being left alone, saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

9 And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

13 But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

14 But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

15 And when he was speaking such words to me, I cast down my countenance to the ground,

and held my peace.

16 And behold as it were the likeness of a son of man touched my lips: then I opened my mouth and spoke, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

17 And how can the servant of my lord speak with my lord? for no strength remaineth in me; moreover, my breath is stopped.

18 Therefore, he that looked like a man, touched me again, and strengthened me.

19 And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

20 And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince.

Chapter 11

And from the first year of Darius, the Mede, I stood up, that he might be strengthened, and confirmed.

2 And now I will shew thee the truth. Behold, there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

3 But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

4 And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, besides these.

5 And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominions shall be great.

6 And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

7 And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

8 And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

9 And the king of the south shall enter into the kingdom, and shall return to his own land.

10 And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return, and be stirred up, and he shall join battle with his force.

11 And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hands.

12 And he shall take a multitude, and his

heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

13 For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times, and years, he shall come in haste with a great army, and much riches.

14 And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfil the vision, and they shall fall.

15 And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

16 And he shall come upon him, and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

17 And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

18 And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

20 And there shall stand up in his place one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

21 And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall

obtain the kingdom by fraud.

22 And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

23 And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

24 And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

25 And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

26 And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

27 And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

28 And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

30 And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

31 And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place there the abomination unto desolation.

32 And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

33 And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

34 And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

35 And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time.

36 And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

37 And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

38 But he shall worship the god Maozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39 And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

40 And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with

chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42 And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Lybia, and Ethiopia.

44 And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and slay many.

45 And he shall fix his tabernacle, Apadno, between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

Chapter 12

But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the time that nations began, even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.

3 But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

5 And I, Daniel, looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

6 And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

7 And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven, and had sworn by him that liveth for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, and understood not. And I said: O my lord, what shall be after these things?

9 And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

10 Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

11 And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

12 Blessed is he that waited, and cometh unto a thousand three hundred thirty-five days.

13 But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

Chapter 13

Now there was a man that dwelt in Babylon, and his name was Joakim:

2 And he took a wife, whose name was Susanna, the daughter of Helcias, a very beautiful

woman, and one that feared God.

3 For her parents being just, had instructed their daughter according to the law of Moses.

4 Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.

5 And there were two of the ancients of the people appointed judges that year, of whom the Lord said: That iniquity came out from Babylon, from the ancient judges, that seemed to govern the people.

6 These men frequented the house of Joakim, and all that hand any matters of judgment came to them.

7 And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

8 And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 So they were both wounded with the love of her, yet they did not make known their grief one to the other.

11 For they were ashamed to declare to one another their lust, being desirous to have to do with her:

12 And they watched carefully every day to see her. And one said to the other:

13 Let us now go home, for it is dinner time. So going out, they departed one from another.

14 And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed together upon a time, when they might find her alone.

15 And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.

16 And there was nobody there, but the two old men that had hid themselves, and were beholding her.

17 So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

18 And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

19 Now when the maids were gone forth, the two elders arose, and ran to her, and said:

20 Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

21 But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

22 Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

23 But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

24 With that Susanna cried out with a loud voice: and the elders also cried out against her.

25 And one of them ran to the door of the orchard, and opened it.

26 So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

27 But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

28 When the people were come to Joakim, her husband, the two elders also came full of wicked device against Susanna, to put her to death.

29 And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

30 And she came with her parents, and children and all her kindred.

31 Now Susanna was exceeding delicate, and beautiful to behold.

32 But those wicked men commanded that her face should be uncovered, (for she was covered) that so at least they might be satisfied with her beauty.

33 Therefore her friends, and all her acquaintance wept.

34 But the two elders rising up in the midst of the people, laid their hands upon her head.

35 And she weeping, looked up to heaven, for her heart had confidence in the Lord.

36 And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

39 And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out:

40 But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

41 The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death.

42 Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

43 Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

44 And the Lord heard her voice.

45 And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel:

46 And he cried out with a loud voice: I am clear from the blood of this woman.

47 Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

48 But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

49 Return to judgment, for they have borne false witness against her.

50 So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and shew it us: seeing God hath given thee the honour of old age.

51 And Daniel said to the people: Separate these two far from one another, and I will examine them.

52 So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before:

53 In judging unjust judgments, oppressing the innocent, and letting the guilty to go free,

whereas the Lord saith: The innocent and the just thou shalt not kill.

54 Now then if thou sawest her, tell me under what tree thou sawest them conversing together: He said: Under a mastic tree.

55 And Daniel said: Welll hast thou lide against thy own head: for behold the angel of God having recieved the sentence of him, shall cut thee in two.

56 And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived tee, and lust hath perverted thy heart:

57 Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

58 Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

59 And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

60 With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

61 And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour,

62 To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

63 But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

64 And Daniel became great in the sight of the people from that day, and thence forward.

65 And king Astyages was gathered to his fathers; and Cyrus, the Persian, received his kingdom.

Chapter 14

And Daniel was the king's guest, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

3 The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

4 And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

5 And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

6 Then Daniel smiled, and siad: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

7 And the king being angry, called for his priests, and siad to them: If you tell me not who it is that eateth up these expenses, you shall die.

8 But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

9 Now the priests of Bel were seventy, beside their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold, we go

out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11 And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us.

12 And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13 So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their custom, with their wives, and their children: and they eat and drank up all.

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king, that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

19 And the king said: I see the footsteps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

21 The king, therefore, put them to death, and delivered Bel into the power of Daniel: who destroyed him and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold, thou canst not say now, that this is not a living god: adore him, therefore.

24 And Daniel said: I adore the Lord, my God: for he is the living God: but that is no living god.

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said, I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worship.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity: he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the

field, to carry it to the reapers.

33 And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon, to Daniel, who is in the lions' den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said, Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

38 And Daniel arose, and eat. And the angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den.

41 But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

Prophecy of Osee

Chapter 1

The word of the Lord, that came to Osee, the son of Beeri, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.

2 The beginning of the Lord's speaking by Osee: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord.

3 So he went and took Gomer, the daughter of Debelaim: and she conceived, and bore him a son.

4 And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

5 And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

6 And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

7 And I will have mercy on the house of Juda, and I will save them by the Lord, their God: and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

8 And she weaned her that was called Without

mercy. And she conceived, and bore a son.

9 And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

10 And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them: Ye are the sons of the living God.

11 And the children of Juda, and the children of Israel, shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

Chapter 2

Say ye to your brethren: You are my people: and to your sister: Thou hast obtained mercy.

2 Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

3 Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through and will kill her with drought.

4 And I will not have mercy on her children. for they are the children of fornications.

5 For their mother hath committed fornication-

tion, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

7 And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband: because it was better with me then than now.

8 And she did not know that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

9 Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

11 And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

12 And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest and the beasts of the field shall devour her.

13 And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her earrings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

15 And I will give her vinedressers out of the same place, and the valley of Achor for an open-

ing of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

16 And it shall be in that day, saith the Lord: That she shall call me: My husband, and she shall call me no more Banli.

17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

18 And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

19 And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

20 And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

21 And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

22 And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrahel.

23 And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

24 And I will say to that which is not my people: Thou art my people: and they shall say: Thou art my God.

Chapter 3

And the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

2 And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3 And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

4 For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

5 And after this the children of Israel shall return and shall seek the Lord, their God, and David, their king: and they shall fear the Lord, and his goodness, in the last days.

Chapter 4

Hear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Cursing, and lying, and killing, and theft, and adultery, have overflowed, and blood hath touched blood.

3 Therefore shall the land mourn, and every one that dwelleth in it shall languish with the heat of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

4 But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

5 And thou shalt fall today, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

6 My people have been silent, because they had no knowledge: because thou hast rejected

knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them, so have they sinned against me: I will change their glory into shame.

8 They shall eat the sins of my people, and shall lift up their souls to their iniquity.

9 And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

10 And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing the law.

11 Fornication, and wine, and drunkenness, take away the understanding.

12 My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

13 They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine tree, because the shadow thereof was good: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

14 I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten.

15 If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.

16 For Israel hath gone astray like a wanton heifer now will the Lord feed them, as a lamb in

a spacious place.

17 Ephraim is a partaker with idols, let him alone.

18 Their banquet is separated, they have gone astray by fornication: they that should have protected them have loved to bring shame upon them.

19 The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

Chapter 5

Hear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over and a net spread upon Thabor. O priests... What is said of priests in this prophecy is chiefly understood of the priests of the kingdom of Israel; who were not true priests of the race of Aaron; but served the calves at Bethel and Dan.

2 And you have turned aside victims into the depth and I am the teacher of them all.

3 I know Ephraim, and Israel is not hid from me for now Ephraim hath committed fornication, Israel is defiled.

4 They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.

5 And the pride of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity, Juda also shall fall with them.

6 With their flocks and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.

7 They have transgressed against the Lord: for

they have begotten children that are strangers: now shall a month devour them with their portions.

8 Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shewn that which shall surely be.

10 The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppression, and broken in judgment: because he began to go after filthiness.

12 And I will be like a moth to Ephraim: and like rottenness to the house of Juda.

13 And Ephraim saw his sickness, and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

14 For I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

15 I will go and return to my place: until you are consumed, and seek my face.

Chapter 6

In their affliction they will rise early to me: Come, and let us return to the Lord.

2 For he hath taken us, and he will heal us: he will strike, and he will cure us.

3 He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is

prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

4 What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning.

5 For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

6 For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

7 But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me.

8 Galaad is a city of workers of idols, sup-
planted with blood.

9 And like the jaws of highway robbers, they conspire with the priests who murder in the way those that pass out of Sichem: for they have wrought wickedness.

11 And thou also, O Juda, set thee a harvest, when I shall bring back the captivity of my people.

Chapter 7

When I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.

2 And lest they may say in their hearts, that I remember all their wickedness: their own devices now have beset them about, they have been done before my face.

3 They have made the king glad with their wickedness: and the princes with their lies.

4 They are all adulterers, like an oven heated

by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.

5 The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners.

6 Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.

7 They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.

8 Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.

9 Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.

10 And the pride of Israel shall be humbled before his face: and they have not returned to the Lord their God, nor have they sought him in all these.

11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.

12 And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

13 Woe to them, for they have departed from me: they shall be wasted because they have transgressed against me: and I redeemed them: and they have spoken lies against me.

14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

15 And I have chastised them, and strengthened their arms: and they have imagined evil

against me.

16 They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

Chapter 8

Let there be a trumpet in thy throat like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

2 They shall call upon me: O my God, we, Israel, know thee.

3 Israel hath cast off the thing that is good, the enemy shall pursue him.

4 They have reigned, but not by me: they have been princes, and I knew not: of their silver and their gold they have made idols to themselves, that they might perish.

5 Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

6 For itself also is the invention of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

7 For they shall sow wind, and reap a whirlwind, there is no standing stalk in it, the bud shall yield no meal; and if it should yield, strangers shall eat it.

8 Israel is swallowed up: now is he become among the nations like an unclean vessel.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

10 But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the

king, and the princes.

11 Because Ephraim hath made many altars to sin: altars are become to him unto sin.

12 I shall write to him my manifold laws, which have been accounted as foreign.

13 They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

14 And Israel hath forgotten his Maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

Chapter 9

Rejoice not, O Israel: rejoice not as the nations do: for thou hast committed fornication against thy God, thou hast loved a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the wine shall deceive them.

3 They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4 They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

5 What will you do in the solemn day, in the day of the feast of the Lord?

6 For behold they are gone because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

7 The days of visitation are come, the days

of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

8 The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9 They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

11 As for Ephraim, their glory hath flown away like bird from the birth, and from the womb, and from the conception.

12 And though they should bring up their children, I will make them without children among men: yea, and woe to them, when I shall depart from them.

13 Ephraim, as I saw, was a Tyre, founded in beauty: and Ephraim shall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

15 All their wickedness is in Galgal, for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolvers.

16 Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17 My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

Chapter 10

Israel a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit,

he hath multiplied altars, according to the plenty of his land he hath abounded with idols.

2 Their heart is divided: now they shall perish: he shall break down their idols, he shall destroy their altars.

3 For now they shall say: We have no king: because we fear not the Lord: and what shall a king do to us?

4 You speak words of an unprofitable vision, and you shall make a covenant: and judgment shall spring up as bitterness in the furrows of the field.

5 The inhabitants of Samaria have worshipped the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple that rejoiced over it in its glory because it is departed from it.

6 For itself also is carried into Assyria, a present to the avenging king: shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

7 Samaria hath made her king to pass as froth upon the face of the water.

8 And the high places of the idol, the sin of Israel shall be destroyed: the bur and the thistle shall grow up over their altars: and they shall say to the mountains Cover us; and to the hills: Fall upon us.

9 From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them.

10 According to my desire, I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two iniquities.

11 Ephraim is a heifer taught to love to tread out corn, but I passed over upon the beauty of her neck: I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself.

12 Sow for yourselves in justice, and reap

in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

13 You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

14 A tumult shall arise among thy people: and all thy fortresses shall be destroyed as Salmana was destroyed, by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15 So hath Bethel done to you, because of the evil of your iniquities.

Chapter 11

As the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and I loved him: and I called my son out of Egypt.

2 As they called them, they went away from before their face: they offered victims to Baalim, and sacrificed to idols.

3 And I was like a foster father to Ephraim, I carried them in my arms: and they knew not that I healed them.

4 I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

6 The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.

7 And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

8 How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.

9 I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.

10 They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

11 And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

12 Ephraim hath compassed me about with denials, and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

Chapter 12

Ephraim feedeth on the wind, and followeth the burning heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: he will render to him according to his ways, and according to his devices.

3 In the womb he supplanted his brother: and by his strength he had success with an angel.

4 And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

5 Even the Lord God of hosts, the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 He is like Chanaan, there is a deceitful balance in his hand, he hath loved oppression.

8 And Ephraim said: But yet I am become rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

9 And I that am the Lord thy God from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

10 And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

11 If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

12 Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

13 But the Lord by a prophet brought Israel out of Egypt: and he was preserved by a prophet.

14 Ephraim hath provoked me to wrath with his bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

Chapter 13

When Ephraim spoke, a horror seized Israel: and he sinned in Baal, and died.

2 And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols: the whole is the work of craftsmen: to these that say: Sacrifice men, ye that adore calves.

3 Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the

floor, and as the smoke out of the chimney.

4 But I am the Lord thy God from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me.

5 I knew thee in the desert, in the land of the wilderness.

6 According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

7 And I will be to them as a lioness, as a leopard in the way of the Assyrians.

8 I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

9 Destruction is thy own, O Israel: thy help is only in me.

10 Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Give me kings and princes.

11 I will give thee a king in my wrath, and will take him away in my indignation.

12 The iniquity of Ephraim is bound up, his sin is hidden.

13 The sorrows of a woman in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

14 I will deliver them out of the hand of death. I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes.

15 Because he shall make a separation between brothers: the Lord will bring a burning wind that shall rise from the desert, and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

Chapter 14

Let Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ripped up.

2 Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity.

3 Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

4 Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.

6 I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

7 His branches shall spread, and his glory shall be as the olive tree: and his smell as that of Libanus.

8 They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9 Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir tree: from me is thy fruit found.

10 Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

Prophecy of Joel

Chapter 1

The word of the Lord, that came to Joel, the son of Phathuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 That which the palmerworm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

5 Awake, ye that are drunk, and weep, and mourn all ye that take delight; in drinking sweet wine: for it is cut off from your mouth.

6 For a nation come up upon my land, strong, and without number: his teeth are like the teeth of a lion: and his cheek teeth as of a lion's whelp.

7 He hath laid my vineyard waste, and hath pilled off the bark of my fig tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord's ministers, have mourned:

10 The country is destroyed, the ground hath

mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

11 The husbandmen are ashamed, the vine-dressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

12 The vineyard is confounded, and the fig tree hath languished: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

13 Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

14 Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

17 The beasts have rotted in their dung, the barns are destroyed, the storehouses are broken down: because the corn is confounded.

18 Why did the beasts groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

19 To thee, O Lord, will I cry: because fire

hath devoured the beautiful places of the wilderness: and the flame hath burnt all the trees of the country.

20 Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

Chapter 2

Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand.

2 A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there any one that can escape it.

4 The appearance of them is as the appearance of horses, and they shall run like horsemen.

5 They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle.

6 At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

7 They shall run like valiant men: like men of war they shall scale the wall: the men shall march every one on his way, and they shall not turn aside from their ranks.

8 No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

9 They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

10 At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining.

11 And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: for the day of the Lord is great and very terrible: and who can stand it?

12 Now, therefore, saith the Lord. Be converted to me with all your heart, in fasting, and in weeping, and mourning.

13 And rend your hearts, and not your garments and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Sion, sanctify a fast, call a solemn assembly,

16 Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridal chamber.

17 Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritane to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land,

and hath spared his people.

20 And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

21 Fear not, O land, be glad, and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig tree, and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmerworm hath eaten; my great host which I sent upon you.

26 And you shall eat in plenty, and shall be filled and you shall praise the name of the Lord your God; who hath done wonders with you, and my people shall not be confounded for ever.

27 And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded forever.

28 And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

29 Moreover, upon my servants and handmaids in those days I will pour forth my spirit.

30 And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke.

31 The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

32 And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

Chapter 3

For behold in those days, and in that time when I shall bring back the captivity of Juda, and Jerusalem:

2 I will gather together all nations and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance, Israel, whom they have scattered among the nations, and have parted my land.

3 And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coast of the Philistines? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

5 For you have taken away my silver, and my gold: and my desirable, and most beautiful things you have carried into your temples.

6 And the children of Juda, and the children of Jerusalem, you have sold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raise them up out of the place

wherein you have sold them: and I will return your recompense upon your own heads.

8 And I will sell your sons, and your daughters, by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

9 Proclaim ye this among the nations: Prepare war, raise up the strong: let them come, let all the men of war come up.

10 Cut your ploughshares into swords, and your spades into spears. Let the weak say: I am strong.

11 Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

12 Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

13 Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

14 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

15 The sun and the moon are darkened, and the stars have withdrawn their shining.

16 And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God, dwelling in Sion, my holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

18 And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a foun-

tain shall come forth of the house of the Lord, and shall water the torrent of thorns.

19 Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20 And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

21 And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

Prophecy of Amos

Chapter 1

The words of Amos, who was among the herdsmen of Thecua: which he saw concerning Israel in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel two years before the earthquake.

2 And he said: The Lord will roar from Sion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

3 Thus saith the Lord: For three crimes of Damascus, and for four I will not convert it: because they have thrashed Galaad with iron wains.

4 And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

5 And I will break the bar of Damascus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the sceptre from the house of pleasure: and the people of Syria shall be carried away to Cyrene, saith the Lord.

6 Thus saith the Lord: For three crimes of Gaza, and for four I will not convert it: because they have carried away a perfect captivity to shut them up in Edom.

7 And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

8 And I will cut off the inhabitant from Azotus, and him that holdeth the sceptre from Ascalon: and I will turn my hand against Ac-

caron, and the rest of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord: For three crimes of Tyre, and for four I will not convert it: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.

10 And I will send a fire upon the wall of Tyre, and it shall devour the houses thereof.

11 Thus saith the Lord: For three crimes of Edom, and for four I will not convert him: because he hath pursued his brother with the sword, and hath carried on his fury, and hath kept his wrath to the end.

12 I will send a fire into Theman: and it shall devour the houses of Bosra.

13 Thus saith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: because he hath ripped up the women with child of Galaad to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.

15 And Melchom shall go into captivity, both he, and his princes together, saith the Lord.

Chapter 2

Thus saith the Lord: For three crimes of Moab, and for four I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.

2 And I will send a fire into Moab, and it shall devour the houses of Carioth: and Moab shall die with a noise, with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.

4 Thus saith the Lord: For three crimes of Juda, and for four I will not convert him: because he hath cast away the law of the Lord, and hath not kept his commandments: for their idols have caused them to err, after which their fathers have walked.

5 And I will send a fire into Juda, and it shall devour the houses of Jerusalem.

6 Thus saith the Lord: For three crimes of Israel, and for four I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes.

7 They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the same young woman, to profane my holy name.

8 And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.

9 Yet I cast out the Amorrhite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

10 It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrhite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?

12 And you will present wine to the Nazarites: and command the prophets, saying: Prophecy not.

13 Behold, I will scream under you as a wain squeaketh that is laden with hay.

14 And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.

15 And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

16 And the stout of heart among the valiant shall flee away naked in that day, saith the Lord.

Chapter 3

Hear the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying:

2 You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Shall two walk together except they be agreed?

4 Will a lion roar in the forest, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

5 Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

6 Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

7 For the Lord God doth nothing without revealing his secret to his servants the prophets.

8 The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

9 Publish it in the houses of Azotus, and in the houses of the land of Egypt, and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

10 And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

11 Therefore thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

12 Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a place of a bed, and in the couch of Damascus.

13 Hear ye, and testify in the house of Jacob, saith the Lord the God of hosts:

14 That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altars shall be cut off, and shall fall to the ground.

15 And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

Chapter 4

Hear this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy, and crush the poor: that say to your masters:

Bring, and we will drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in boiling pots.

3 And you shall go out at the breaches one over against the other, and you shall be cast forth into Armon, saith the Lord.

4 Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

5 And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

6 Whereupon I also have given you dulness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

7 I also have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

8 And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

9 I struck you with a burning wind, and with mildew, the palmerworm hath eaten up your many gardens, and your vineyards: your olive groves, and fig groves: yet you returned not to me, saith the Lord.

10 I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the Lord.

11 I destroyed some of you, as God destroyed

Sodom and Gomorrha, and you were as a fire-brand plucked out of the burning: yet you returned not to me, saith the Lord.

12 Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

13 For behold he that formeth the mountains and createth the wind, and declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth: the Lord the God of hosts is his name.

Chapter 5

Hear ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

2 The virgin of Israel is cast down upon her land, there is none to raise her up.

3 For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

4 For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

5 But seek not Bethel, and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity, and Bethel shall be unprofitable.

6 Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

7 You that turn judgment into wormwood, and forsake justice in the land,

8 Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon

the face of the earth: The Lord is his name.

9 He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

10 They have hated him that rebuketh in the gate: and have abhorred him that speaketh perfectly.

11 Therefore because you robbed the poor, and took the choice prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

12 Because I know your manifold crimes, and your grievous sins: enemies of the just, taking bribes, and oppressing the poor in the gate.

13 Therefore the prudent shall keep silence at that time, for it is an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord the God of hosts will be with you, as you have said.

15 Hate evil, and love good, and establish judgment in the gate: it may be the Lord the God of hosts may have mercy on the remnant of Joseph.

16 Therefore thus saith the Lord the God of hosts the sovereign Lord: In every street there shall be wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

17 And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18 Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

20 Shall not the day of the Lord be darkness,

and not light: and obscurity, and no brightness in it?

21 I hate, and have rejected your festivities: and I will not receive the odour of your assemblies.

22 And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

23 Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

24 But judgment shall be revealed as water, and justice as a mighty torrent.

25 Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?

26 But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

27 And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts is his name.

Chapter 6

Woe to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.

2 Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.

3 You that are separated unto the evil day: and that approach to the throne of iniquity;

4 You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd;

5 You that sing to the sound of the psaltery:

they have thought themselves to have instruments of music like David;

6 That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.

7 Wherefore now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

8 The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof.

9 And if there remain ten men in one house, they also shall die.

10 And a man's kinsman shall take him up, and shall burn him, that he may carry the bones out of the house; and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

11 And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the name of the Lord.

12 For behold the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

13 Can horses run upon the rocks, or can any one plough with buffles? for you have turned judgment into bitterness, and the fruit of justice into wormwood.

14 You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?

15 But behold, I will raise up a nation against you, O house of Israel, saith the Lord the God of hosts; and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

Chapter 7

These things the Lord God shewed to me: and behold the locust was formed in the beginning of the shooting up of the latter rain, and lo, it was the latter rain after the king's mowing.

2 And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

3 The Lord had pity upon this: It shall not be, said the Lord.

4 These things the Lord God shewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and ate up a part at the same time.

5 And I said: O Lord God, cease, I beseech thee, who shall raise up Jacob, for he is a little one?

6 The Lord had pity upon this. Yea this also shall not be, said the Lord God.

7 These things the Lord shewed to me: and behold the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

8 And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people Israel. I will plaster them over no more.

9 And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

10 And Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

12 And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

13 But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

14 And Amos answered and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman plucking wild figs.

15 And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel.

16 And now hear thou the word of the Lord: Thou sayest, thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the house of the idol.

17 Therefore thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

Chapter 8

These things the Lord shewed to me: and behold a hook to draw down the fruit.

2 And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people Israel: I will not again pass by them any more.

3 And the hinges of the temple shall scream in that day, saith the Lord God: many shall die: silence shall be cast in every place.

4 Hear this, you that crush the poor, and make the needy of the land to fail,

5 Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the

measure, and increase the sicle, and may convey in deceitful balances,

6 That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn?

7 The Lord hath sworn against the pride of Jacob: surely I will never forget all their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at midday, and I will make the earth dark in the day of light:

10 And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

11 Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

12 And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

13 In that day the fair virgins, and the young men shall faint for thirst.

14 They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

Chapter 9

I saw the Lord standing upon the altar, and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.

2 Though they go down even to hell, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.

3 And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent and he shall bite them.

4 And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for evil, and not for good.

5 And the Lord the God of hosts is he who toucheth the earth, and it shall melt: and all that dwell therein shall mourn: and it shall rise up as a river, and shall run down as the river of Egypt.

6 He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

7 Are not you as the children of the Ethiopians unto me, O children of Israel, saith the Lord? did not I bring up Israel, out of the land of Egypt: and the Philistines out of Cappadocia, and the Syrians out of Cyrene?

8 Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly

destroy the house of Jacob, saith the Lord.

9 For behold I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground.

10 All the sinners of my people shall fall by the sword: who say: The evils shall not approach, and shall not come upon us.

11 In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

12 That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord that doth these things.

13 Behold the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.

14 And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

Prophecy of Abdias

Chapter 1

The vision of Abdias. Thus saith the Lord God to Edom: We have heard a rumour from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

2 Behold I have made thee small among the nations: thou art exceeding contemptible.

3 The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground?

4 Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the Lord.

5 If thieves had gone in to thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? if the grapegatherers had come in to thee, would they not have left thee at the least a cluster?

6 How have they searched Esau, how have they sought out his hidden things?

7 They have sent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed against thee: they that eat with thee shall lay snares under thee: there is no wisdom in him.

8 Shall not I in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau?

9 And thy valiant men of the south shall be afraid, that man may be cut off from the mount of Esau.

10 For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish for ever.

11 In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

12 But thou shalt not look on in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

13 Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his evils in the day of his calamity: and thou shalt not be sent out against his army in the day of his desolation.

14 Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy moun-

tain, so all nations shall drink continually: and they shall drink, and sup up, and they shall be as though they were not.

17 And in mount Sion shall be salvation, and it shall be holy, and the house of Jacob shall possess those that possessed them.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, for the Lord hath spoken it.

19 And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Philistines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

20 And the captivity of this host of the children of Israel, all the places of the Chanaanites even to Sarepta: and the captivity of Jerusalem that is in Bosphorus, shall possess the cities of the south.

21 And saviours shall come up into mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord.

Prophecy of Jonas

Chapter 1

Now the word of the Lord came to Jonas, the son of Amathi, saying:

2 Arise and go to Ninive, the great city, and preach in it: For the wickedness thereof is come up before me.

3 And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord,

4 But the Lord sent a great wind to the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

6 And the ship master came to him and said to him: Why art thou fast asleep? rise up call upon thy God, if so be that God will think of us that we may not perish.

7 And they said every one to his fellow: Come and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou?

or of what people art thou?

9 And he said to them: I am a Hebrew, and I fear the Lord, and the God of heaven, who made both the sea and the dry land.

10 And the men were greatly afraid, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of the Lord: because he had told them.)

11 And they said to him: What shall we do with thee, that the sea may be calm to us? for the sea flowed and swelled.

12 And he said to them: take me up, and cast me into the sea, and the sea shall be calm to you: for I know for my sake this great tempest is upon you.

13 And the men rowed hard to return the land, but they were not able: because the sea tossed and swelled upon them.

14 And they cried to the Lord, and said: We beseech thee, O Lord let us not perish for this man's life, and lay not upon us innocent blood: for thou, oh Lord, hast done as it pleased thee.

15 And they took Jonas, and cast him into the sea, and the sea ceased from raging.

16 And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

Chapter 2

Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of a fish for three days and three nights.

2 And Jonas prayed to the Lord, his God, out of the belly of the fish.

3 And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

4 And thou hast cast me forth into the deep, in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see the holy temple again.

6 The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord, my God.

8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto the holy temple.

9 They that in vain observe vanities, forsake their own mercy.

10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

11 And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

Chapter 3

And the word of the Lord came to Jonas the second time saying:

2 Arise, and go to Ninive, the great city: and preach in it the preaching that I bid thee.

3 And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey.

4 And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed.

5 And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

6 And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep taste anything: let them not feed, nor drink water.

8 And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

9 Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?

10 And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

Chapter 4

And Jonas was exceedingly troubled, and was angry:

2 And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when

I was yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

4 And the Lord said: Dost thou think thou hast reason to be angry?

5 Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

10 And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

11 And shall I not spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons, that know how to distinguish between their right hand and their left, and many beasts?

Prophecy of Micheas

Chapter 1

The word of the Lord, that came to Micheas, the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Juda: which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

3 For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

4 And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

5 For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jerusalem?

6 And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

7 And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall

return.

8 Therefore will I lament, and howl: I will go stript and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

9 Because her wound is desperate, because it is come even to Juda, it hath touched the gate of my people, even to Jerusalem.

10 Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust.

11 And pass away, O thou that dwellest in the beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the house adjoining shall receive mourning from you, which stood by herself.

12 For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

13 A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion for in thee were found the crimes of Israel.

14 Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

15 Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

Chapter 2

Woe to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2 And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3 Therefore thus saith the Lord: Behold I devise an evil against this family: from which you shall not withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

4 In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

5 Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the Lord.

6 Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

7 The house of Jacob saith: Is the Spirit of the Lord straitened or are these his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

9 You have cast out the women of my people from their houses, in which they took delight: you have taken my praise forever from their children.

10 Arise ye, and depart, for there is no rest here for you. For that uncleanness of the land, it shall be corrupted with a grievous corruption.

11 Would God I were not a man that hath

the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

12 I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as sheep in the midst of the sheepcotes, they shall make a tumult by reason of the multitude of men.

13 For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

Chapter 3

And I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,

2 You that hate good, and love evil: that violently pluck off their skins from them and their flesh from their bones?

3 Who have eaten the flesh of my people, and have flayed their skin off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot.

4 Then shall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

5 Thus saith the Lord concerning the prophets that make my people err: that bite with their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him.

6 Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the prophets,

and the day shall be darkened over them.

7 And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God.

8 But yet I am filled with the strength of the spirit of the Lord, with judgment and power: to declare unto Jacob his wickedness and to Israel his sin.

9 Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment and pervert all that is right.

10 You that build up Sion with blood, and Jerusalem with iniquity.

11 Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come among us.

12 Therefore because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.

Chapter 4

And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and high above the hills: and people shall flow to it.

2 And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their

spears into spades: nation shall not take sword against nation: neither shall they learn war any more.

4 And every man shall sit under his vine, and under his fig tree, and there shall be none to make them afraid, for the mouth of the Lord of hosts hath spoken.

5 For all people will walk every one in the name of his god: but we will walk in the name of the Lord, our God, for ever and ever.

6 In that day, saith the Lord, I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

7 And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: and the Lord will reign over them in Mount Sion, from this time now and forever.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come, the kingdom to the daughter of Jerusalem.

9 Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counselor perished, because sorrow hath taken thee as a woman in labour.

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

11 And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Sion.

12 But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

13 Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will

make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

Chapter 5

Now shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

2 And thou Bethlehem Ephrata, art a little one among the thousands of Juda, out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

3 Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord, his God: and they shall be converted, for now shall he be magnified even to the ends of the earth.

5 And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal men.

6 And they shall feed the land of Assyria with the sword, and the land of Nemrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land, and when he shall tread in our borders.

7 And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

8 And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take there is none to deliver.

9 Thy hand shall be lifted up over thy enemies, and all thy enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

11 And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sorceries out of thy hand, and there shall be no divinations in thee.

12 And I will destroy thy graven things, and thy statues, out of the midst of thee: and thou shalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

14 And I will execute vengeance in wrath, and in indignation, among all the nations that have not given ear.

Chapter 6

Hear ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

3 O my people, what have I done to thee, or in what have I molested thee? answer thou me.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary.

5 O my people, remember, I pray thee, what Balach, the king of Moab, purposed: and what Balaam, the son of Beor, answered him, from Setim to Galgal, that thou mightest know the justice of the Lord.

6 What shall I offer to the Lord that is worthy? wherewith shall I kneel before the high God? shall I offer holocausts unto him, and calves of a year old?

7 May the Lord be appeased with thousands of rams, or with many thousands of fat he goats? shall I give my firstborn for my wickedness, the fruit of my body for the sin of my soul?

8 I will shew thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk solicitous with thy God.

9 The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear O ye tribes, and who shall approve it?

10 As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

11 Shall I justify wicked balances, and the deceitful weights of the bag?

12 By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

13 And I therefore began to strike thee with desolation for thy sins.

14 Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

15 Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with oil: and the new wine, but shalt not drink the wine.

16 For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

Chapter 7

Woe is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.

2 The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.

4 He that is best among them, is as a brier, and he that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

5 Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

6 For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter in law against her mother in law: and a man's enemies are they of his own household.

7 But I will look towards the Lord, I will wait for God, my saviour: my God will hear me.

8 Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

9 I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgement for me: he will

bring me forth into the light, I shall behold his justice.

10 And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

11 The day shall come, that thy walls may be built up: in that day shall the law be far removed.

12 In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be made desolate because of the inhabitants thereof, and for the fruit of their devices.

14 Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad, according to the days of old.

15 According to the days of thy coming out of the land of Egypt, I will shew him wonders.

16 The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord, our God, and shall fear thee.

18 Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea.

20 Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou hast sworn to our fathers from the days of old.

Prophecy of Nahum

Chapter 1

The burden of Ninive. The book of the vision of Nahum, the Elcesite.

2 The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

3 The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

4 He rebuketh the sea and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the flower of Libanus fadeth away.

5 The mountains tremble at him, and the hills are made desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

6 Who can stand before the face of his indignation? and who shall resist in the fierceness of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good, and giveth strength in the day of trouble: and knoweth them that hope in him.

8 But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

9 What do ye devise against the Lord? he will

make an utter end: there shall not rise a double affliction.

10 For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

11 Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

12 Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

14 And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make it thy grave, for thou art disgraced.

15 Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

Chapter 2

He is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify

thy loins, strengthen thy power exceedingly.

2 For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their vine branches.

3 The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupified.

4 They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

5 He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the soldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

8 And as for Ninive, her waters are like a great pool: but the men flee away. They cry: Stand, stand, but there is none that will return back.

9 Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

13 Behold I come against thee, saith the Lord

of hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy messengers shall be heard no more.

Chapter 3

Woe to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

2 The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse; and of the running chariot, and of the horsemen coming up,

3 And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their dead bodies.

4 Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

5 Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will shew thy nakedness to the nations, and thy shame to kingdoms.

6 And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

7 And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

8 Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

9 Ethiopia and Egypt were the strength thereof, and there is no end: Africa and the Libyans were thy helpers. whom hath not thy wickedness passed continually?

10 Yet she also was removed and carried into captivity: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help from the enemies.

12 All thy strong holds shall be like fig trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

13 Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

14 Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

16 Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flown away.

17 Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

18 Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them.

19 Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon

Prophecy of Habacuc

Chapter 1

The burden that Habacuc the prophet saw.

2 How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save?

3 Why hast thou shewn me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful.

4 Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaieth against the just, therefore wrong judgment goeth forth.

5 Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

6 For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

7 They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

8 Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

9 They shall all come to the prey, their face

is like a burning wind: and they shall gather together captives as the sand.

10 And their prince shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every strong hold, and shall cast up a mount, and shall take it.

11 Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

12 Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.

13 Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

14 And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

15 He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

17 For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.

Chapter 2

I will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

2 And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

3 For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

4 Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith.

5 And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

6 Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

8 Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath

sinned.

11 For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

12 Woe to him that buildeth a town with blood, and prepareth a city by iniquity.

13 Are not these things from the Lord of hosts? for the people shall labour in a great fire: and the nations in vain, and they shall faint.

14 For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

15 Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

16 Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shameful vomiting shall be on thy glory.

17 For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

18 What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image? because the forger thereof hath trusted in a thing of his own forging, to make dumb idols.

19 Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver, and there is no spirit in the bowels thereof.

20 But the Lord is in his holy temple: let all the earth keep silence before him.

Chapter 3

A PRAYER OF HABACUC THE PROPHET FOR IGNORANCES.

2 O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life: In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

3 God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.

4 His brightness shall be as the light: horns are in his hands: There is his strength hid:

5 Death shall go before his face. And the devil shall go forth before his feet.

6 He stood and measured the earth. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity.

7 I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

8 Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are salvation.

9 Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes. Thou wilt divide the rivers of the earth.

10 The mountains saw thee, and were grieved: the great body of waters passed away. The deep put forth its voice: the deep lifted up its hands.

11 The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

13 Thou wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

14 Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me. Their joy was like that of him that devoureth the poor man in secret.

15 Thou madest a way in the sea for thy horses, in the mud of many waters.

16 I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded.

17 For the fig tree shall not blossom: and there shall be no spring in the vines. The labour of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

18 But I will rejoice in the Lord: and I will joy in God my Jesus.

19 The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

Prophecy of Sophonias

Chapter 1

The word of the Lord that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias, the son of Amon king of Juda.

2 Gathering, I will gather together all things from off the face of the land, saith the Lord:

3 I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

4 And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests:

6 And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

7 Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

8 And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

9 And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the house of the Lord their God

with iniquity and deceit.

10 And there shall be in that day, saith the Lord, the noise of a cry from the fish gate, and a howling from the Second, and a great destruction from the hills.

11 Howl, ye inhabitants of the Morder. All the people of Chanaan is hush, all are cut off that were wrapped up in silver.

12 And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees: that say in their hearts: The Lord will not do good, nor will he do evil.

13 And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

14 The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

15 That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16 A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

17 And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as

earth, and their bodies as dung.

18 Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy: for he shall make even a speedy destruction of all them that dwell in the land.

Chapter 2

Assemble yourselves together, be gathered together, O nation not worthy to be loved:

2 Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the Lord's indignation.

4 For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noonday, and Accaron shall be rooted up.

5 Woe to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

6 And the sea coast shall be the resting place of shepherds, and folds for cattle:

7 And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.

9 Therefore as I live, saith the Lord of hosts

the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.

10 This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.

11 The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

12 You Ethiopians, also shall be slain with my sword.

13 And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful city a wilderness, and as a place not passable, and as a desert.

14 And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern and the urchin shall lodge in the threshold thereof: the voice of the singing bird in the window, the raven on the upper post, for I will consume her strength.

15 This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her shall hiss, and wag his hand.

Chapter 3

Woe to the provoking and redeemed city, the dove.

2 She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

3 Her princes are in the midst of her as roaring

lions: her judges are evening wolves, they left nothing for the morning.

4 Her prophets are senseless, men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

5 The just Lord is in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

6 I have destroyed the nations, and their towers are beaten down: I have made their ways desert, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

7 I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early, and corrupted all their thoughts.

8 Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment is to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured.

9 Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.

10 From beyond the rivers of Ethiopia, shall my suppliants, the children of my dispersed people, bring me an offering.

11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

12 And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.

14 Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel, the Lord, is in the midst of thee, thou shalt fear evil no more.

16 In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened.

17 The Lord thy God in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

18 The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

19 Behold I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

20 At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the Lord.

Prophecy of Aggeus

Chapter 1

In the second year of Darius the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus the prophet, to Zorobabel the son of Salathiel, governor of Juda, and to Jesus the son of Josedec the high priest, saying:

2 Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

3 And the word of the Lord came by the hand of Aggeus the prophet, saying:

4 Is it time for you to dwell in ceiled houses, and this house lie desolate?

5 And now thus saith the Lord of hosts: Set your hearts to consider your ways.

6 You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

7 Thus saith the Lord of hosts: Set your hearts upon your ways:

8 Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith the Lord.

9 You have looked for more, and behold it became less, and you brought it home, and I blew it away: why, saith the Lord of hosts? because

my house is desolate, and you make haste every man to his own house.

10 Therefore the heavens over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labour of the hands.

12 Then Zorobabel the son of Salathiel, and Jesus the son of Josedec the high priest, and all the remnant of the people hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God sent him to them: and the people feared before the Lord.

13 And Aggeus the messenger of the Lord, as one of the messengers of the Lord, spoke, saying to the people: I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zorobabel the son of Salathiel governor of Juda, and the spirit of Jesus the son of Josedec the high priest, and the spirit of all the rest of the people: and they went in, and did the work in the house of the Lord of Hosts their God.

Chapter 2

In the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, they began.

2 And in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying:

3 Speak to Zorobabel the son of Salathiel the governor of Juda, and to Jesus the son of Josedec the high priest, and to the rest of the people, saying:

4 Who is left among you, that saw this house in its first glory? and how do you see it now? is it not in comparison to that as nothing in your eyes?

5 Yet now take courage, O Zorobabel, saith the Lord, and take courage, Jesus the son of Josedec the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts)

6 The word that I conventioned with you when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

7 For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and the earth, and the sea, and the dry land.

8 And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory: saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

11 In the four and twentieth day of the ninth month, in the second year of Darius the king, the

word of the Lord came to Aggeus the prophet, saying:

12 Thus saith the Lord of hosts: Ask the priests the law, saying:

13 If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

14 And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? And the priests answered, and said: It shall be defiled.

15 And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there, shall be defiled.

16 And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

17 When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.

18 I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet there was none among you that returned to me, saith the Lord.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

20 Is the seed as yet sprung up? or hath the vine, and the fig tree, and the pomegranate, and the olive tree as yet flourished? from this day I will bless you.

21 And the word of the Lord came a second time to Aggeus in the four and twentieth day of

the month, saying:

22 Speak to Zorobabel the governor of Juda, saying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, I will take thee, O Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

Prophecy of Zacharias

Chapter 1

In the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

4 Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

5 Your fathers, where are they? and the prophets, shall they live always?

6 But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, so he hath done to us.

7 In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

8 I saw by night, and behold a man riding

upon a red horse, and he stood among the myrtle trees, that were in the bottom: and behind him were horses, red, speckled, and white.

9 And I said: What are these, my lord? and the angel that spoke in me, said to me: I will shew thee what these are:

10 And the man that stood among the myrtle trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

11 And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

12 And the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

13 And the Lord answered the angel, that spoke in me, good words, comfortable words.

14 And the angel that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem, and Sion with a great zeal.

15 And I am angry with a great anger with the wealthy nations: for I was angry a little, but they helped forward the evil.

16 Therefore thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem.

17 Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up my eyes, and saw: and behold four horns.

19 And I said to the angel that spoke in me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And the Lord shewed me four smiths.

21 And I said: What come these to do? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations, that have lifted up the horn upon the land of Juda to scatter it.

Chapter 2

And I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

2 And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

3 And behold the angel that spoke in me went forth, and another angel went out to meet him.

4 And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts in the midst thereof.

5 And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof.

6 O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

7 O Sion, flee, thou that dwellest with the daughter of Babylon:

8 For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

9 For behold, I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

10 Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord.

11 And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

12 And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem.

13 Let all flesh be silent at the presence of the Lord: for he is risen up out of his holy habitation.

Chapter 3

And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

2 And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

3 And Jesus was clothed with filthy garments: and he stood before the face of the angel.

4 Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed

thee with change of garments.

5 And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.

6 And the angel of the Lord protested to Jesus, saying:

7 Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.

8 Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, I WILL BRING MY SERVANT THE ORIENT.

9 For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

Chapter 4

And the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

2 And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

3 And two olive trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

4 And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

5 And the angel that spoke in me answered,

and said to me: Knowest thou not what these things are? And I said: No, my lord.

6 And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof.

8 And the word of the Lord came to me, saying:

9 The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

10 For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

11 And I answered, and said to him: What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

13 And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

14 And he said: These are two sons of oil who stand before the Lord of the whole earth.

Chapter 5

And I turned and lifted up my eyes: and I saw, and behold a volume flying.

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof

is twenty cubits, and the breadth thereof ten cubits.

3 And he said to me: This is the curse that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 And the angel went forth that spoke in me, and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

6 And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

7 And behold a talent of lead was carried, and behold a woman sitting in the midst of the vessel.

8 And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

9 And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10 And I said to the angel that spoke in me: Whither do these carry the vessel?

11 And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

Chapter 6

And I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses.

3 And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

4 And I answered, and said to the angel that spoke in me: What are these, my lord?

5 And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6 That in which were the black horses went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land the south.

7 And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

8 And he called me, and spoke to me, saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

9 And the word of the Lord came to me, saying:

10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, a shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

11 And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec, the high priest.

12 And thou shalt speak to him, saying: Thus

saith the Lord of hosts, saying: BEHOLD A MAN, THE ORIENT IS HIS NAME: and under him shall he spring up, a shall build a temple to the Lord.

13 Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

15 And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

Chapter 7

And it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

2 When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

3 To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself as I have now done for many years?

4 And the word of the Lord of hosts came to me, saying:

5 Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh month for these seventy years: did you keep a fast unto me?

6 And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7 Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

8 And the word of the Lord came to Zacharias, saying:

9 Thus saith the Lord of hosts, saying: Judge ye true judgment, and shew ye mercy and compassion every man to his brother.

10 And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

11 But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

12 And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from Lord of hosts.

13 And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

14 And I dispersed them throughout all kingdoms, which they know not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

Chapter 8

And the word of the Lord of hosts came to me, saying:

2 Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

3 Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth, and the mountain of the Lord of hosts, The sanctified mountain.

4 Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man with his staff in his hand through multitude of days.

5 And the streets of the city shall be full of boys and girls, playing in the streets thereof.

6 Thus saith the Lord of hosts: If it seem hard in the eyes of the remnant of this people in those days: shall it be hard in my eyes, saith the Lord of hosts?

7 Thus saith the Lord of hosts: Behold I will save my people from the land of the east, and from the land of the going down of the sun.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

9 Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was founded, that the temple might be built.

11 But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

12 But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda, and house of Israel: so will I save you, and you shall be a blessing: fear not, let your hands be strengthened.

14 For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord,

15 And I had no mercy: so turning again I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

16 These then are the things, which you shall do: Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates.

17 And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came to me, saying:

19 Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace.

20 Thus saith the Lord of hosts, until people come and dwell in many cities,

21 And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

22 And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord.

23 Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.

Chapter 9

The burden of the word of the Lord in the land of Hadrach, and of Damascus the rest thereof: for the eye of man, and of all the tribes of Israel is the Lord's.

2 Emath also in the borders thereof, and Tyre, and Sidon: for they have taken to themselves to be exceeding wise.

3 And Tyre hath built herself a strong hold, and heaped together silver as earth, and gold as the mire of the streets.

4 Behold the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

5 Ascalon shall see, and shall fear, and Gaza, and shall be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jebusite.

8 And I will encompass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them: for now I have seen with my eyes.

9 Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass.

10 And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall

be from sea to sea, and from the rivers even to the end of the earth.

11 Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.

12 Return to the strong hold, ye prisoners of hope, I will render thee double as I declare today.

13 Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

14 And the Lord God shall be seen over them, and his dart shall go forth as lightning: and the Lord God will sound the trumpet, and go in the whirlwind of the south.

15 The Lord of hosts will protect them: and they shall devonr, and subdue with the stones of the sling: and drinking they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar.

16 And the Lord their God will save them in that day, as the flock of his people: for holy stones shall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?

Chapter 10

Ask ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to every one grass in the field.

2 For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity: they comforted in vain: therefore they were led away as a flock: they shall be afflicted, because they have no shepherd.

3 My wrath is kindled against the shepherds,

and I will visit upon the buck goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle.

4 Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him ever exacter together.

5 And they shall be as mighty men, treading under foot the mire of the ways in battle: and they shall fight, because the Lord is with them, and the riders of horses shall be confounded.

6 And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will hear them.

7 And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through wine: and their children shall see, and shall rejoice, and their heart shall be joyful in the Lord.

8 I will whistle for them, and I will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

9 And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

10 And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians: and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

11 And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

12 I will strengthen them in the Lord, and they shall walk in his name, saith the Lord.

Chapter 11

Open thy gates, O Libanus, and let fire devour thy cedars.

2 Howl, thou fir tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

3 The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

4 Thus saith the Lord my God: Feed the flock of the slaughter,

5 Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

6 And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand.

7 And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord, and I fed the flock.

8 And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

9 And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11 And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

12 And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver.

13 And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary.

14 And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

15 And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

16 For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

17 O shepherd, and idol, that forsaketh the flock: the sword upon his arm and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

Chapter 12

The burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

2 Behold I will make Jerusalem a lintel of surfeiting to all the people round about: and Juda also shall be in the siege against Jerusalem.

3 And it shall come to pass in that day, that I will make Jerusalem a burdensome stone to all people: all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her.

4 In that day, saith the Lord, I will strike ev-

ery horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

5 And the governors of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.

6 In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and Jerusalem shall be inhabited again in her own place in Jerusalem.

7 And the Lord shall save the tabernacles of Juda, as in the beginning: that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

8 In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David, as that of God, as an angel of the Lord in their sight.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn.

11 In that day there shall be a great lamentation in Jerusalem like the lamentation of Adadremmon in the plain of Mageddon.

12 And the land shall mourn: families and families apart: the families of the house of David

apart, and their women apart:

13 The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.

14 All the rest of the families, families and families apart, and their women apart.

Chapter 13

In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth.

3 And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy.

4 And it shall come to pass in that day, that the prophets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

5 But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

6 And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

7 Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

8 And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

Chapter 14

Behold the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

2 And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

3 Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem towards the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

5 And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee as you fled from the face of the earthquake in the

days of Ozias king of Juda: and the Lord my God shall come, and all the saints with him.

6 And it shall come to pass in that day, that there shall be no light, but cold and frost.

7 And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light:

8 And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

9 And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one.

10 And all the land shall return even to the desert, from the hill to Remmon to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's winepresses.

11 And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

12 And this shall be the plague wherewith the Lord shall strike all nations that have fought against Jerusalem: the flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

14 And even Juda shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

15 And the destruction of the horse, and of

the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

16 And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles.

17 And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.

18 And if the family of Egypt go not up nor come: neither shall it be upon them, but there shall be destruction wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

19 This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

20 In that day that which is upon the bridle of the horse shall be holy to the Lord: and the caldrons in the house of the Lord shall be as the phials before the altar.

21 And every caldron in Jerusalem and Juda shall be sanctified to the Lord of hosts: and all that sacrifice shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

Prophecy of Malachias

Chapter 1

The burden of the word of the Lord to Israel by the hand of Malachias.

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob,

3 But have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

4 But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear: saith the Lord of hosts.

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar, and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is

it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you, (for by your hand hath this been done,) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11 For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid thereupon is contemptible with the fire that devoureth it.

13 And you have said: Behold of our labour, and you puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

14 Cursed is the deceitful man that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

Chapter 2

And now, O ye priests, this commandment is to you.

2 If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings, yea I will curse them, because you have not laid it to heart.

3 Behold, I will cast the shoulder to you, and will scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priests shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law.

10 Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?

11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord,

which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that hath done this, both the master, and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.

13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

15 Did not one make her, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

16 When thou shalt hate her put her away, saith the Lord, the God of Israel: but iniquity shalt cover his garment, saith the Lord of hosts, keep your spirit, and despise not.

17 You have wearied the Lord with your words, and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

Chapter 3

Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts.

2 And who shall be able to think of the day of his coming? and who shall stand to see him?

for he is like a refining fire, and like the fuller's herb:

3 And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

5 And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

6 For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

7 For from the days of your fathers you have departed from my ordinances, and have not kept them: Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

8 Shall a man afflict God, for you afflict me. And you have said: Wherein do we afflict thee? in tithes and in firstfruits.

9 And you are cursed with want, and you afflict me, even the whole nation of you.

10 Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance.

11 And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12 And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

13 Your words have been unsufferable to me, saith the Lord.

14 And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

15 Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved.

16 Then they that feared the Lord, spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17 And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them, as a man spareth his son that serveth him.

18 And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that serveth him not.

Chapter 4

For behold the day shall come kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

2 But unto you that fear my name, the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

3 And you shall tread down the wicked when they shall be ashes under the sole of your feet in the day that I do this, saith the Lord of hosts.

4 Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

5 Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

First Book of Machabees

Chapter 1

Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and Medes:

2 He fought many battles, and took the strong holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

5 And he subdued countries of nations, and princes; and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.

9 And his servants made themselves kings, every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.

11 And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he

reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

13 And the word seemed good in their eyes.

14 And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations:

16 And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil:

17 And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great number of ships:

19 And he made war against Ptolemee king of Egypt; but Ptolemee was afraid at his presence and fled, and many were wounded unto death.

20 And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned

and went up against Israel.

22 And he went up to Jerusalem, with a great multitude.

23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were:

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years, the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

31 And he spoke to them peaceable words in deceit; and they believed him.

32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and threw down the houses

thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

36 And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour; and victuals, and gathered together the spoils of Jerusalem;

37 And laid them up there: and they became a great snare.

38 And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

39 And they shed innocent blood round about the sanctuary, and defiled the holy place.

40 And the inhabitants of Jerusalem fled away by reason of them and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.

41 Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented, according to the word of king Antiochus.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

48 And should prohibit the sabbath, and the festival days to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus, should be put to death.

53 According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month, Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

58 And they burnt incense, and sacrificed at the doors of the houses and in the streets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

62 And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God.

63 Now the women that circumcised their children were slain according to the commandment of king Antiochus,

64 And they hanged the children about their neck in all their houses: and those that had circumcised them, they put to death.

65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats:

66 And they would not break the holy law of God and they were put to death:

67 And there was very great wrath upon the people. . j; 1 Machabees Chapter 2

In those days arose Mathathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin:

2 And he had five sons: John, who was surnamed Gaddis:

3 And Simon, who was surnamed Thasi;

4 And Judas, who was called Machabeus;

5 And Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus.

6 These saw the evils that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of strangers her temple is become as a man without honour.

9 The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her spoils?

11 All her ornaments are taken away. She that was free is made a slave.

12 And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

13 To what end then should we live any longer?

14 And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

15 And they that were sent from king Antiochus, came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

16 And many of the people of Israel consented and came to them: but Mathathias and his sons stood firm.

17 And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

18 Therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

20 I and my sons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

22 We will not hearken to the words of king Antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way.

23 Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

25 Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar,

26 And shewed zeal for the law, as Phinees did by Zamri, the son of Salomi.

27 And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

28 So he and his sons fled into the mountains, and left all that they had in the city.

29 Then many that sought after judgment, and justice, went down into the desert

30 And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

31 And it was told to the king's men, and to the army that was in Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

32 And forthwith they went out towards them, and made war against them on the sabbath day.

33 And they said to them: Do you still resist? come forth, and do according to the edict of king

Antiochus, and you shall live.

34 And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

35 And they made haste to give them battle.

36 But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

37 Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

38 So they gave them battle on the sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications, they will now quickly root us out of the earth.

41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

42 Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.

43 And all they that fled from the evils, joined themselves to them, and were a support to them.

44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumcised all the children whom they found in the confines of Israel that

were uncircumcised: and they did valiantly.

47 And they pursued after the children of pride, and the work prospered in their hands:

48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

50 Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

53 Joseph, in the time of his distress, kept the commandment, and he was made lord of Egypt.

54 Phinees, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

55 Jesus, whilst he fulfilled the word, was made ruler in Israel.

56 Caleb, for bearing witness before the congregation, received an inheritance.

57 David, by his mercy, obtained the throne of an everlasting kingdom.

58 Elias, while he is full of zeal for the law, was taken up into heaven.

59 Ananias and Azarias and Misael, by believing, were delivered out of the flame.

60 Daniel, in his innocency, was delivered out of the mouth of the lions.

61 And thus consider, through all generations: that none that trust in him, fail in strength.

62 And fear not the words of a sinful man, for his glory is dung and worms:

63 Today he is lifted up, and tomorrow he shall not be found, because he is returned into his earth and his thought is come to nothing.

64 You, therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

65 And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

66 And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

67 And you shall take to you all that observe the law: and revenge ye the wrong of your people.

68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he blessed them, and was joined to his fathers.

70 And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers, in Modin, and all Israel mourned for him with great mourning.

Chapter 3

Then his son Judas, called Machabeus, rose up in his stead.

2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3 And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

8 And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

9 And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

10 And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

11 And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

12 And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

13 And Seron, captain of the army of Syria, heard that Judas had assembled a company of the faithful, and a congregation with him,

14 And he said I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

15 And he made himself ready; and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting today?

18 And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

19 For the success of war is not in the multitude of the army, but strength cometh from heaven.

20 They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

21 But we will fight for our lives, and our laws:

22 And the Lord himself will overthrow them before our face, but as for you, fear them not

23 And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron, and his host were overthrown before him:

24 And he pursued him by the descent of Bethoron, even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas, and of his brethren, and the dread of them, fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now when king Antiochus heard these words, he was angry in his mind: and he sent, and gathered the forces of all his kingdom, an exceeding strong army.

28 And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

29 And he perceived that the money of his treasures failed, and that the tributes of the

country were small, because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he should not have as formerly enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

31 And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

32 And he left Lysias, a nobleman of the blood royal to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

33 And to bring up his son, Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem.

35 And that he should send an army against them to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place.

36 And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.

37 So the king took the half of the army that remained, and went forth from Antioch, the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemee, the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it, according to the king's orders.

40 So they went forth with all their power, and

came, and pitched near Emmaus, in the plain country.

41 And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

42 And Judas, and his brethren, saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people, and utterly abolish them.

43 And they said, every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

44 And the assembly was gathered, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

46 And they assembled together, and came to Maspha, over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

47 And they fasted that day, and put on hair-cloth, and put ashes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

49 And they brought the priestly ornaments, and the first fruits and tithes, and stirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, saying: What shall we do with these,

and whither shall we carry them?

51 For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.

52 And behold the nations are come together against us, to destroy us: thou knowest what they intend against us.

53 How shall we be able to stand before their face, unless thou, O God, help us?

64 Then they sounded with trumpets, and cried out with a loud voice.

66 And after this, Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

66 And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

67 So they removed the camp, and pitched on the south side of Emmaus.

68 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

60 Nevertheless, as it shall be the will of God in heaven, so be it done.

Chapter 4

Then Gorgias took five thousand men, and a thousand of the best horsemen; and they removed out of the camp by night.

2 That they might come upon the camp of the Jews and strike them suddenly: and the men that were of the castle were their guides.

3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.

4 For as yet the army was dispersed from the camp

5 And Gorgias came by night into the camp of Judas, and found no man; and he sought them in the mountains: for he said: These men flee from us.

6 And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords:

7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army.

10 And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

11 And all nations shall know that there is one that redeemeth and delivereth Israel.

12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him.

17 And he said to the people: Be not greedy of the spoils; for there is war before us:

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared, looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home, they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year following, Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed and said: Blessed art thou, O

Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul, and of his armour bearer.

31 Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen. **32** Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

37 And all the army assembled together, and they went up into Mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places,

42 And he chose priests without blemish, whose will was set upon the law of God.

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones, according to the law and built a new altar, according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple and the courts.

49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table, into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

52 And they arose before the morning on the five and twentieth day of the ninth month, (which is the month of Casleu) in the hundred and forty-eighth year.

53 And they offered sacrifice, according to the law, upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in

the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time Mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down, as they did before.

61 And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against Idumea.

Chapter 5

Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up, as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of

Esau in Idumea, and them that were in Acra-bathane: because they beset the Israelites round about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumbling-block to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

8 And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Dathe-man.

10 And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of

Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon, his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan, will go into the country of Galaad:

18 And he left Joseph, the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judea, to keep it:

19 And he commanded them, saying: Take ye the charge of this people; but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas, to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them.

23 And he took with him those that were in Galilee and in Arbatis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan, his brother, passed over the Jordan, and went three days' journey through the desert.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the

land of Galaad,

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim; all these strong and great cities.

27 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye today for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face and they made a great slaughter of them, and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon,

and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon, beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city, situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our own country, and no man shall hurt you; we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:

51 And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of Juda.

54 And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee, before Ptolemais,

56 Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought,

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great overthrow of the people:

61 Because they did not hearken to Judas and his brethren, thinking that they should do manfully.

62 But they were not of the seed of those men by whom salvation was brought to Israel.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

64 And the people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth and attacked the children of Esau, in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

68 And Judas turned to Azotus, into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

Chapter 6

Now king Antiochus was going through the higher countries, and he heard that the city of

Elymais in Persia, was greatly renowned, and abounding in silver and gold,

2 And that there was in it a temple exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left there.

3 So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia there came one that told him how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

8 And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

11 And I said in my heart: Into how much tribulation am I come, and into what floods of

sorrow wherein now I am: I that was pleasant and beloved in my power!

12 But now I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of Juda without cause.

13 I know, therefore, that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine.

17 And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

23 We determined to serve thy father, and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as

they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

29 There came also to him from other realms, and from the islands of the sea, hired troops.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.

31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth, and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

33 And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

34 And they shewed the elephants the blood of grapes, and mulberries, to provoke them to fight.

35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These before the time wheresoever the beast was they were there: and whithersoever it went, they went, and they departed not from it.

37 And upon the beast, there were strong wooden towers which covered every one of them: and engines upon them, and upon every one thirty-two valiant men, who fought from above: and an Indian to rule the beast.

38 And the rest of the horsemen he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

40 And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

43 And Eleazar, the son of Saura, saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts; and it seemed to him that the king was on it:

44 And he exposed himself to deliver his people, and to get himself an everlasting name.

45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

46 And he went between the feet of the ele-

phant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and Mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 Now Lysias heard that Philip; whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign,

56 Was returned from Persia, and Media, with the army that went with him and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and

it lieth upon us to take order for the affairs of the kingdom.

58 Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws, as before. For because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the strong hold.

62 Then the king entered into Mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

Chapter 7

In the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with few men into a city of the sea coast, and reigned there.

2 And it came to pass as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head

of them, who desired to be made high priest.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7 Now, therefore, send some men whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havoc that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just:

13 And first the Assideans, that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

16 And they believed him. And he took three-score of them, and slew them in one day, according to the word that is written:

17 The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor

justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king.

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 And the king sent Nicanor, one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much

afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas, near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

34 But he mocked and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

41 O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

42 Even so destroy this army in our sight to-day and let the rest know that he hath spoken

ill against thy sanctuary: and judge thou him according to his wickedness.

43 And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar

50 And the land of Juda was quiet for a short time.

Chapter 8

Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their

noble acts which they had done in Galatia, how they had conquered them, and brought them under tribute:

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

6 And how Antiochus, the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them.

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.

9 And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof,

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this

day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in counsel always for the people, that they might do the things that were right:

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy amongst them.

17 So Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them:

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews by sea, and by land, for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And, if after this, one party or the other shall have a mind to add to these articles, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover, concerning the evils that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies,

the Jews.

32 If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

Chapter 9

In the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

4 And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.

5 Now Judas had pitched his tents in Laissa, and three thousand chosen men with him:

6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

10 Then Judas said: God forbid we should

do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers, went before the army, and they that were in the front were all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

13 And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

15 And the right wing was discomfited by them, and he pursued them even to the mount Azotus.

16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one side and of the other.

18 And Judas was slain, and the rest fled away.

19 And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.

20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

21 And said: How is the mighty man fallen, that saved the people of Israel!

22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

23 And it came to pass, after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

24 In those days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides chose the wicked men, and made them lords of the country:

26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

27 And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan:

29 Since thy brother Judas died there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

30 Now, therefore, we have chosen thee this day to be our prince, and captain, in his stead, to fight our battles.

31 So Jonathan took upon him the government at that time, and rose up in the place of Judas, his brother

32 And Bacchides had knowledge of it, and sought to kill him.

33 And Jonathan, and Simon, his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar,

34 And Bacchides understood it, and he came himself, with all his army, over the Jordan, on

the sabbath day.

35 And Jonathan sent his brother, a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan, with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this side and on that side,

and banks, and marshes, and woods: and there is no place for us to turn aside.

46 Now, therefore, cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him, leapt into the Jordan, and swam over the Jordan to them.

49 And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was

quiet for two years.

58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.

62 And Jonathan, and Simon, and they that were with him, retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother, Simon, in the city and went forth into the country, and came with a number of men,

66 And struck Odares, and his brethren, and the children of Phaseron, in their tents, and he began to slay, and to increase in forces.

67 But Simon, and they that were with him, sallied out of the city, and burnt the engines,

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their

country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned, and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

Chapter 10

Now in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan, with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together a army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

12 Then the strangers that were in the strong holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he and his brethren had done, and the labours that they had endured.

16 And he said: Shall we find such another man? now, therefore, we will make him our friend and our confederate.

17 So he wrote a letter, and sent it to him according to these words, saying:

18 King Alexander to his brother, Jonathan, greetings.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now therefore, we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold) and that thou be of one

mind with us in our affairs, and keep friendship with us.

21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself?

24 I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting.

26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews, from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and for ever:

31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.

33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them, or to molest any of them, in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them, as is due to all the king's forces and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

39 Ptolemais and the confines thereof, I give as a free gift to the holy places that are in Jerusalem, for the necessary charges of the holy things.

40 And I give every year fifteen thousand sickles of silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover, the five thousand sickles of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit to them, nor received them because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, say-

ing:

52 Forasmuch as I am returned into my kingdom and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolemee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and satest in the throne of their kingdom.

56 And now I will do to thee as thou hast written but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

57 So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais, in the hundred and sixty-second year.

58 And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him, to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty-five, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,

70 Saying: Thou alone standest against us, and I am laughed at and reproached, because thou shewest thy power against us in the mountains.

71 Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of

Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon, his brother, met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves.

84 But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thou-

sand men.

86 And Jonathan, removed his army from thence and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass, when Alexander, the king heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron, and all the borders thereof, in possession.

Chapter 11

And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.

3 Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotns, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom,

12 And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

15 And when Alexander heard of it, he came to give him battle: and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

18 And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

19 And Demetrius reigned in the hundred and sixty- seventh year.

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan that he should not besiege the castle, but should come to him in haste, and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things, to this effect.

30 King Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.

31 We send you here a copy of the letter which we have written to Lasthenes, our parent, concerning you, that you might know it.

32 King Demetrius to Lasthenes, his parent, greetings.

33 We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

34 We have ratified, therefore, unto them all the borders of Judea, and the three cities, Apherema, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the salt pans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now, therefore, see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

38 And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel, the Arabian, who brought up Antiochus, the son of Alexander:

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he

remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

43 Now, therefore, thou shalt do well if thou send me men to help me: for all my army is gone from me.

44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

46 And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.

47 And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the

kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus, the young boy, who was made king, and put on the diadem.

55 And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius who turned his back and fled.

56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother, Simon, governor, from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the river, and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honorably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to

Jerusalem: and he went through the country, as far as Damascus.

63 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom.

64 And he went against them: but left his brother, Simon, in the country.

65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

66 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush rose out of their places, and joined battle.

70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias, the son of Absalom, and Judas, the son of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies, even to Cades, to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

Chapter 12

And Jonathan saw that the time served him, and he chose certain men, and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places, according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan, the high priest, and the nation of the Jews, have sent us to renew the amity, and alliance, as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 Jonathan, the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago to Onias the high priest, from Arius, who reigned then among you to signify that you are our brethren, as the copy here underwritten doth specify.

8 And Onias received the ambassador with honour and received the letters, wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become stranger to you altogether: for there is a long time passed since you sent to us.

11 We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side; and the kings that are round about us have fought against us.

14 But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen, therefore, Numenius the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans, to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 Arius, king of the Spartans, to Onias, the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

29 But Jonathan, and they that were with him, knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius) and he put a garrison there to keep it.

35 And Jonathan came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in Judea,

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

39 Now when Tryphon had conceived a design to make himself king of Asia and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him.

43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

45 Now, therefore, send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen

into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But they, when they understood that Jonathan, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, seeing that they stood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda and they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

53 Then all the heathens that were round about them, sought to destroy them. For they said:

54 They have no prince, nor any to help them: now therefore, let us make war upon them, and take away the memory of them from amongst men.

Chapter 13

Now Simon heard that Tryphon was gathering together a very great army to invade the land of Juda, and to destroy it.

2 And seeing that the people was in dread and in fear, he went up to Jerusalem, and assembled the people,

3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the

heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words:

8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan, thy brother:

9 Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan, the son of Absalom, and with him a new army, into Joppe, and he cast out them that were in it, and himself remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13 But Simon pitched in Addus, over against the plain.

14 And when Tryphon understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to join battle with him, he sent messengers to him,

15 Saying: We have detained thy brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.

16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said:

18 Because he sent not the money and the children therefore is he lost.

19 So he sent the children and the hundred talents and he lied, and did not let Jonathan go.

20 And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

22 And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

23 And when he approached to Bascama, he slew Jonathan and his sons there.

24 And Tryphon returned, and went into his own country.

25 And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.

26 And all Israel bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:

28 And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:

29 And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms, ships carved, which might be seen by all that sailed on the sea.

30 This is the sepulchre that he made in Modin, even unto this day.

31 But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.

32 And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

33 And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates and bars: and he stored up victuals in the fortresses.

34 And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Tryphon did, was to spoil.

35 And king Demetrius, in answer to this request, wrote a letter in this manner:

36 King Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:

37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

38 For all that we have decreed in your favour shall stand in force. The strong holds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it: and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 In the year one hundred and seventy, the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon, the high priest, the great captain, and prince of the Jews.

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower,

and took it.

44 And they that were within the engine leapt into the city: and there was a great uproar in the city.

45 And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not destroy them but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence and cleansed the castle from uncleannesses.

51 And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John, his son, was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

Chapter 14

In the year one hundred and seventy-two king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

2 And Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

8 And every man tilled his land with peace, and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and

he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

15 He glorified the sanctuary, and multiplied the vessels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

17 But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:

18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.

19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

20 The princes and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the priests, and the rest of the people of the Jews, their brethren, greeting.

21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

22 And we registered what was said by them in the councils of the people, in this manner: Numenius, the son of Antiochus, and Antipater,

the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon, the high priest.

24 And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

25 These words, they said: What thanks shall we give to Simon, and his sons:

26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

27 And this is a copy of the writing. The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon, the high priest, at Asaramel,

28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

29 And Simon, the son of Mathathias, of the children of Jarib, and his brethren, have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

31 And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

32 Then Simon resisted and fought for his na-

tion, and laid out much of his money, and armed the valiant men of his nation, and gave them wages.

33 And he fortified the cities of Judea and Bethsura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

34 And he fortified Joppe, which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

35 And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people.

36 And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David, in Jerusalem, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

38 And king Demetrius confirmed him in the high priesthood.

39 According to these things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

41 And that the Jews, and their priests, had consented that he should be their prince and high priest for ever, till there should arise a faith-

ful prophet:

42 And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds;

43 And that he should have care of the holy places; and that he should be obeyed by all, and that all the writings in the country should be made in his name; and that he should be clothed with purple and gold:

44 And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

45 And whosoever shall do otherwise, or shall make void any of these things, shall be punished.

46 And it pleased all the people to establish Simon, and to do according to these words.

47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

49 And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.

Chapter 15

And king Antiochus, the son of Demetrius, sent letters from the isles of the sea to Simon, the priest, and prince of the nation of the Jews, and

to all the people:

2 And the contents were these: King Antiochus to Simon, the high priest, and to the nation of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate; and I have chosen a great army, and have built ships of war.

4 And I design to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

5 Now, therefore, I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

8 And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee.

9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four, Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.

13 And Antiochus camped above Dora with a

hundred and twenty thousand men of war, and eight thousand horsemen:

14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

16 Lucius, the consul of the Romans, to king Ptolemee, greeting.

17 The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.

18 And they brought also a shield of gold of a thousand pounds.

19 It hath seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

20 And it hath seemed good to us to receive the shield of them.

21 If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

23 And to all the countries: and to Lamp-sacus and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold Joppe and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

29 Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.

30 Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.

32 So Athenobius, the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity, claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word.

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

Chapter 16

Then John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

6 And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

9 At that time, Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

11 Now Ptolemee, the son of Abobus, was appointed captain in the plain of Jericho, and he had abundance of silver and gold.

12 For he was son in law of the high priest.

13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and

taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas, his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabath. he was made high priest after his father.

15 And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there.

16 And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up, and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemee wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

22 But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

24 Behold, these are written in the book of the days of his priesthood, from the time that

Second Book of Machabees

Chapter 1

To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of Scenopogia in the month of Casleu.

10 In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock

of the anointed priests, and to the Jews that are in Egypt, health and welfare.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

16 When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked.

18 Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopogia, and the day of the

fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king,

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them:

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred:

that the Gentiles may know that thou art our God

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents, and he took and distributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

Chapter 2

Now it is found in the descriptions of Jeremias, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and

the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he shewed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 And as Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

11 And Moses said: Because the sin offering was not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.

13 And these same things were set down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets,

and of David, and the epistles of the kings, and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore, if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

17 And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar:

21 As also the wars against Antiochus, the Illustrious, and his son, Eupator:

22 And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency shewing mercy to them.

24 And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the

multitude of the matter,

26 We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat.

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

Chapter 3

Therefore, when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest and the hatred his soul had of evil,

2 It came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

5 And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Celesyria, and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

11 And that some part of that which wicked Simon had given intelligence of belonged to Hir-

canus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

15 And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

20 And all holding up their hands towards heaven made supplication.

21 For the expectation of the mixed multi-

tude, and of the high priest, who was in an agony, would have moved any one to pity.

22 And these indeed called upon almighty God, to preserve the things that had been committed to them safe and sure for those that had committed them.

23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

24 But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

25 For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold.

26 Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

27 And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.

28 So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

29 And he indeed, by the power of God, lay speechless, and without all hope of recovery.

30 But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus

forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.

32 So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

38 If thou hast any enemy, or traitor to thy king dom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the visiter and protector of that place, and he striketh and destroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out in this manner

Chapter 4

But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

4 Onias, considering the danger of this contention, and that Apollonius, who was the governor of Celesyia, and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

5 Not to be an accuser of his countrymen, but with view to the common good of all the people.

6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:

8 And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.

9 Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them that were at Jerusalem, Antiochians.

10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best:

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

19 The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but

might be deputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius, the son of Mnes-theus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem.

22 Where he was received in a magnificent manner by Jason, and the city, and came in with torch lights, and with praises, and from thence he returned with his army into Phenicia.

23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

28 For to him appertained the gathering of the taxes: wherefore they were both called before the king.

29 And Menelaus was removed from the

priesthood, Lysimachus, his brother, succeeding: and Sostratus alas made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochus, the king's concubine.

31 The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities:

33 Which when Onias understood most certainly, he reprov'd him, keeping himself in a safe place at Antioch, beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

37 Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that

in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

48 Thus they that persecuted the cause for the

city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

Chapter 5

At the same time Antiochus prepared for a second journey into Egypt.

2 And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

7 Yet he did not get the principality, but received confusion at the end, for the reward of his

treachery, and fled again into the country of the Ammonites.

8 At the last, having been shut up by Aretas, the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

9 And he that had driven many out of their country perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

11 Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms,

12 And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

13 Thus there was a slaughter of young and old, destruction of women and children, and killing of virgins and infants.

14 And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough, he presumed also to enter into the temple, the most holy in all the world Menelaus, that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city:

and therefore this contempt had happened to the place:

18 Otherwise had they not been involved in many sins, as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption.

19 But God did not choose the people for the place's sake, but the place for the people's sake.

20 And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to flee: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

Chapter 6

But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Garazim of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils, and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

5 The altar also was filled with unlawful things, which were forbidden by the laws.

6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

7 But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 For two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.

14 For, not as with other nations, (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:)

15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

19 But he, choosing rather a most glorious

death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice:

22 That by so doing he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.

23 But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24 For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.

26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27 Wherefore, by departing manfully out of this life, I shall shew myself worthy of my old age:

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy

I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned: and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear thee.

31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

Chapter 7

It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die, rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry, commanded fryingpans and brazen caldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

6 And when he was now maimed in all parts,

he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle; And in his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

9 And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11 And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner.

14 And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee, thou shalt have no

resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he, looking upon the king,

16 Said: Whereas thou hast power among men though thou art corruptible, thou dost what thou wilt but think not that our nation is forsaken by God.

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

19 But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with

an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sins.

33 And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

34 But thou, O wicked, and of all men most flagitious, be not lifted up without cause with

vain hopes, whilst thou art raging against his servants.

35 For thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things.

36 For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

38 But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

40 So this man also died undefiled, wholly trusting in the Lord.

41 And last of all, after the sons, the mother also was consumed.

42 But now there is enough said of the sacrifices and of the excessive cruelties.

Chapter 8

But Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 And they called upon the Lord, that he would look upon his people that was trodden down by all and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity also upon the city that was destroyed, that was ready to be made

even with the ground, and would hear the voice of the blood that cried to him:

4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion.

5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

8 Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee, the governor of Celesyria and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And some of them being afraid, and distrusting the justice of God, fled away.

14 Others sold all that they had left, and

withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover, he put them in mind also of the helps their fathers had received from God: and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

20 And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged and disposed even to die for the laws and their country.

22 So he appointed his brethren captains over each division of his army; Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their servants.

29 When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

30 Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches, who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

Chapter 9

At that time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city, but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven

urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

5 But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord,

of whom he was not like to obtain mercy.

14 And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying place, he now desireth to make free:

15 And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing, (for the just judgment of God was come upon him) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:

19 To his very good subjects the Jews, Antiochus, king and ruler, wisheth much health, and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

22 Not distrusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

24 To the end that if any thing contrary to

expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you, therefore, and request of you, that, remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer being grievously struck, as himself had treated others, died a miserable death in a strange country, among the mountains.

29 But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

Chapter 10

But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

2 But he threw down the altars which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of

proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

7 Therefore they now carried boughs and green branches and palms, for him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus, that was called the Illustrious.

10 But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemee, that was called Macer, was determined to be strictly just to the Jews and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from

him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious holds, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea

by force of arms.

26 But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth,

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having, with their valour, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.

29 But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:

30 Two of them took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

31 And there were slain twenty thousand five hundred, and six hundred horsemen.

32 But Timotheus fled into Gazara, a strong hold where Chereas was governor.

33 Then Machabeus, and they that were with him cheerfully laid siege to the fortress four days.

34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds, because of the blasphemy, approached manfully to the wall, and

pushing forward with fierce courage, got up upon it:

36 Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.

37 And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.

38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

Chapter 11

A short time after this Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

2 Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles and to set the high priesthood to sale every year:

4 Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

6 But when Machabeus, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would

send a good angel to save Israel.

7 Then Machabeus himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear.

9 Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.

10 So they went on courageously, having a helper from heaven, and the Lord, who shewed mercy to them.

11 And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

12 And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

14 And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

15 Then Machabeus consented to the request of Lysias, providing for the common good in all things; and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: Lysias, to the people of the Jews, greeting.

17 John, and Abesalom, who were sent from you, delivering your writings, requested that I

would accomplish those things which were signified by them.

18 Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

19 If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

21 Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.

22 But the king's letter contained these words King Antiochus to Lysias, his brother, greeting.

23 Our father being translated amongst the gods we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks but that they would keep to their own manner of living and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well, therefore, to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire: we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

30 We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

Chapter 12

When these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

2 But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also

Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians, set upon them.

11 And after a hard fight, in which, by the help of God, they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining, of two furlongs broad, seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and chil-

dren, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas pursued them close, punishing the profane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

28 But when they had invoked the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

31 They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias, the governor of Idumea.

33 And he came out with three thousand footmen and four hundred horsemen.

34 And when they had joined battle, it happened that a few of the Jews were slain.

35 But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

39 And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

40 And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all

plainly saw, that for this cause they were slain.

41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

42 And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

43 And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

44 (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)

45 And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

Chapter 13

In the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

2 And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots.

3 Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not

for the welfare of his country, but in hopes that he should be appointed chief ruler.

4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

7 And by such a law it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

10 Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he, with the ancients, determined be-

fore the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessities to them that were within

21 But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and intreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and,

being reconciled, offered sacrifice, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

Chapter 14

But after the space of three years Judas, and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

2 And had made himself master of the countries against Antiochus, and his general, Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

4 Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas

Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestor's glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of these men.

9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

10 For as long as Judas liveth it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of

Dessau, to meet them.

17 Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotius and Matthias before to present and receive the right hands.

20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

21 So they appointed a day upon which they might come together by themselves: and seats were brought out, and set for each one.

22 But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that

he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, O Lord, the holy of all holies, keep this house for ever undefiled, which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that

was a lover of the city, and of good report, who for his kindness was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by ensnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

Chapter 15

But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon

him with all violence, on the sabbath day.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

3 That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

10 Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners,

and graceful in speech, and who from a child was exercised in virtues holding up his hands, prayed for all the people of the Jews:

13 After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

14 Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias, the prophet of God.

15 Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

16 Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city, and the temple were in danger.

18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the

power of their arms, but according as it seemeth good to him.

22 And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias, king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

29 Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.

31 And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

32 And shewing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

33 He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

36 And they all ordained by a common decree, by no means to let this day pass without solemnity:

37 But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardochias' day.

38 So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

39 Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

Part II

New Testament

The Holy Gospel Of Jesus Christ, According to St. Matthew

Chapter 1

The book of the generation of Jesus Christ, the son of David, the son of Abraham:

2 Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

3 And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram.

4 And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

5 And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

6 And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias.

7 And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa.

8 And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9 And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.

10 And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.

11 And Josias begot Jechonias and his brethren in the transmigration of Babylon.

12 And after the transmigration of Babylon,

Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

18 Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins.

22 Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

23 Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her firstborn son: and he called his name JESUS.

Chapter 2

When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem.

2 Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.

3 And king Herod hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

6 And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.

7 Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them;

8 And sending them into Bethlehem, said: Go

and diligently inquire after the child, and when you have found him, bring me word again, that I also may come to adore him.

9 Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing the star they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

13 And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod:

15 That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they

are not.

19 But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

21 Who arose, and took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: That he shall be called a Nazarene.

Chapter 3

And in those days cometh John the Baptist preaching in the desert of Judea.

2 And saying: Do penance: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

4 And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6 And were baptized by him in the Jordan, confessing their sins.

7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruit worthy of penance.

9 And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

11 I indeed baptize you in the water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire.

12 Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?

15 And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him.

16 And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him.

17 And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

Chapter 4

Then Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, afterwards he was hungry.

3 And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.

4 Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

5 Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

7 Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: Begone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.

11 Then the devil left him; and behold angels came and ministered to him.

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and Nephthalim;

14 That it might be fulfilled which was said by Isaias the prophet:

15 Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:

16 The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.

17 From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come ye after me, and I will make you to be fishers of men.

20 And they immediately leaving their nets, followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they forthwith left their nets and father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.

24 And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had palsy, and he cured them:

25 And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

Chapter 5

And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.

2 And opening his mouth, he taught them, saying:

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are the meek: for they shall possess the land.

5 Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall have their fill.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the clean of heart: for they shall see God.

9 Blesses are the peacemakers: for they shall be called children of God.

10 Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake:

12 Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

13 You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

14 You are the light of the world. A city seated on a mountain cannot be hid.

15 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

16 So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

17 Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill.

18 For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

19 He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

20 For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment.

22 But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire.

23 If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee;

24 Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

25 Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Amen I say to thee, thou shalt not go out from thence till thou repay last farthing.

27 You have heard that it was said to them of old: Thou shalt not commit adultery.

28 But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

29 And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into

hell.

30 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell.

31 And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce.

32 But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 But I say to you not to swear at all, neither by heaven, for it is the throne of God:

35 Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

38 You have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other:

40 And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

41 And whosoever will force thee one mile, go with him other two,

42 Give to him that asketh of thee and from him that would borrow of thee turn not away.

43 You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy.

44 But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:

45 That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust.

46 For if you love them that love you, what reward shall you have? do not even the publicans this?

47 And if you salute your brethren only, what do you more? do not also the heathens this?

48 Be you therefore perfect, as also your heavenly Father is perfect.

Chapter 6

Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

2 Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth.

4 That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to

thy Father in secret: and thy Father who seeth in secret will repay thee.

7 And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

9 Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

14 For if you will forgive men their offences, your heavenly Father will forgive you also your offences.

15 But if you will not forgive men, neither will your Father forgive you your offences.

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.

17 But thou, when thou fastest anoint thy head, and wash thy face;

18 That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

19 Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal.

20 But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.

21 For where thy treasure is, there is thy heart also.

22 The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.

23 But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be!

24 No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.

25 Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

26 Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you by taking thought, can add to his stature by one cubit?

28 And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin.

29 But I say to you, that not even Solomon in all his glory was arrayed as one of these.

30 And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?

31 Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

33 Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

34 Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Chapter 7

Judge not, that you may not be judged,

2 For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

3 Any why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

4 Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

5 Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6 Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

7 Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?

10 Or if he shall ask him a fish, will he reach him a serpent?

11 If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him?

12 All things therefore whatsoever you would that men should do to you, do you also to them.

For this is the law and the prophets.

13 Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

14 How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.

20 Wherefore by their fruits you shall know them.

21 Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

22 Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name?

23 And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

24 Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock,

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand,

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

29 For he was teaching them as one having power, and not as the scribes and Pharisees.

Chapter 8

And when he was come down from the mountain, great multitudes followed him:

2 And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean.

3 And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

4 And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

5 And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And Jesus saith to him: I will come and heal him.

8 And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and

he cometh, and to my servant, Do this, and he doeth it.

10 And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

11 And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

15 And he touched her hand, and the fever left her, and she arose and ministered to them.

16 And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:

17 That it might be fulfilled, which was spoken by the prophet Isaiahs, saying: He took our infirmities, and bore our diseases.

18 And Jesus seeing great multitudes about him, gave orders to pass over the water.

19 And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

20 And Jesus saith to him: The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head.

21 And another of his disciples said to him: Lord, suffer me first to go and bury my father.

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23 And when he entered into the boat, his disciples followed him:

24 And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

25 And they came to him, and awaked him, saying: Lord, save us, we perish.

26 And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm.

27 But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

28 And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.

29 And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time?

30 And there was, not far from them, an herd of many swine feeding.

31 And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32 And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

33 And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

Chapter 9

And entering into a boat, he passed over the water and came into his own city.

2 And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee.

3 And behold some of the scribes said within themselves: He blasphemeth.

4 And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

5 Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?

6 But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of palsy,) Arise, take up thy bed, and go into thy house.

7 And he arose, and went into his house.

8 And the multitude seeing it, feared, and glorified God that gave such power to men.

9 And when Jesus passed on from hence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he rose up and followed him.

10 And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?

12 But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.

13 Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.

14 Then came to him the disciples of John, saying: Why do we and the Pharisees fast often,

but thy disciples do not fast?

15 And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16 And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fullness thereof from the garment, and there is made a greater rent.

17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

18 And he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up followed him, with his disciples.

20 And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall touch only his garment, I shall be healed.

22 But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

24 He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

26 And the fame hereof went abroad into all that country.

27 And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.

28 And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.

29 Then he touched their eyes, saying, According to your faith, be it done unto you.

30 And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.

31 But they going out, spread his fame abroad in all that country.

32 And when they were gone out, behold they brought him a dumb man, possessed with a devil.

33 And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel.

34 But the Pharisees said, By the prince of devils he casteth out devils.

35 And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

36 And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.

37 Then he saith to his disciples, The harvest indeed is great, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Chapter 10

And having called his twelve disciples together, he gave them power over unclean spirits, to cast

them out, and to heal all manner of diseases, and all manner of infirmities.

2 And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother,

3 James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus,

4 Simon the Cananean, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not.

6 But go ye rather to the lost sheep of the house of Israel.

7 And going, preach, saying: The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

9 Do not possess gold, nor silver, nor money in your purses:

10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11 And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

12 And when you come into the house, salute it, saying: Peace be to this house.

13 And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

14 And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

15 Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

16 Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

17 But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.

18 And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:

19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak.

20 For it is not you that speak, but the Spirit of your Father that speaketh in you.

21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death.

22 And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24 The disciple is not above the master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?

26 Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.

27 That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.

28 And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore: better are you than many sparrows.

32 Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

33 But he that shall deny me before men, I will also deny him before my Father who is in heaven.

34 Do not think that I came to send peace upon earth: I came not to send peace, but the sword.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And as a man's enemies shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not up his cross, and followeth me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

40 He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42 And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

Chapter 11

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

2 Now when John had heard in prison the works of Christ: sending two of his disciples he said to him:

3 Art thou he that art to come, or look we for another?

4 And Jesus making answer said to them: Go and relate to John what you have heard and seen.

5 The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.

6 And blessed is he that shall not be scandalized in me.

7 And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.

9 But what went you out to see? a prophet? yea I tell you, and more than a prophet.

10 For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

11 Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

13 For all the prophets and the law prophesied until John:

14 And if you will receive it, he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place.

17 Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking; and they say: He hath a devil.

19 The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.

21 Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones.

26 Yea, Father; for so hath it seemed good in thy sight.

27 All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

28 Come to me, all you that labour, and are burdened, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls.

30 For my yoke is sweet and my burden light.

Chapter 12

At that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat.

2 And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days.

3 But he said to them: Have you not read what David did when he was hungry, and they that were with him:

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only?

5 Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you knew what this meaneth: I will have mercy, and not sacrifice: you would never have condemned the innocent.

8 For the Son of man is Lord even of the sabbath.

9 And when he has passed from thence, he came into their synagogues.

10 And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath days? that they might accuse him.

11 But he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up?

12 How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days.

13 Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other.

14 And the Pharisees going out made a consultation against him, how they might destroy him.

15 But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

16 And he charged them that they should not make him known.

17 That it might be fulfilled which was spoken by Isaias the prophet, saying:

18 Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not contend, nor cry out, neither shall any man hear his voice in the streets.

20 The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory.

21 And in his name the Gentiles shall hope.

22 Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw.

23 And all the multitudes were amazed, and said: Is not this the son of David?

24 But the Pharisees hearing it, said: This man casteth not out the devils but by Beelzebub the prince of the devils.

25 And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

29 Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.

34 O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the scribes and Pharisees answered him, saying: Master we would see a sign from thee.

39 Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.

40 For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.

41 The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here.

42 The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here.

43 And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

44 Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

47 And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.

48 But he answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

50 For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

Chapter 13

The same day Jesus going out of the house, sat by the sea side.

2 And great multitudes were gathered unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.

3 And he spoke to them many things in parables, saying: Behold the sower went forth to sow.

4 And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6 And when the sun was up they were scorched: and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choked them.

8 And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.

9 He that hath ears to hear, let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 For he that hath, to him shall be given, and he shall abound: but he that hath not, from

him shall be taken away that also which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.

15 For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them.

18 Hear you therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20 And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.

22 And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.

23 But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one

an hundredfold, and another sixty, and another thirty.

24 Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seeds in his field.

25 But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.

26 And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

27 And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

30 Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

31 Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32 Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes: and without parables he did not

speak to them.

35 That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

36 Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field.

37 Who made answer and said to them: He that soweth the good seed, is the Son of man.

38 And the field, is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one.

39 And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels.

40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.

42 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43 Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45 Again the kingdom of heaven is like to a merchant seeking good pearls.

46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47 Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

49 So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Have ye understood all these things? They say to him: Yes.

52 He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

53 And it came to pass: when Jesus had finished these parables, he passed from thence.

54 And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles?

55 Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude:

56 And his sisters, are they not all with us? Whence therefore hath he all these things?

57 And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.

58 And he wrought not many miracles there, because of their unbelief.

Chapter 14

At the time Herod the Tetrarch heard the fame of Jesus.

2 And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.

3 For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife.

4 For John said to him: It is not lawful for thee to have her.

5 And having a mind to put him to death, he feared the people: because they esteemed him as a prophet.

6 But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body, and buried it, and came and told Jesus.

13 Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

16 But Jesus said to them, They have no need to go: give you them to eat.

17 They answered him: We have not here, but five loaves, and two fishes.

18 He said to them: Bring them hither to me.

19 And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

20 And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.

21 And the number of them that did eat, was five thousand men, besides women and children.

22 And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people.

23 And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone.

24 But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And they seeing him walk upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus.

30 But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the boat, the wind ceased.

33 And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

34 And having passed the water, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

Chapter 15

Then came to him from Jerusalem scribes and Pharisees, saying:

2 Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

4 Honour thy father and mother: And: He that shall curse father or mother, let him die the death.

5 But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Hypocrites, well hath Isaias prophesied of you, saying:

8 This people honoureth me with their lips: but their heart is far from me.

9 And in vain do they worship me, teaching doctrines and commandments of men.

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering them, said: Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both will fall into the pit.

15 And Peter answering, said to him: Expound to us this parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 And Jesus went from thence, and retired into the coasts of Tyre and Sidon.

22 And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by the devil.

23 Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

24 And he answering, said: I was not sent but to the sheep that are lost of the house of Israel.

25 But she came and adored him, saying: Lord, help me.

26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

27 But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

29 And when Jesus had passed away from thence, he came nigh the sea of Galilee. And going up into a mountain, he sat there.

30 And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31 So that the multitudes marvelled seeing the dumb speak, the lame walk, and the blind see: and they glorified the God of Israel.

32 And Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way.

33 And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down upon the ground.

36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men, beside children and women.

39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

Chapter 16

And there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.

2 But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red.

3 And in the morning: To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times?

4 A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

6 Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?

9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up?

10 Nor the seven loaves among four thousand men, and how many baskets you took up?

11 Why do you not understand that it was not concerning the bread I said to you: Beware of the leaven of the Pharisees and Sadducees?

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 And Jesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?

14 But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

15 Jesus saith to them: But whom do you say that I am?

16 Simon Peter answered and said: Thou art Christ, the Son of the living God.

17 And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

18 And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

20 Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

21 From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.

23 Who turning, said to Peter: Go behind me,

Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

24 Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26 For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

27 For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

28 Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

Chapter 17

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3 And behold there appeared to them Moses and Elias talking with him.

4 And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

6 And the disciples hearing, fell upon their face, and were very much afraid.

7 And Jesus came and touched them: and said to them, Arise, and fear not.

8 And they lifting up their eyes saw no one but only Jesus.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

10 And his disciples asked him, saying: Why then do the scribes say that Elias must come first?

11 But he answering, said to them: Elias indeed shall come, and restore all things.

12 But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.

13 Then the disciples understood, that he had spoken to them of John the Baptist.

14 And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

15 And I brought him to thy disciples, and they could not cure him.

16 Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

17 And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

18 Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

19 Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to

this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you.

20 But this kind is not cast out but by prayer and fasting.

21 And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:

22 And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

23 And when they were come to Capharnaum, they that recieved the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas?

24 He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?

25 And he said: Of strangers. Jesus said to him: Then the children are free.

26 But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

Chapter 18

At that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven?

2 And Jesus calling unto him a little child, set him in the midst of them,

3 And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as

this little child, he is the greater in the kingdom of heaven.

5 And he that shall receive one such little child in my name, receiveth me.

6 But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

7 Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.

8 And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

9 And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

10 See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.

11 For the Son of man is come to save that which was lost.

12 What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

13 And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

14 Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

15 But if thy brother shall offend against thee, go, and rebuke him between thee and him alone.

If he shall hear thee, thou shalt gain thy brother.

16 And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand.

17 And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.

18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19 Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven.

20 For where there are two or three gathered together in my name, there am I in the midst of them.

21 Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?

22 Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made.

26 But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant being moved with pity, let him go and forgave him the debt.

28 But when that servant was gone out, he found one of his fellow servants that owed him an

hundred pence: and laying hold of him, throttled him, saying: Pay what thou owest.

29 And his fellow servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he paid the debt.

31 Now his fellow servants seeing what was done, were very much grieved, and they came and told their lord all that was done.

32 Then his lord called him; and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33 Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers until he paid all the debt.

35 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Chapter 19

And it came to pass when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him: and he healed them there.

3 And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

4 Who answering, said to them: Have ye not read, that he who made man from the beginning, Made them male and female? And he said:

5 For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.

6 Therefore now they are not two, but one

flesh. What therefore God hath joined together, let no man put asunder.

7 They say to him: Why then did Moses command to give a bill of divorce, and to put away?

8 He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.

9 And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.

10 His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

11 Who said to them: All men take not this word, but they to whom it is given.

12 For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

13 Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them.

14 But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.

15 And when he had imposed hands upon them, he departed from thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?

17 Who said to him: Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

18 He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit

adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20 The young man saith to him: All these I have kept from my youth, what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.

22 And when the young man had heard this word, he went away sad: for he had great possessions.

23 Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25 And when they had heard this, the disciples wondered very much, saying: Who then can be saved?

26 And Jesus beholding, said to them: With men this is impossible: but with God all things are possible.

27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

28 And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

30 And many that are first, shall be last: and the last shall be first.

Chapter 20

The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard.

2 And having agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And going about the third hour, he saw others standing in the market place idle.

4 And he said to them: Go you also into my vineyard, and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.

6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

7 They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

9 When therefore they were come, that came about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should receive more: and they also received every man a penny.

11 And receiving it they murmured against the master of the house,

12 Saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he answering said to one of them:

Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take what is thine, and go thy way: I will also give to this last even as to thee.

15 Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

16 So shall the last be first, and the first last. For many are called, but few chosen.

17 And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:

18 Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

20 Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him.

21 Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22 And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can.

23 He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

24 And the ten hearing it, were moved with indignation against the two brethren.

25 But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them.

26 It shall not be so among you: but whosoever will be the greater among you, let him be your minister:

27 And he that will be first among you, shall be your servant.

28 Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

29 And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us.

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us.

32 And Jesus stood, and called them, and said: What will ye that I do to you?

33 They say to him: Lord, that our eyes be opened.

34 And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

Chapter 21

And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples,

2 Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me.

3 And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

4 Now all this was done that it might be fulfilled which was spoken by the prophet, saying:

5 Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an

ass, and a colt the foal of her that is used to the yoke.

6 And the disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way:

9 And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of them that sold doves:

13 And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves.

14 And there came to him the blind and the lame in the temple; and he healed them.

15 And the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation.

16 And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise?

17 And leaving them, he went out of the city into Bethania, and remained there.

18 And in the morning, returning into the city, he was hungry.

19 And seeing a certain fig tree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.

20 And the disciples seeing it wondered, saying: How is it presently withered away?

21 And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22 And in all things whatsoever you shall ask in prayer, believing, you shall receive.

23 And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? and who hath given thee this authority?

24 Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying:

26 If we shall say, from heaven, he will say to us: Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude: for all held John as a prophet.

27 And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

28 But what think you? A certain man had two sons; and coming to the first, he said: Son, go work to day in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go, Sir; and

he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

33 Hear ye another parable. There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country.

34 And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof.

35 And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another.

36 Again he sent other servants more than the former; and they did to them in like manner.

37 And last of all he sent to them his son, saying: They will reverence my son.

38 But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance.

39 And taking him, they cast him forth out of the vineyard, and killed him.

40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42 Jesus saith to them: Have you never read in the Scriptures: The stone which the builders

rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.

43 Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.

46 And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

Chapter 22

And Jesus answering, spoke again in parables to them, saying:

2 The kingdom of heaven is likened to a king, who made a marriage for his son.

3 And he sent his servants, to call them that were invited to the marriage; and they would not come.

4 Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage.

5 But they neglected, and went their own ways, one to his farm, and another to his merchandise.

6 And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7 But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants: The marriage

indeed is ready; but they that were invited were not worthy.

9 Go ye therefore into the highways; and as many as you shall find, call to the marriage.

10 And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.

11 And the king went in to see the guests: and he saw there a man who had not on a wedding garment.

12 And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent.

13 Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then the Pharisees going, consulted among themselves how to insnare him in his speech.

16 And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

17 Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not?

18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

19 Shew me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them: Whose image and inscription is this?

21 They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.

22 And hearing this they wondered, and leaving him, went their ways.

23 That day there came to him the Sadducees, who say there is no resurrection; and asked him,

24 Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.

25 Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother.

26 In like manner the second, and the third, and so on to the seventh.

27 And last of all the woman died also.

28 At the resurrection therefore whose wife of the seven shall she be? for they all had her.

29 And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven.

31 And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you:

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

33 And the multitudes hearing it, were in admiration at his doctrine.

34 But the Pharisees hearing that he had silenced the Sadducees, came together:

35 And one of them, a doctor of the law, asking him, tempting him:

36 Master, which is the greatest commandment in the law?

37 Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the greatest and the first commandment.

39 And the second is like to this: Thou shalt love thy neighbor as thyself.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying: What think you of Christ? whose son is he? They say to him: David's.

43 He saith to them: How then doth David in spirit call him Lord, saying:

44 The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

Chapter 23

Then Jesus spoke to the multitudes and to his disciples,

2 Saying: The scribes and the Pharisees have sitten on the chair of Moses.

3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not.

4 For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them.

5 And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes.

6 And they love the first places at feasts, and the first chairs in the synagogues,

7 And salutations in the market place, and to be called by men, Rabbi.

8 But be not you called Rabbi. For one is your master; and all you are brethren.

9 And call none your father upon earth; for one is your father, who is in heaven.

10 Neither be ye called masters; for one is you master, Christ.

11 He that is the greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.

13 But woe to you scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter.

14 Woe to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

15 Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.

16 Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor.

17 Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it:

21 And whosoever shall swear by temple, sweareth by it, and by him that dwelleth in it:

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone.

24 Blind guides, who strain out a gnat, and swallow a camel.

25 Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.

26 Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

27 Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.

28 So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29 Woe to you scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just,

30 And say: If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

32 Fill ye up then the measure of your fathers.

33 You serpents, generation of vipers, how will you flee from the judgment of hell?

34 Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city:

35 That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.

36 Amen I say to you, all these things shall come upon this generation.

37 Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?

38 Behold, you house shall be left to you, desolate.

39 For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

Chapter 24

And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple.

2 And he answering, said to them: Do you see all these things? Amen I say to you there shall not be left here a stone upon a stone that shall not be destroyed.

3 And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

4 And Jesus answering, said to them: Take heed that no man seduce you:

5 For many will come in my name saying, I am Christ: and they will seduce many.

6 And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not

yet.

7 For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places:

8 Now all these are the beginnings of sorrows.

9 Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.

10 And then shall many be scandalized: and shall betray one another: and shall hate one another.

11 And many false prophets shall rise, and shall seduce many.

12 And because iniquity hath abounded, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this gospel of the kingdom, shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

15 When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand.

16 Then they that are in Judea, let them flee to the mountains:

17 And he that is on the housetop, let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And woe to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

23 Then if any man shall say to you: Lo here is Christ, or there, do not believe him.

24 For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect.

25 Behold I have told it to you, beforehand.

26 If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not.

27 For as lightning cometh out of the east, and appeareth even into the west: so shall the coming of the Son of man be.

28 Wheresoever the body shall be, there shall the eagles also be gathered together.

29 And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved:

30 And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.

31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

32 And from the fig tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh.

33 So you also, when you shall see all these things, know ye that it is nigh, even at the doors.

34 Amen I say to you, that this generation shall not pass, till all these things be done.

35 Heaven and earth shall pass, but my words shall not pass.

36 But of that day and hour no one knoweth, not the angels of heaven, but the Father alone.

37 And as in the days of Noe, so shall also the coming of the Son of man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark,

39 And they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be.

40 Then two shall be in the field: one shall be taken, and one shall be left.

41 Two women shall be grinding at the mill: one shall be taken, and one shall be left.

42 Watch ye therefore, because ye know not what hour your Lord will come.

43 But know this ye, that if the goodman of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.

44 Wherefore be you also ready, because at what hour you know not the Son of man will come.

45 Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season.

46 Blessed is that servant, whom when his lord shall come he shall find so doing.

47 Amen I say to you, he shall place him over all his goods.

48 But if that evil servant shall say in his heart: My lord is long a coming:

49 And shall begin to strike his fellow servants, and shall eat and drink with drunkards:

50 The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not:

51 And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Chapter 25

Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.

2 And five of them were foolish, and five wise.

3 But the five foolish, having taken their lamps, did not take oil with them:

4 But the wise took oil in their vessels with the lamps.

5 And the bridegroom tarrying, they all slumbered and slept.

6 And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise: Give us of your oil, for our lamps are gone out.

9 The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves.

10 Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut.

11 But at last come also the other virgins, saying: Lord, Lord, open to us.

12 But he answering said: Amen I say to you, I know you not.

13 Watch ye therefore, because you know not the day nor the hour.

14 For even as a man going into a far country, called his servants, and delivered to them his goods;

15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

16 And he that had received the five talents, went his way, and traded with the same, and gained other five.

17 And in like manner he that had received the two, gained other two.

18 But he that had received the one, going his way digged into the earth, and hid his lord's money.

19 But after a long time the lord of those servants came, and reckoned with them.

20 And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above.

21 His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

22 And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two.

23 His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

24 But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.

25 And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine.

26 And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed:

27 Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

28 Take ye away therefore the talent from him, and give it to him that hath ten talents.

29 For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

30 And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

31 And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.

32 And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on his left.

34 Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.

35 For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in:

36 Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.

37 Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink?

38 And when did we see thee a stranger, and took thee in? or naked, and covered thee?

39 Or when did we see thee sick or in prison, and came to thee?

40 And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

41 Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.

42 For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink.

43 I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me.

44 Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me.

46 And these shall go into everlasting punishment: but the just, into life everlasting.

Chapter 26

And it came to pass, when Jesus had ended all these words, he said to his disciples:

2 You know that after two days shall be the pasch, and the son of man shall be delivered up to be crucified:

3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas:

4 And they consulted together, that by subtilty they might apprehend Jesus, and put him to death.

5 But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

6 And when Jesus was in Bethania, in the house of Simon the leper,

7 There came to him a woman having an alabaster box of precious ointment, and poured it

on his head as he was at table.

8 And the disciples seeing it, had indignation, saying: To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

10 And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

11 For the poor you have always with you: but me you have not always.

12 For she in pouring this ointment upon my body, hath done it for my burial.

13 Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

14 Then went one of the twelve, who was called Judas Iscariot, to the chief priests,

15 And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch?

18 But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples.

19 And the disciples did as Jesus appointed to them, and they prepared the pasch.

20 But when it was evening, he sat down with his twelve disciples.

21 And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me.

22 And they being very much troubled, began every one to say: Is it I, Lord?

23 But he answering, said: He that dippeth his hand with me in the dish, he shall betray me.

24 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born.

25 And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

26 And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body.

27 And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this.

28 For this is my blood of the new testament, which shall be shed for many unto remission of sins.

29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

30 And a hymn being said, they went out unto mount Olivet.

31 Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed:

32 But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

35 Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray.

37 And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.

40 And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me?

41 Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

42 Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done.

43 And he cometh again and findeth them sleeping: for their eyes were heavy.

44 And leaving them, he went again: and he prayed the third time, saying the selfsame word.

45 Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he is at hand that will betray me.

47 As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear.

52 Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword.

53 Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?

54 How then shall the scriptures be fulfilled, that so it must be done?

55 In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me.

56 Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

57 But they holding Jesus led him to Caiphas the high priest, where the scribes and the ancients were assembled.

58 And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end.

59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death:

60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses:

61 And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it.

62 And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

64 Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

65 Then the high priests rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy:

66 What think you? But they answering, said: He is guilty of death.

67 Then did they spit in his face, and buffeted him: and others struck his face with the palms of their hands,

68 Saying: Prophecy unto us, O Christ, who is he that struck thee?

69 But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth.

72 And again he denied with an oath, I know not the man.

73 And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee.

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

Chapter 27

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death.

2 And they brought him bound, and delivered him to Pontius Pilate the governor.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

4 Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter.

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

7 And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.

8 For this cause the field was called Hacedama, that is, The field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.

10 And they gave them unto the potter's field, as the Lord appointed to me.

11 And Jesus stood before the governor, and

the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

14 And he answered him to never a word; so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ?

18 For he knew that for envy they had delivered him.

19 And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified.

23 The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, say-

ing: I am innocent of the blood of this just man; look you to it.

25 And the whole people answering, said: His blood be upon us and our children.

26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified.

27 Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band;

28 And stripping him, they put a scarlet cloak about him.

29 And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross.

33 And they came to the place that is called Golgotha, which is the place of Calvary.

34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

35 And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots.

36 And they sat and watched him.

37 And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two thieves: one on the right hand, and one on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests, with the scribes and ancients, mocking, said:

42 He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him now deliver him if he will have him; for he said: I am the Son of God.

44 And the selfsame thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?

47 And some that stood there and heard, said: This man calleth Elias.

48 And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And the others said: Let be, let us see whether Elias will come to deliver him.

50 And Jesus again crying with a loud voice, yielded up the ghost.

51 And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

52 And the graves were opened: and many bodies of the saints that had slept arose,

53 And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

54 Now the centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: Indeed this was the Son of God.

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:

56 Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body, wrapped it up in a clean linen cloth.

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way.

61 And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

62 And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.

64 Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first.

65 Pilate saith to them: You have a guard; go, guard it as you know.

66 And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Chapter 28

And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre.

2 And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it.

3 And his countenance was as lightning, and his raiment as snow.

4 And for fear of him, the guards were struck with terror, and became as dead men.

5 And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified.

6 He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid.

7 And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

8 And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

9 And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him.

10 Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

11 Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done.

12 And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers,

13 Saying: Say you, His disciples came by night, and stole him away when we were asleep.

14 And if the governor shall hear this, we will persuade him, and secure you.

15 So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

16 And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And seeing them they adored: but some doubted.

18 And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

19 Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

The Holy Gospel of Jesus Christ, According to St. Mark

Chapter 1

The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in Isaias the prophet: Behold I send my angel before thy face, who shall prepare the way before thee.

3 A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths.

4 John was in the desert baptizing, and preaching the baptism of penance, unto remission of sins.

5 And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey.

7 And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 I have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10 And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a

dove descending, and remaining on him.

11 And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased.

12 And immediately the Spirit drove him out into the desert.

13 And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with beasts, and the angels ministered to him.

14 And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen).

17 And Jesus said to them: Come after me, and I will make you to become fishers of men.

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship:

20 And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

21 And they entered into Capharnaum, and forthwith upon the sabbath days going into the synagogue, he taught them.

22 And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God.

25 And Jesus threatened him, saying: Speak no more, and go out of the man.

26 And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with power he commandeth even the unclean spirits, and they obey him.

28 And the fame of him was spread forthwith into all the country of Galilee.

29 And immediately going out of the synagogue they came into the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her.

31 And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.

32 And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him.

35 And rising very early, going out, he went into a desert place: and there he prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said to him: All seek for thee.

38 And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come.

39 And he was preaching in their synagogues, and in all Galilee, and casting out devils.

40 And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean.

41 And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

42 And when he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And he strictly charged him, and forthwith sent him away.

44 And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

45 But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

Chapter 2

And again he entered into Capharnaum after some days.

2 And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spoke to

them the word.

3 And they came to him, bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

6 And there were some of the scribes sitting there, and thinking in their hearts:

7 Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?

8 Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say to thee: Arise, take up thy bed, and go into thy house.

12 And immediately he arose; and taking up his bed, went his way in the sight of all; so that all wondered and glorified God, saying: We never saw the like.

13 And he went forth again to the sea side; and all the multitude came to him, and he taught them.

14 And when he was passing by, he saw Levi the son of Alphaeus sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.

15 And it came to pass, that as he sat at meat in his house, many publicans and sinners

sat down together with Jesus and his disciples. For they were many, who also followed him.

16 And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?

17 Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.

18 And the disciples of John and the Pharisees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast?

19 And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.

21 No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

23 And it came to pass again, as the Lord walked through the corn fields on the sabbath, that his disciples began to go forward, and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the sabbath day that which is not lawful?

25 And he said to them: Have you never read what David did when he had need, and was hungry himself, and they that were with him?

26 How he went into the house of God, under Abiathar the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord of the sabbath also.

Chapter 3

And he entered again into the synagogue, and there was a man there who had a withered hand.

2 And they watched him whether he would heal on the sabbath days; that they might accuse him.

3 And he said to the man who had the withered hand: Stand up in the midst.

4 And he saith to them: Is it lawful to do good on the sabbath days, or to do evil? to save life, or to destroy? But they held their peace.

5 And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

6 And the Pharisees going out, immediately made a consultation with the Herodians against him, how they might destroy him.

7 But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea,

8 And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he spoke to his disciples that a small ship should wait on him because of the multi-

tude, lest they should throng him.

10 For he healed many, so that they pressed upon him for to touch him, as many as had evils.

11 And the unclean spirits, when they saw him, fell down before him: and they cried, saying:

12 Thou art the Son of God. And he strictly charged them that they should not make him known.

13 And going up into a mountain, he called unto him whom he would himself: and they came to him.

14 And he made that twelve should be with him, and that he might send them to preach.

15 And he gave them power to heal sicknesses, and to cast out devils.

16 And to Simon he gave the name Peter:

17 And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder:

18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean:

19 And Judas Iscariot, who also betrayed him.

20 And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad.

22 And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils.

23 And after he had called them together, he said to them in parables: How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27 No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

28 Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

30 Because they said: He hath an unclean spirit.

31 And his mother and his bretheren came; and standing without, sent unto him, calling him.

32 And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee.

33 And answering them, he said: Who is my mother and my brethren?

34 And looking round about on them who sat about him, he saith: Behold my mother and my brethren.

35 For whosoever shall do the will of God, he is my brother, and my sister, and mother.

Chapter 4

And again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea; and all the multitude was upon the land by the sea side.

2 And he taught them many things in parables, and said unto them in his doctrine:

3 Hear ye: Behold, the sower went out to sow.

4 And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up.

5 And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth.

6 And when the sun was risen, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And some fell upon good ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred.

9 And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him asked him the parable.

11 And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

13 And he saith to them: Are you ignorant of this parable? and how shall you know all parables?

14 He that soweth, soweth the word.

15 And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts.

16 And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy.

17 And they have no root in themselves, but are only for a time: and then when tribulation

and persecution ariseth for the word they are presently scandalized.

18 And others there are who are sown among thorns: these are they that hear the word,

19 And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless.

20 And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

21 And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you.

25 For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

26 And he said: So is the kingdom of God, as if a man should cast seed into the earth,

27 And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

29 And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?

31 It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth:

32 And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

33 And with many such parables, he spoke to them the word, according as they were able to hear.

34 And without parable he did not speak unto them; but apart, he explained all things to his disciples.

35 And he saith to them that day, when evening was come: Let us pass over to the other side.

36 And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

37 And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

38 And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?

39 And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.

40 And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

Chapter 5

And they came over the strait of the sea into the country of the Gerasens.

2 And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit,

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains.

4 For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

5 And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

6 And seeing Jesus afar off, he ran and adored him.

7 And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.

8 For he said unto him: Go out of the man, thou unclean spirit.

9 And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many.

10 And he besought him much, that he would not drive him away out of the country.

11 And there was there near the mountain a great herd of swine, feeding.

12 And the spirits besought him, saying: Send us into the swine, that we may enter into them.

13 And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

14 And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

15 And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.

16 And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine.

17 And they began to pray him that he would depart from their coasts.

18 And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

19 And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

21 And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

22 And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet.

23 And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman who was under an issue of blood twelve years,

26 And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse,

27 When she had heard of Jesus, came in the crowd behind him, and touched his garment.

28 For she said: If I shall touch but his garment, I shall be whole.

29 And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

31 And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me?

32 And he looked about to see her who had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.

35 While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further?

36 But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe.

37 And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.

39 And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.

42 And immediately the damsel rose up, and

walked: and she was twelve years old: and they were astonished with a great astonishment.

43 And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

Chapter 6

And going out from thence, he went into his own country; and his disciples followed him.

2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him.

4 And Jesus said to them: A prophet is not without honor, but in his own country, and in his own house, and among his own kindred.

5 And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them.

6 And he wondered because of their unbelief, and he went through the villages round about teaching.

7 And he called the twelve; and began to send them two and two, and gave them power over unclean spirits.

8 And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse,

9 But to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall enter into an house, there abide till you

depart from that place.

11 And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them.

12 And going forth they preached that men should do penance:

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard, (for his name was made manifest,) and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him.

15 And others said: It is Elias. But others said: It is a prophet, as one of the prophets.

16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

17 For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her.

18 For John said to Herod: It is not lawful for thee to have thy brother's wife.

19 Now Herodias laid snares for him: and was desirous to put him to death, and could not.

20 For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.

21 And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23 And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

24 Who when she was gone out, said to her mother, What shall I ask? But she said: The head of John the Baptist.

25 And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist.

26 And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her:

27 But sending an executioner, he commanded that his head should be brought in a dish.

28 And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother.

29 Which his disciples hearing came, and took his body, and laid it in a tomb.

30 And the apostles coming together unto Jesus, related to him all things that they had done and taught.

31 And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

32 And going up into a ship, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 And Jesus going out saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past:

36 Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

37 And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes

39 And he commanded them that they should make them all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds and by fifties.

41 And when he had taken the five loaves, and the two fishes: looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve full baskets of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people.

46 And when he had dismissed them, he went up to the mountain to pray.

47 And when it was late, the ship was in the midst of the sea, and himself alone on the land.

48 And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them.

49 But they seeing him walking upon the sea, thought it was an apparition, and they cried out.

50 For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not.

51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

52 For they understood not concerning the loaves; for their heart was blinded.

53 And when they had passed over, they came into the land of Genezareth, and set to the shore.

54 And when they were gone out of the ship, immediately they knew him:

55 And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

Chapter 7

And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem.

2 And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault.

3 For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients:

4 And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels, and of beds.

5 And the Pharisees and scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands?

6 But he answering, said to them: Well did

Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me.

7 And in vain to they worship me, teaching doctrines and precepts of men.

8 For leaving the commandment of God, you hold the tradition of men, the washing of pots and of cups: and many other things you do like to these.

9 And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

10 For Moses said: Honor thy father and thy mother; and He that shall curse father or mother, dying let him die.

11 But you say: If a man shall say to his father or mother, Corban, (which is a gift,) whatsoever is from me, shall profit thee.

12 And further you suffer him not to do any thing for his father or mother,

13 Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

14 And calling again the multitude unto him, he said to them: Hear ye me all, and understand.

15 There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the house from the multitude, his disciples asked him the parable.

18 And he saith to them: So are you also without knowledge? understand you not that every thing from without, entering into a man cannot defile him:

19 Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 But he said that the things which come out from a man, they defile a man.

21 For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.

25 For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.

26 For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.

27 Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.

28 But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

29 And he said to her: For this saying go thy way, the devil is gone out of thy daughter.

30 And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.

33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue:

34 And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened.

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

36 And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

37 And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

Chapter 8

In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them:

2 I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat.

3 And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off.

4 And his disciples answered him: From whence can any one fill them here with bread in the wilderness?

5 And he asked them: How many loaves have ye? Who said: Seven.

6 And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people.

7 And they had a few little fishes; and he blessed them, and commanded them to be set before them.

8 And they did eat and were filled; and they took up that which was left of the fragments, seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

10 And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him.

12 And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.

13 And leaving them, he went up again into the ship, and passed to the other side of the water.

14 And they forgot to take bread; and they had but one loaf with them in the ship.

15 And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying: Because we have no bread.

17 Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

18 Having eyes, see you not? and having ears, hear you not? neither do you remember.

19 When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

20 When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.

21 And he said to them: How do you not yet understand?

22 And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him.

23 And taking the blind man by the hand, he led him out of the town; and spitting upon his

eyes, laying his hands on him, he asked him if he saw any thing.

24 And looking up, he said: I see men as it were trees, walking.

25 After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly.

26 And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And in the way, he asked his disciples, saying to them: Whom do men say that I am?

28 Who answered him, saying: John the Baptist; but some Elias, and others as one of the prophets.

29 Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ.

30 And he strictly charged them that they should not tell any man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and by the high priests, and the scribes, and be killed: and after three days rise again.

32 And he spoke the word openly. And Peter taking him, began to rebuke him.

33 Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, Satan, because thou savorest not the things that are of God, but that are of men.

34 And calling the multitude together with his disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it.

36 For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?

37 Or what shall a man give in exchange for his soul?

38 For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.

39 And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

Chapter 9

And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.

2 And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.

3 And there appeared to them Elias with Moses; and they were talking with Jesus.

4 And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

5 For he knew not what he said: for they were struck with fear.

6 And there was a cloud overshadowing them: and a voice came out of the cloud, saying: This is my most beloved son; hear ye him.

7 And immediately looking about, they saw no man any more, but Jesus only with them.

8 And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen

again from the dead.

9 And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

10 And they asked him, saying: Why then do the Pharisees and scribes say that Elias must come first?

11 Who answering, said to them: Elias, when he shall come first, shall restore all things; and as it is written of the Son of man, that he must suffer many things and be despised.

12 But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him.

13 And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them.

14 And presently all the people seeing Jesus, were astonished and struck with fear; and running to him, they saluted him.

15 And he asked them: What do you question about among you?

16 And one of the multitude, answering, said: Master, I have brought my son to thee, having a dumb spirit.

17 Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.

18 Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

19 And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming.

20 And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy:

21 And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us.

22 And Jesus saith to him: If thou canst believe, all things are possible to him that believeth.

23 And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief.

24 And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead.

26 But Jesus taking him by the hand, lifted him up; and he arose.

27 And when he was come into the house, his disciples secretly asked him: Why could not we cast him out?

28 And he said to them: This kind can go out by nothing, but by prayer and fasting.

29 And departing from thence, they passed through Galilee, and he would not that any man should know it.

30 And he taught his disciple, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

31 But they understood not the word, and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

33 But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all.

35 And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:

36 Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.

37 John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

38 But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me.

39 For he that is not against you, is for you.

40 For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: amen I say to you, he shall not lose his reward.

41 And whosoever shall scandalize one of these little ones that believe in me; it were better for him that a millstone were hanged around his neck, and he were cast into the sea.

42 And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire:

43 Where there worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire:

45 Where their worm dieth not, and the fire is not extinguished.

46 And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the

kingdom of God, than having two eyes to be cast into the hell of fire:

47 Where the worm dieth not, and the fire is not extinguished.

48 For every one shall be salted with fire: and every victim shall be salted with salt.

49 Salt is good. But if the salt became unsavory; wherewith will you season it? Have salt in you, and have peace among you.

Chapter 10

And rising up from thence, he cometh into the coasts of Judea beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.

2 And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him.

3 But he answering, saith to them: What did Moses command you?

4 Who said: Moses permitted to write a bill of divorce, and to put her away.

5 To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause a man shall leave his father and mother; and shall cleave to his wife.

8 And they two shall be in one flesh. Therefore now they are not two, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house again his disciples asked him concerning the same thing.

11 And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her.

12 And if the wife shall put away her husband, and be married to another, she committeth adultery.

13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.

14 Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

16 And embracing them, and laying his hands upon them, he blessed them.

17 And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting?

18 And Jesus said to him, Why callest thou me good? None is good but one, that is God.

19 Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.

20 But he answering, said to him: Master, all these things I have observed from my youth.

21 And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

22 Who being struck sad at that saying, went away sorrowful: for he had great possessions.

23 And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus again answering, saith to

them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 Who wondered the more, saying among themselves: Who then can be saved?

27 And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

28 And Peter began to say unto him: Behold, we have left all things, and have followed thee.

29 Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel,

30 Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.

31 But many that are first, shall be last: and the last, first.

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befall him.

33 Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

35 And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:

36 But he said to them: What would you that I should do for you?

37 And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

39 But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.

40 But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

41 And the ten hearing it, began to be much displeased at James and John.

42 But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

43 But it is not so among you: but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

46 And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.

47 Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.

48 And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me.

49 And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.

50 Who casting off his garment leaped up, and came to him.

51 And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

Chapter 11

And when they were drawing near to Jerusalem and to Bethania at the mount of Olives, he sendeth two of his disciples,

2 And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you loosing the colt?

6 Who said to them as Jesus had commanded them; and they let him go with them.

7 And they brought the colt to Jesus; and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before and they that followed, cried, saying: Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

12 And the next day when they came out from Bethania, he was hungry.

13 And when he had seen afar off a fig tree having leaves, he came if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.

14 And answering he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

15 And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the chairs of them that sold doves.

16 And he suffered not that any man should carry a vessel through the temple;

17 And he taught, saying to them: Is it not written, My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

18 Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine.

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning they saw the fig tree dried up from the roots.

21 And Peter remembering, said to him:

Rabbi, behold the fig tree, which thou didst curse, is withered away.

22 And Jesus answering, saith to them: Have the faith of God.

23 Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him.

24 Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you.

25 And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins.

26 But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

27 And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients,

28 And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things?

29 And Jesus answering, said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? Answer me.

31 But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him?

32 If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33 And they answering, say to Jesus: We know not. And Jesus answering, saith to them:

Neither do I tell you by what authority I do these things.

Chapter 12

And he began to speak to them in parables: A certain man planted a vineyard and made a hedge about it, and dug a place for the winefat, and built a tower, and let it to husbandmen; and went into a far country.

2 And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard.

3 Who having laid hands on him, beat him, and sent him away empty.

4 And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.

5 And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

6 Therefore having yet one son, most dear to him; he also sent him unto them last of all, saying: They will reverence my son.

7 But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours.

8 And laying hold on him, they killed him, and cast him out of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy those husbandmen; and will give the vineyard to others.

10 And have you not read this scripture, The stone which the builders rejected, the same is made the head of the corner:

11 By the Lord has this been done, and it is wonderful in our eyes.

12 And they sought to lay hands on him, but they feared the people. For they knew that he

spoke this parable to them. And leaving him, they went their way.

13 And they sent to him some of the Pharisees and of the Herodians; that they should catch him in his words.

14 Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it?

15 Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see it.

16 And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Caesar's.

17 And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

18 And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

19 Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died leaving no issue.

21 And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22 And the seven all took her in like manner; and did not leave issue. Last of all the woman also died.

23 In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, saith to them: Do

ye not therefore err, because you know not the scriptures, nor the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.

26 And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all.

29 And Jesus answered him: The first commandment of all is, Hear, O Israel: the Lord thy God is one God.

30 And thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31 And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

32 And the scribe said to him: Well, Master, thou hast said in truth, that there is one God, and there is no other besides him.

33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as one's self, is a greater thing than all holocausts and sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answering, said, teaching in the

temple: How do the scribes say, that Christ is the son of David?

36 For David himself saith by the Holy Ghost: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

38 And he said to them in his doctrine: Beware of the scribes, who love to walk in long robes, and to be saluted in the marketplace,

39 And to sit in the first chairs, in the synagogues, and to have the highest places at suppers:

40 Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

41 And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, which make a farthing.

43 And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

Chapter 13

And as he was going out of the temple, one of his disciples said to him: Master, behold what manner of stones and what buildings are here.

2 And Jesus answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

3 And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart:

4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

5 And Jesus answering, began to say to them, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am he; and they shall deceive many.

7 And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet.

8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

9 But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.

10 And unto all nations the gospel must first be preached.

11 And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death.

13 And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

14 And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains:

15 And let him that is on the housetop, not go down into the house, nor enter therein to take any thing out of the house:

16 And let him that shall be in the field, not turn back to take up his garment.

17 And woe to them that are with child, and that give suck in those days.

18 But pray ye, that these things happen not in winter.

19 For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be.

20 And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe.

22 For there will rise up false Christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect.

23 Take you heed therefore; behold I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now of the fig tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near.

29 So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30 Amen I say to you, that this generation shall not pass, until all these things be done.

31 Heaven and earth shall pass away, but my word shall not pass away.

32 But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.

33 Take ye heed, watch and pray. For ye know not when the time is.

34 Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch.

35 Watch ye therefor, (for you know not when the lord of the house cometh: at even, or at midnight, or at the cockcrowing, or in the morning.)

36 Lest coming on a sudden, he find you sleeping.

37 And what I say to you, I say to all: Watch.

Chapter 14

Now the feast of the pasch, and of the Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him.

2 But they said: Not on the festival day, lest there should be a tumult among the people.

3 And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head.

4 Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me.

7 For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always.

8 She hath done what she could: she is come beforehand to anoint my body for burial.

9 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

10 And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11 Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

12 Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch?

13 And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him;

14 And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples?

15 And he will shew you a large dining room furnished; and there prepare ye for us.

16 And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

17 And when evening was come, he cometh with the twelve.

18 And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me.

19 But they began to be sorrowful, and to say to him one by one: Is it I?

20 Who saith to them: One of the twelve, who dippeth with me his hand in the dish.

21 And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

22 And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body.

23 And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.

24 And he said to them: This is my blood of the new testament, which shall be shed for many.

25 Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had said an hymn, they went forth to the mount of Olives.

27 And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed.

28 But after I shall be risen again, I will go before you into Galilee.

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen I say to thee, to day, even in this night, before the cock crow twice, thou shall deny me thrice.

31 But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

32 And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here,

while I pray.

33 And he taketh Peter and James and John with him; and he began to fear and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.

35 And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him.

36 And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 A going away again, he prayed, saying the same words.

40 And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42 Rise up, let us go. Behold, he that will betray me is at hand.

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients.

44 And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.

46 But they laid hands on him, and held him.

47 An one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear.

48 And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?

49 I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled.

50 Then his disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him.

52 But he, casting off the linen cloth, fled from them naked.

53 And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together.

54 And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself.

55 And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none.

56 For many bore false witness against him, and their evidences were not agreeing.

57 And some rising up, bore false witness against him, saying:

58 We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands.

59 And their witness did not agree.

60 And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said to

him: Art thou the Christ the Son of the blessed God?

62 And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63 Then the high priest rending his garments, saith: What need we any further witnesses?

64 You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy: and the servants struck him with the palms of their hands.

66 Now when Peter was in the court below, there cometh one of the maidservants of the high priest.

67 And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.

69 And again a maidservant seeing him, began to say to the standers by: This is one of them.

70 But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.

71 But he began to curse and to swear, saying: I know not this man of whom you speak.

72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crew twice, thou shalt thrice deny me. And he began to weep.

Chapter 15

And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate.

2 And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it.

3 And the chief priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But Jesus still answered nothing; so that Pilate wondered.

6 Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire that he would do, as he had ever done unto them.

9 And Pilate answered them, and said: Will you that I release to you the king of the Jews?

10 For he knew that the chief priests had delivered him up out of envy.

11 But the chief priests moved the people, that he should rather release Barabbas to them.

12 And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

13 But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

15 And so Pilate being willing to satisfy the people, released to them Barabbas, and deliv-

ered up Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the court of the palace, and they called together the whole band:

17 And they clothe him with purple, and plating a crown of thorns, they put it upon him.

18 And they began to salute him: Hail, king of the Jews.

19 And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

21 And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

22 And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary.

23 And they gave him to drink wine mingled with myrrh; but he took it not.

24 And crucifying him, they divided his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over: THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith: And with the wicked he was reputed.

29 And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again;

30 Save thyself, coming down from the cross.

31 In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save.

32 Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34 And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of the standers by hearing, said: Behold he calleth Elias.

36 And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

37 And Jesus having cried out with a loud voice, gave up the ghost.

38 And the veil of the temple was rent in two, from the top to the bottom.

39 And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God.

40 And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome:

41 Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.

42 And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,)

43 Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom

of God, came and went in boldly to Pilate, and begged the body of Jesus.

44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

45 And when he had understood it by the centurion, he gave the body to Joseph.

46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

47 And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

Chapter 16

And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus.

2 And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6 Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him.

7 But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.

8 But they going out, fled from the sepulchre.

For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.

9 But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils.

10 She went and told them that had been with him, who were mourning and weeping.

11 And they hearing that he was alive, and had been seen by her, did not believe.

12 And after that he appeared in another shape to two of them walking, as they were going into the country.

13 And they going told it to the rest: neither did they believe them.

14 At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world, and preach the gospel to every creature.

16 He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.

17 And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues.

18 They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

19 And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

20 But they going forth preached every where: the Lord working withal, and confirming the word with signs that followed.

The Holy Gospel of Jesus Christ, According to St. Luke

Chapter 1

Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us;

2 According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:

3 It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

4 That thou mayest know the verity of those words in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

7 And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

8 And it came to pass, when he executed the priestly function in the order of his course before God,

9 According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord.

10 And all the multitude of the people was praying without, at the hour of incense.

11 And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.

12 And Zachary seeing him, was troubled, and fear fell upon him.

13 But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:

14 And thou shalt have joy and gladness, and many shall rejoice in his nativity.

15 For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And he shall convert many of the children of Israel to the Lord their God.

17 And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

18 And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the angel answering, said to him: I am Gabriel, who stand before God: and am sent

to speak to thee, and to bring thee these good tidings.

20 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary; and they wondered that he tarried so long in the temple.

22 And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, he departed to his own house.

24 And after those days, Elizabeth his wife conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

29 Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the angel said to her: Fear not, Mary, for thou hast found grace with God.

31 Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever.

33 And of his kingdom there shall be no end.

34 And Mary said to the angel: How shall this be done, because I know not man?

35 And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36 And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren:

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

39 And Mary rising up in those days, went into the hill country with haste into a city of Juda.

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord.

47 And my spirit hath rejoiced in God my Saviour.

48 Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

49 Because he that is mighty, hath done great things to me; and holy is his name.

50 And his mercy is from generation unto generations, to them that fear him.

51 He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath received Israel his servant, being mindful of his mercy:

55 As he spoke to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months; and she returned to her own house.

57 Now Elizabeth's full time of being delivered was come, and she brought forth a son.

58 And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

59 And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

60 And his mother answering, said: Not so; but he shall be called John.

61 And they said to her: There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a writing table, he wrote, saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

65 And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea.

66 And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

67 And Zachary his father was filled with the Holy Ghost; and he prophesied, saying:

68 Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people:

69 And hath raised up an horn of salvation to us, in the house of David his servant:

70 As he spoke by the mouth of his holy prophets, who are from the beginning:

71 Salvation from our enemies, and from the hand of all that hate us:

72 To perform mercy to our fathers, and to remember his holy testament,

73 The oath, which he swore to Abraham our father, that he would grant to us,

74 That being delivered from the hand of our enemies, we may serve him without fear,

75 In holiness and justice before him, all our days.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

77 To give knowledge of salvation to his people, unto the remission of their sins:

78 Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.

Chapter 2

And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled.

2 This enrolling was first made by Cyrinus, the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David,

5 To be enrolled with Mary his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds watching, and keeping the night watches over their flock.

9 And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear.

10 And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people:

11 For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David.

12 And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes,

and laid in a manger.

13 And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:

14 Glory to God in the highest; and on earth peace to men of good will.

15 And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

16 And they came with haste; and they found Mary and Joseph, and the infant lying in the manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all that heard, wondered; and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering them in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

21 And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb.

22 And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord:

23 As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord:

24 And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons:

25 And behold there was a man in Jerusalem named Simeon, and this man was just and de-

vout, waiting for the consolation of Israel; and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,

28 He also took him into his arms, and blessed God, and said:

29 Now thou dost dismiss thy servant, O Lord, according to thy word in peace;

30 Because my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples:

32 A light to the revelation of the Gentiles, and the glory of thy people Israel.

33 And his father and mother were wondering at those things which were spoken concerning him.

34 And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted;

35 And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day.

38 Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

40 And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.

41 And his parents went every year to Jerusalem, at the solemn day of the pasch,

42 And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast,

43 And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

47 And all that heard him were astonished at his wisdom and his answers.

48 And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing.

49 And he said to them: How is it that you sought me? did you not know, that I must be about my father's business?

50 And they understood not the word that he spoke unto them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.

52 And Jesus advanced in wisdom, and age, and grace with God and men.

Chapter 3

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina;

2 Under the high priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert.

3 And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins;

4 As it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.

5 Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of penance; and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.

9 For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire.

10 And the people asked him, saying: What then shall we do?

11 And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like

manner.

12 And the publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do nothing more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay.

15 And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ;

16 John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.

18 And many other things exhorting, did he preach to the people.

19 But Herod the tetrarch, when he was reprov'd by him for Herodias, his brother's wife, and for all the evils which Herod had done;

20 He added this also above all, and shut up John in prison.

21 Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened;

22 And the Holy Ghost descended in a bodily shape, as a dove upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her,

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31 Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was

of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

Chapter 4

And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert,

2 For the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry.

3 And the devil said to him: If thou be the Son of God, say to this stone that it be made bread.

4 And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God.

5 And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time;

6 And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them.

7 If thou therefore wilt adore before me, all shall be thine.

8 And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and he said to him: If thou be the Son of God, cast thyself from hence.

10 For it is written, that He hath given his angels charge over thee, that they keep thee.

11 And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

12 And Jesus answering, said to him: It is said: Thou shalt not tempt the Lord thy God.

13 And all the temptation being ended, the devil departed from him for a time.

14 And Jesus returned in the power of the spirit, into Galilee, and the fame of him went out through the whole country.

15 And he taught in their synagogues, and was magnified by all.

16 And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read.

17 And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

18 The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,

19 To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

20 And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

21 And he began to say to them: This day is fulfilled this scripture in your ears.

22 And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

23 And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

24 And he said: Amen I say to you, that no prophet is accepted in his own country.

25 In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth.

26 And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.

27 And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.

28 And all they in the synagogue, hearing these things, were filled with anger.

29 And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them, went his way.

31 And he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath days.

32 And they were astonished at his doctrine: for his speech was with power.

33 And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

34 Saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

36 And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out?

37 And the fame of him was published into every place of the country.

38 And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her.

39 And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

40 And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

41 And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.

42 And when it was day, going out he went into a desert place, and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.

43 To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.

44 And he was preaching in the synagogues of Galilee.

Chapter 5

And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down

your nets for a draught.

5 And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net.

6 And when they had done this, they enclosed a very great multitude of fishes, and their net broke.

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.

9 For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men.

11 And having brought their ships to land, leaving all things, they followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him.

14 And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he retired into the desert, and prayed.

17 And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem: and the power of the Lord was to heal them.

18 And behold, men brought in a bed a man, who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus.

20 Whose faith when he saw, he said: Man, thy sins are forgiven thee.

21 And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

22 And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

23 Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?

24 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house.

25 And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God.

26 And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.

27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me.

28 And leaving all things, he rose up and followed him.

29 And Levi made him a great feast in his

own house; and there was a great company of publicans, and of others, that were at table with them.

30 But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

31 And Jesus answering, said to them: They that are whole, need not the physician: but they that are sick.

32 I came not to call the just, but sinners to penance.

33 And they said to him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

34 To whom he said: Can you make the children of the bridegroom fast, whilst the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.

36 And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37 And no man putteth new wine into old bottle: otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost.

38 But new wine must be put into new bottles; and both are preserved.

39 And no man drinking old, hath presently a mind to new: for he saith, The old is better.

Chapter 6

And it came to pass on the second first sabbath, that as he went through the corn fields, his disci-

ples plucked the ears, and did eat, rubbing them in their hands.

2 And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days?

3 And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him:

4 How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests?

5 And he said to them: The Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered.

7 And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him.

8 But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth.

9 Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil; to save life, or to destroy?

10 And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored.

11 And they were filled with madness; and they talked one with another, what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

13 And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles):

14 Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes,

16 And Jude, the brother of James, and Judas Iscariot, who was the traitor.

17 And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon,

18 Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured.

19 And all the multitude sought to touch him, for virtue went out from him, and healed all.

20 And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God.

21 Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.

22 Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

24 But woe to you that are rich: for you have your consolation.

25 Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep.

26 Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.

27 But I say to you that hear: Love your enemies, do good to them that hate you.

28 Bless them that curse you, and pray for them that calumniate you.

29 And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also.

30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you also to them in like manner.

32 And if you love them that love you, what thanks are to you? for sinners also love those that love them.

33 And if you do good to them who do good to you, what thanks are to you? for sinners also do this.

34 And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much.

35 But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

38 Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

39 And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

40 The disciple is not above his master: but every one shall be perfect, if he be as his master.

41 And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not?

42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

43 For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape.

45 A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

46 And why call you me, Lord, Lord; and do not the things which I say?

47 Every one that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like.

48 He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock.

49 But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

Chapter 7

And when he had finished all his words in the hearing of the people, he entered into Capharnaum.

2 And the servant of a certain centurion, who was dear to him, being sick, was ready to die.

3 And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him.

5 For he loveth our nation; and he hath built us a synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

7 For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed.

8 For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

9 Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel.

10 And they who were sent, being returned to the house, found the servant whole who had been sick.

11 And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude.

12 And when he came nigh to the gate of the

city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

13 Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.

14 And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he gave him to his mother.

16 And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and, God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the country round about.

18 And John's disciples told him of all these things.

19 And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come; or look we for another?

20 And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another?

21 (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.)

22 And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached:

23 And blessed is he whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert

to see? a reed shaken with the wind?

25 But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings.

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet.

27 This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he.

29 And all the people hearing, and the publicans, justified God, being baptized with John's baptism.

30 But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

31 And the Lord said: Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the marketplace, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil.

34 The Son of man is come eating and drinking: and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

37 And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment;

38 And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

41 A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty.

42 And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them.

45 Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48 And he said to her: Thy sins are forgiven thee.

49 And they that sat at meat with him began to say within themselves: Who is this that

forgiveth sins also?

50 And he said to the woman: Thy faith hath made thee safe, go in peace.

Chapter 8

And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him:

2 And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth,

3 And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

4 And when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude.

5 The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture.

7 And other some fell among thorns, and the thorns growing up with it, choked it.

8 And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand.

11 Now the parable is this: The seed is the word of God.

12 And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

13 Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away.

14 And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

16 Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light.

17 For there is not any thing secret that shall not be made manifest, nor hidden, that shall not be known and come abroad.

18 Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19 And his mother and brethren came unto him; and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21 Who answering, said to them: My mother and my brethren are they who hear the word of God, and do it.

22 And it came to pass on a certain day that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

23 And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.

24 And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm.

25 And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds and the sea, and they obey him?

26 And they sailed to the country of the Gerasens, which is over against Galilee.

27 And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres.

28 And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

29 For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts.

30 And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him.

31 And they besought him that he would not command them to go into the abyss.

32 And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

33 The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and

were stifled.

34 Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

35 And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind; and they were afraid.

36 And they also that had seen, told them how he had been healed from the legion.

37 And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

39 Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him.

41 And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house:

42 For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any.

44 She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped.

45 And Jesus said: Who is it that touched

me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?

46 And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.

47 And the woman seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed.

48 But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.

49 As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

50 And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe.

51 And when he was come to the house, he suffered not any man to go in with him, but Peter and James and John, and the father and mother of the maiden.

52 And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 But he taking her by the hand, cried out, saying: Maid, arise.

55 And her spirit returned, and she arose immediately. And he bid them give her to eat.

56 And her parents were astonished, whom he charged to tell no man what was done.

Chapter 9

Then calling together the twelve apostles, he gave them power and authority over all devils,

and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats.

4 And whatsoever house you shall enter into, abide there, and depart not from thence.

5 And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them.

6 And going out, they went about through the towns, preaching the gospel, and healing every where.

7 Now Herod, the tetrarch, heard of all things that were done by him; and he was in a doubt, because it was said

8 By some, that John was risen from the dead: but by other some, that Elias had appeared; and by others, that one of the old prophets was risen again.

9 And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, told him all they had done. And taking them, he went aside into a desert place, apart, which belongeth to Bethsaida.

11 Which when the people knew, they followed him; and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

12 Now the day began to decline. And the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.

13 But he said to them: Give you them to eat. And they said: We have no more than five loaves

and two fishes; unless perhaps we should go and buy food for all this multitude.

14 Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company.

15 And they did so; and made them all sit down.

16 And taking the five loaves and the two fishes, he looked up to heaven, and blessed them; and he broke, and distributed to his disciples, to set before the multitude.

17 And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets.

18 And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do the people say that I am?

19 But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets is risen again.

20 And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God.

21 But he strictly charging them, commanded they should tell this to no man.

22 Saying: The Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

23 And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself?

26 For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels.

27 But I tell you of a truth: There are some standing here that shall not taste death, till they see the kingdom of God.

28 And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

29 And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

30 And behold two men were talking with him. And they were Moses and Elias,

31 Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem.

32 But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him.

33 And it came to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said.

34 And as he spoke these things, there came a cloud, and overshadowed them; and they were afraid, when they entered into the cloud.

35 And a voice came out of the cloud, saying: This is my beloved Son; hear him.

36 And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

38 And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon

my son, because he is my only one.

39 And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him.

40 And I desired thy disciples to cast him out, and they could not.

41 And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

42 And as he was coming to him, the devil threw him down, and tore him.

43 And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

44 And all were astonished at the mighty power of God. But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men.

45 But they understood not this word; and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 And there entered a thought into them, which of them should be greater.

47 But Jesus seeing the thoughts of their heart, took a child and set him by him,

48 And said to them: Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

49 And John, answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And Jesus said to him: Forbid him not; for he that is not against you, is for you.

51 And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem.

52 And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him.

53 And they received him not, because his face was of one going to Jerusalem.

54 And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven, and consume them?

55 And turning, he rebuked them, saying: You know not of what spirit you are.

56 The Son of man came not to destroy souls, but to save. And they went into another town.

57 And it came to pass, as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest.

58 Jesus said to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.

59 But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.

60 And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.

61 And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house.

62 Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

Chapter 10

And after these things the Lord appointed also other seventy-two: and he sent them two and two

before his face into every city and place whither he himself was to come.

2 And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

3 Go: Behold I send you as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5 Into whatsoever house you enter, first say: Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you.

7 And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house.

8 And into what city soever you enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand.

12 I say to you, it shall be more tolerable at that day for Sodom, than for that city.

13 Woe to thee, Corozain, woe to thee, Bethsaida. For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgement, than for you.

15 And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.

18 And he said to them: I saw Satan like lightning falling from heaven.

19 Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you.

20 But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

21 In that same hour, he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.

22 All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal him.

23 And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

24 For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

25 And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with

thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead.

31 And it chanced, that a certain priest went down the same way: and seeing him, passed by.

32 In like manner also a Levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion.

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35 And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.

36 Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

37 But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things:

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

Chapter 11

And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come.

3 Give us this day our daily bread.

4 And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves,

6 Because a friend of mine is come off his journey to me, and I have not what to set before him.

7 And he from within should answer, and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth.

9 And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10 For every one that asketh, receiveth; and he

that seeketh, findeth; and to him that knocketh, it shall be opened.

11 And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he reach him a scorpion?

13 If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14 And he was casting out a devil, and the same was dumb: and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it:

15 But some of them said: He casteth out devils by Beelzebub, the prince of devils.

16 And others tempting, asked of him a sign from heaven.

17 But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall.

18 And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils.

19 Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges.

20 But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you.

21 When a strong man armed keepeth his court, those things are in peace which he possesseth.

22 But if a stronger than he come upon him, and overcome him; he will take away all his armour wherein he trusted, and will distribute his spoils.

23 He that is not with me, is against me; and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

27 And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said: Yea rather, blessed are they who hear the word of God, and keep it.

29 And the multitudes running together, he began to say: This generation is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

31 The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here.

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas; and behold more than Jonas here.

33 No man lighteth a candle, and putteth it in a hidden place, nore under a bushel; but upon a candlestick, that they that come in, may see the light.

34 The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome.

35 Take heed therefore, that the light which is in thee, be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome; and as a bright lamp, shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him, that he would dine with him. And he going in, sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity.

40 Ye fools, did not he that made that which is without, make also that which is within?

41 But yet that which remaineth, give alms; and behold, all things are clean unto you.

42 But woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone.

43 Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the marketplace.

44 Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware.

45 And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

46 But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Woe to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49 For this cause also the wisdom of God said: I will send to them prophets and apostles; and some of them they will kill and persecute.

50 That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation,

51 From the blood of Abel unto the blood of Zacharias, who was slain between the alter and the temple: Yea I say to you, It shall be required of this generation.

52 Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in, you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things,

54 Lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

Chapter 12

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the housetops.

4 And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do.

5 But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to

cast into hell. Yea, I say to you, fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8 And I say to you, Whosoever shall confess me before men, him shall the Son of man confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that shall deny me before men, shall be denied before the angels of God.

10 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

11 And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say;

12 For the Holy Ghost shall teach you in the same hour what you must say.

13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

14 But he said to him: Man, who hath appointed me judge, or divider, over you?

15 And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits.

17 And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

18 And he said: This will I do: I will pull down my barns, and will build greater; and into

them will I gather all things that are grown to me, and my goods.

19 And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples: Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on.

23 The life is more than the meat, and the body is more than the raiment.

24 Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you, by taking thought, can add to his stature one cubit?

26 If then ye be not able to do so much as the least thing, why are you solicitous for the rest?

27 Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.

28 Now if God clothe in this manner the grass that is to day in the field, and to morrow is cast into the oven; how much more you, O ye of little faith?

29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high.

30 For all these things do the nations of the world seek. But your Father knoweth that you have need of these things.

31 But seek ye first the kingdom of God and his justice, and all these things shall be added

unto you.

32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.

33 Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girt, and lamps burning in your hands.

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

40 Be you then also ready: for at what hour you think not, the Son of man will come.

41 And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

43 Blessed is that servant, whom when his lord shall come, he shall find so doing.

44 Verily I say to you, he will set him over all that he possesseth.

45 But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the menservants and maidservants, and to eat and to drink and be drunk:

46 The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

47 And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes.

48 But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

49 I am come to cast fire on the earth; and what will I, but that it be kindled?

50 And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?

51 Think ye, that I am come to give peace on earth? I tell you, no; but separation.

52 For there shall be from henceforth five in one house divided: three against two, and two against three.

53 The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth:

55 And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.

56 You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time?

57 And why even of yourselves, do you not judge that which is just?

58 And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison.

59 I say to thee, thou shalt not go out thence, until thou pay the very last mite.

Chapter 13

And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 No, I say to you: but unless you shall do penance, you shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem?

5 No, I say to you; but except you do penance, you shall all likewise perish.

6 He spoke also this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it done therefore: why cumbereth it the ground?

8 But he answering, said to him: Lord, let it alone this year also, until I dig about it, and

dung it.

9 And if happily it bear fruit: but if not, then after that thou shalt cut it down.

10 And he was teaching in their synagogue on their sabbath.

11 And behold there was a woman, who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all.

12 Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity.

13 And he laid his hands upon her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the sabbath day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

18 He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it?

19 It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof.

20 And again he said: Whereunto shall I esteem the kingdom of God to be like?

21 It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

24 Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able.

25 But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are.

26 Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 And he shall say to you: I know you not, whence you are: depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And there shall come from the east and the west, and the north and the south; and shall sit down in the kingdom of God.

30 And behold, they are last that shall be first; and they are first that shall be last.

31 The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee.

32 And he said to them: Go and tell that fox, Behold, I cast out devils, and do cures to day and to morrow, and the third day I am consumed.

33 Nevertheless I must walk to day and to morrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem.

34 Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not?

35 Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

Chapter 14

And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him.

2 And behold, there was a certain man before him that had the dropsy.

3 And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?

4 But they held their peace. But he taking him, healed him, and sent him away.

5 And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day?

6 And they could not answer him to these things.

7 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

8 When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him:

9 And he that invited thee and him, come and

say to thee, Give this man place: and then thou begin with shame to take the lowest place.

10 But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11 Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

12 And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

14 And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

16 But he said to him: A certain man made a great supper, and invited many.

17 And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused.

19 And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused.

20 And another said: I have married a wife, and therefore I cannot come.

21 And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.

22 And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 But I say unto you, that none of those men that were invited, shall taste of my supper.

25 And there went great multitudes with him. And turning, he said to them:

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not carry his cross and come after me, cannot be my disciple.

28 For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it:

29 Lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

30 Saying: This man began to build, and was not able to finish.

31 Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him?

32 Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace.

33 So likewise every one of you that doth not renounce all that he possesseth, cannot be my

disciple.

34 Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?

35 It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

Chapter 15

Now the publicans and sinners drew near unto him to hear him.

2 And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?

5 And when he hath found it, lay it upon his shoulders, rejoicing:

6 And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

8 Or what woman having ten groats; if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it?

9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

10 So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

11 And he said: A certain man had two sons:

12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

13 And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance, living riotously.

14 And after he had spent all, there came a mighty famine in that country; and he began to be in want.

15 And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.

16 And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him.

17 And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

18 I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:

19 I am not worthy to be called thy son: make me as one of thy hired servants.

20 And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck, and kissed him.

21 And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son.

22 And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

24 Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry.

25 Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28 And he was angry, and would not go in. His father therefore coming out began to entreat him.

29 And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends:

30 But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we should make merry and be glad, for this thy brother was dead and is come to life again; he was lost, and is found.

Chapter 16

And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer.

3 And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed.

4 I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

5 Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

9 And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater.

11 If then you have not been faithful in the unjust mammon; who will trust you with that which is the true?

12 And if you have not been faithful in that which is another's; who will give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon.

14 Now the Pharisees, who were covetous, heard all these things: and they derided him.

15 And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an

abomination before God.

16 The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day.

20 And there was a certain beggar, named Lazarus, who lay at his gate, full of sores,

21 Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came, and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

23 And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:

24 And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame.

25 And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazareth evil things, but now he is comforted; and thou art tormented.

26 And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

27 And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house,

for I have five brethren,

28 That he may testify unto them, lest they also come into this place of torments.

29 And Abraham said to him: They have Moses and the prophets; let them hear them.

30 But he said: No, father Abraham: but if one went to them from the dead, they will do penance.

31 And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

Chapter 17

And he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come.

2 It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

3 Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him.

4 And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him.

5 And the apostles said to the Lord: Increase our faith.

6 And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.

7 But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat:

8 And will not rather say to him: Make ready my supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat

and drink?

9 Doth he thank that servant, for doing the things which he commanded him?

10 I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

11 And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off;

13 And lifted up their voice, saying: Jesus, master, have mercy on us.

14 Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.

15 And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God.

16 And he fell on his face before his feet, giving thanks: and this was a Samaritan.

17 And Jesus answering, said, Were not ten made clean? and where are the nine?

18 There is no one found to return and give glory to God, but this stranger.

19 And he said to him: Arise, go thy way; for thy faith hath made thee whole.

20 And being asked by the Pharisees, when the kingdom of God should come? he answered them, and said: The kingdom of God cometh not with observation:

21 Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

22 And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man; and you shall not see it.

23 And they will say to you: See here, and see there. Go ye not after, nor follow them:

24 For as the lightening that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be rejected by this generation.

26 And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.

28 Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built.

29 And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man shall be revealed.

31 In that hour, he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it.

34 I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left.

36 They answering, say to him: Where, Lord?

37 Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

Chapter 18

And he spoke also a parable to them, that we ought always to pray, and not to faint,

2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.

4 And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

6 And the Lord said: Hear what the unjust judge saith.

7 And will not God revenge his elect who cry to him day and night: and will he have patience in their regard?

8 I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?

9 And to some who trusted in themselves as just, and despised others, he spoke also this parable:

10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11 The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican.

12 I fast twice in a week: I give tithes of all that I possess.

13 And the publican, standing afar off, would

not so much as lift up his eyes towards heaven; but struck his breast, saying: O god, be merciful to me a sinner.

14 I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

15 And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them.

16 But Jesus, calling them together, said: Suffer children to come to me, and forbid them not: for of such is the kingdom of God.

17 Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

18 And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?

19 And Jesus said to him: Why dost thou call me good? None is good but God alone.

20 Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.

21 Who said: All these things have I kept from my youth.

22 Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 He having heard these things, became sorrowful; for he was very rich.

24 And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold, we have left all things, and have followed thee.

29 Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive much more in this present time, and in the world to come life everlasting.

31 Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man.

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

33 And after they have scourged him, they will put him to death; and the third day he shall rise again.

34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging.

36 And when he heard the multitude passing by, he asked what this meant.

37 And they told him, that Jesus of Nazareth was passing by.

38 And he cried out, saying: Jesus, son of David, have mercy on me.

39 And they that went before, rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me.

40 And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42 And Jesus said to him: Receive thy sight: thy faith hath made thee whole.

43 And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

Chapter 19

And entering in, he walked through Jericho.

2 And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich.

3 And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature.

4 And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way.

5 And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down; for this day I must abide in thy house.

6 And he made haste and came down; and received him with joy.

7 And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner.

8 But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold.

9 Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested.

12 He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us.

15 And it came to pass, that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin;

21 For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.

22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow:

23 And why then didst thou not give my money into the bank, that at my coming, I might have exacted it with usury?

24 And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath, shall be taken from him.

27 But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

28 And having said these things, he went before, going up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethania, unto the mount called Olivet, he sent two of his disciples,

30 Saying: Go into the town which is over against you, at your entering into which you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither.

31 And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service.

32 And they that were sent, went their way, and found the colt standing, as he had said unto them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

36 And as he went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen,

38 Saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high!

39 And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.

40 To whom he said: I say to you, that if these shall hold their peace, the stones will cry out.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes.

43 For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 And entering into the temple, he began to cast out them that sold therein, and them that bought.

46 Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him:

48 And they found not what to do to him: for all the people were very attentive to hear him.

Chapter 20

And it came to pass, that on one of the days, as he was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes, with the ancients, met together,

2 And spoke to him, saying: Tell us, by what authority dost thou these things? or, Who is he that hath given thee this authority?

3 And Jesus answering, said to them: I will also ask you one thing. Answer me:

4 The baptism of John, was it from heaven, or of men?

5 But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him?

6 But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said to them: Neither do I tell thee by what authority I do these things.

9 And he began to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty.

11 And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him.

14 Whom when the husbandmen saw, they

thought within themselves, saying: This is the heir, let us kill him, that the inheritance may be ours.

15 So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

16 He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

17 But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them.

20 And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth.

22 Is it lawful for us to give tribute to Caesar, or no?

23 But he considering their guile, said to them: Why tempt you me?

24 Shew me a penny. Whose image and inscription hath it? They answering, said to him, Caesar's.

25 And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's.

26 And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

27 And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

28 Saying: Master, Moses wrote unto us, If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the next took her to wife, and he also died childless.

31 And the third took her. And in like manner all the seven, and they left no children, and died.

32 Last of all the woman died also.

33 In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife.

34 And Jesus said to them: The children of this world marry, and are given in marriage:

35 But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

36 Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead rise again, Moses also shewed, at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob;

38 For he is not the God of the dead, but of the living: for all live to him.

39 And some of the scribes answering, said to him: Master, thou hast said well.

40 And after that they durst not ask him any more questions.

41 But he said to them: How say they that Christ is the son of David?

42 And David himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand,

43 Till I make thy enemies thy footstool.

44 David then calleth him Lord: and how is he his son?

45 And in the hearing of all the people, he said to his disciples:

46 Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplace, and the first chairs in the synagogues, and the chief rooms at feasts:

47 Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

Chapter 21

And looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two brass mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast into the offerings of God: but she of her want, hath cast in all the living that she had.

5 And some saying of the temple, that it was adorned with goodly stones and gifts, he said:

6 These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.

7 And they asked him, saying: Master, when shall these things be? and what shall be the sign when they shall begin to come to pass?

8 Who said: Take heed you be not seduced; for many will come in my name, saying, I am he; and the time is at hand: go ye not therefore after them.

9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass; but the end is not yet presently.

10 Then he said to them: Nation shall rise against nation, and kingdom against kingdom.

11 And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven; and there shall be great signs.

12 But before all these things, they will lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake.

13 And it shall happen unto you for a testimony.

14 Lay it up therefore into your hearts, not to meditate before how you shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death.

17 And you shall be hated by all men for my name's sake.

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls.

20 And when you shall see Jerusalem compassed about with an army; then know that the desolation thereof is at hand.

21 Then let those who are in Judea, flee to the mountains; and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it.

22 For these are the days of vengeance, that all things may be fulfilled, that are written.

23 But woe to them that are with child, and give suck in those days; for there shall be great

distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves;

26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved;

27 And then they shall see the Son of man coming in a cloud, with great power and majesty.

28 But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand.

29 And he spoke to them in a similitude. See the fig tree, and all the trees:

30 When they now shoot forth their fruit, you know that summer is nigh;

31 So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32 Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

37 And in the daytime, he was teaching in the temple; but at night, going out, he abode in the

mount that is called Olivet.

38 And all the people came early in the morning to him in the temple, to hear him.

Chapter 22

Now the feast of unleavened bread, which is called the pasch, was at hand.

2 And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people.

3 And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the pasch should be killed.

8 And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in.

11 And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples?

12 And he will shew you a large dining room, furnished; and there prepare.

13 And they going, found as he had said to them, and made ready the pasch.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said to them: With desire I have desired to eat this pasch with you, before I suffer.

16 For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17 And having taken the chalice, he gave thanks, and said: Take, and divide it among you:

18 For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19 And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me.

20 In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21 But yet behold, the hand of him that betrayeth me is with me on the table.

22 And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed.

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife amongst them, which of them should seem to be the greater.

25 And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.

26 But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth

at table? But I am in the midst of you, as he that serveth:

28 And you are they who have continued with me in my temptations:

29 And I dispose to you, as my Father hath disposed to me, a kingdom;

30 That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.

33 Who said to him: Lord, I am ready to go with thee, both into prison, and to death.

34 And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them:

35 When I sent you without purse, and scrip, and shoes, did you want anything?

36 But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end.

38 But they said: Lord, behold here are two swords. And he said to them, It is enough.

39 And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him.

40 And when he was come to the place, he said to them: Pray, lest ye enter into temptation.

41 And he was withdrawn away from them a stone's cast; and kneeling down, he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done.

43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer.

44 And his sweat became as drops of blood, trickling down upon the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

47 As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him.

48 And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?

49 And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

50 And one of them struck the servant of the high priest, and cut off his right ear.

51 But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.

52 And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs?

53 When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.

54 And apprehending him, they led him to the high priest's house. But Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

56 Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not.

59 And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean.

60 And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew.

61 And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crew, thou shalt deny me thrice.

62 And Peter going out, wept bitterly.

63 And the men that held him, mocked him, and struck him.

64 And they blindfolded him, and smote his face. And they asked him, saying: Prophecy, who is it that struck thee?

65 And blaspheming, many other things they said against him.

66 And as soon as it was day, the ancients of the people, and the chief priests and scribes, cane together; and they brought him into their council, saying: If thou be the Christ, tell us.

67 And he saith to them: If I shall tell you, you will not believe me.

68 And if I shall also ask you, you will not answer me, nor let me go.

69 But hereafter the Son of man shall be sitting on the right hand of the power of God.

70 Then said they all: Art thou then the Son of God? Who said: You say that I am.

71 And they said: What need we any further testimony? for we ourselves have heard it from his own mouth.

Chapter 23

And the whole multitude of them rising up, led him to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king.

3 And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it.

4 And Pilate said to the chief priests and to the multitudes: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 But Pilate hearing Galilee, asked if the man were of Galilee?

7 And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days.

8 And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him.

9 And he questioned him in many words. But he answered him nothing.

10 And the chief priests and the scribes stood by, earnestly accusing him.

11 And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

13 And Pilate, calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him.

15 No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him.

16 I will chastise him therefore, and release him.

17 Now of necessity he was to release unto them one upon the feast day.

18 But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas:

19 Who, for a certain sedition made in the city, and for a murder, was cast into prison.

20 And Pilate again spoke to them, desiring to release Jesus.

21 But they cried again, saying: Crucify him, crucify him.

22 And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go.

23 But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will.

26 And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.

27 And there followed him a great multitude of people, and of women, who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children.

29 For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left.

34 And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying: If thou be the king of the Jews, save thyself.

38 And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

39 And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil.

42 And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.

43 And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

44 And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

47 Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

49 And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

50 And behold there was a man named Joseph, who was a counsellor, a good and just man,

51 (The same had not consented to their counsel and doings;) of Arimathea, a city of Judea; who also himself looked for the kingdom of God.

52 This man went to Pilate, and begged the body of Jesus.

53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the Parasceve, and the sabbath drew on.

55 And the women that were come with him from Galilee, following after, saw the sepulchre,

and how his body was laid.

56 And returning, they prepared spices and ointments; and on the sabbath day they rested, according to the commandment.

Chapter 24

And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the sepulchre.

3 And going in, they found not the body of the Lord Jesus.

4 And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel.

5 And as they were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead?

6 He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee,

7 Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10 And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles.

11 And these words seemed to them as idle tales; and they did not believe them.

12 But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass.

13 And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them.

16 But their eyes were held, that they should not know him.

17 And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

18 And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger to Jerusalem, and hast not known the things that have been done there in these days?

19 To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people;

20 And how our chief priests and princes delivered him to be condemned to death, and crucified him.

21 But we hoped, that it was he that should have redeemed Israel: and now besides all this, to day is the third day since these things were done.

22 Yea and certain women also of our company affrighted us, who before it was light, were at the sepulchre,

23 And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive.

24 And some of our people went to the sepulchre, and found it so as the women had said, but him they found not.

25 Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken.

26 Ought not Christ to have suffered these things, and so to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him.

28 And they drew night to the town, whither they were going: and he made as though he would go farther.

29 But they constrained him; saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to the other: Was not our heart burning within us, whilst he spoke in this way, and opened to us the scriptures?

33 And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were staying with them,

34 Saying: The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way; and how they knew him in the breaking of the bread.

36 Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.

37 But they being troubled and frightened, supposed that they saw a spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he shewed them his hands and feet.

41 But while they yet believed not, and wondered for joy, he said: Have you any thing to eat?

42 And they offered him a piece of a broiled fish, and a honeycomb.

43 And when he had eaten before them, taking the remains, he gave to them.

44 And he said to them: These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then he opened their understanding, that they might understand the scriptures.

46 And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, the third day:

47 And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem.

48 And you are witnesses of these things.

49 And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high.

50 And he led them out as far as Bethania: and lifting up his hands, he blessed them.

51 And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven.

52 And they adoring went back into Jerusalem with great joy.

53 And they were always in the temple, praising and blessing God. Amen.

The Holy Gospel of Jesus Christ, According to St. John

Chapter 1

In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him: and without him was made nothing that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness did not comprehend it.

6 There was a man sent from God, whose name was John.

7 This man came for a witness, to give testimony of the light, that all men might believe through him.

8 He was not the light, but was to give testimony of the light.

9 That was the true light, which enlighteneth every man that cometh into this world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

15 John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me.

16 And of his fulness we all have received, and grace for grace.

17 For the law was given by Moses; grace and truth came by Jesus Christ.

18 No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.

19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

20 And he confessed, and did not deny: and he confessed: I am not the Christ.

21 And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

22 They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said: I am the voice of one crying out in the wilderness, make straight the way of the Lord, as said the prophet Isaias.

24 And they that were sent, were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

26 John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not.

27 The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose.

28 These things were done in Bethania, beyond the Jordan, where John was baptizing.

29 The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world.

30 This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me.

31 And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

32 And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him.

33 And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost.

34 And I saw, and I gave testimony, that this is the Son of God.

35 The next day again John stood, and two of his disciples.

36 And beholding Jesus walking, he saith: Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turning, and seeing them following him, saith to them: What seek you? Who

said to him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour.

40 And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.

41 He findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

43 On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth.

46 And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

47 Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile.

48 Nathanael saith to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree,

thou believest: greater things than these shalt thou see.

51 And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Chapter 2

And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there.

2 And Jesus also was invited, and his disciples, to the marriage.

3 And the wine failing, the mother of Jesus saith to him: They have no wine.

4 And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come.

5 His mother saith to the waiters: Whatsoever he shall say to you, do ye.

6 Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

7 Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

8 And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,

10 And saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

12 After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the pasch of the Jews was at hand, and Jesus went up to Jerusalem.

14 And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting.

15 And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew.

16 And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic.

17 And his disciples remembered, that it was written: The zeal of thy house hath eaten me up.

18 The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?

19 Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up.

20 The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days?

21 But he spoke of the temple of his body.

22 When therefore he was risen again from the dead, his disciples remembered, that he had said this, and they believed the scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs which he did.

24 But Jesus did not trust himself unto them, for that he knew all men,

25 And because he needed not that any should give testimony of man: for he knew what was in man.

Chapter 3

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.

3 Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5 Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Wonder not, that I said to thee, you must be born again.

8 The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit.

9 Nicodemus answered, and said to him: How can these things be done?

10 Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things?

11 Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony.

12 If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things?

13 And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.

14 And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:

15 That whosoever believeth in him, may not perish; but may have life everlasting.

16 For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting.

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

18 He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God.

19 And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

22 After these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized.

23 And John also was baptizing in Ennon near Salim; because there was much water there; and they came and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between some of John's disciples and the Jews concerning purification:

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him.

27 John answered, and said: A man cannot receive any thing, unless it be given him from

heaven.

28 You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth: and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.

35 The Father loveth the Son: and he hath given all things into his hand.

36 He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Chapter 4

When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John,

2 (Though Jesus himself did not baptize, but his disciples,)

3 He left Judea, and went again into Galilee.

4 And he was of necessity to pass through Samaria.

5 He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.

8 For his disciples were gone into the city to buy meats.

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

10 Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever:

14 But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly.

19 The woman saith to him: Sir, I perceive that thou art a prophet.

20 Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore.

21 Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, not in Jerusalem, adore the Father.

22 You adore that which you know not: we adore that which we know; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 God is a spirit; and they that adore him, must adore him in spirit and in truth.

25 The woman saith to him: I know that the Messias cometh (who is called Christ); therefore, when he is come, he will tell us all things.

26 Jesus saith to her: I am he, who am speaking with thee.

27 And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said: What seekest thou? or, why talkest thou with her?

28 The woman therefore left her waterpot, and went her way into the city, and saith to the men there:

29 Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?

30 They went therefore out of the city, and came unto him.

31 In the mean time the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have meat to eat, which you know not.

33 The disciples therefore said one to another: Hath any man brought him to eat?

34 Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work.

35 Do you not say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: That it is one man that soweth, and it is another that reapeth.

38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I have done.

40 So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days.

41 And many more believed in him because of his own word.

42 And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

43 Now after two days, he departed thence, and went into Galilee.

44 For Jesus himself gave testimony that a prophet hath no honour in his own country.

45 And when he was come into Galilee, the Galileans received him, having seen all the things

he had done at Jerusalem on the festival day; for they also went to the festival day.

46 He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death.

48 Jesus therefore said to him: Unless you see signs and wonders, you believe not.

49 The ruler saith to him: Lord, come down before that my son die.

50 Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him; and they brought word, saying, that his son lived.

52 He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.

53 The father therefore knew, that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Chapter 5

After these things was a festival day of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches.

3 In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water.

4 And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

8 Jesus saith to him: Arise, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.

10 The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed.

11 He answered them: He that made me whole, he said to me, Take up thy bed, and walk.

12 They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk?

13 But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place.

14 Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

15 The man went his way, and told the Jews, that it was Jesus who had made him whole.

16 Therefore did the Jews persecute Jesus, because he did these things on the sabbath.

17 But Jesus answered them: My Father worketh until now; and I work.

18 Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.

19 Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.

20 For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.

21 For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

22 For neither doth the Father judge any man, but hath given all judgment to the Son.

23 That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him.

24 Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life.

25 Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself, so he hath given the Son also to have life in himself:

27 And he hath given him power to do judgment, because he is the Son of man.

28 Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29 And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of

judgment.

30 I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 You sent to John, and he gave testimony to the truth.

34 But I receive not testimony from man: but I say these things, that you may be saved.

35 He was a burning and a shining light: and you were willing for a time to rejoice in his light.

36 But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.

37 And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape.

38 And you have not his word abiding in you: for whom he hath sent, him you believe not.

39 Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me.

40 And you will not come to me that you may have life.

41 I receive glory not from men.

42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?

45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

46 For if you did believe Moses, you would perhaps believe me also; for he wrote of me.

47 But if you do not believe his writings, how will you believe my words?

Chapter 6

After these things Jesus went over the sea of Galilee, which is that of Tiberias.

2 And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

3 Jesus therefore went up into a mountain, and there he sat with his disciples.

4 Now the pasch, the festival day of the Jews, was near at hand.

5 When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?

6 And this he said to try him; for he himself knew what he would do.

7 Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, the brother of Simon Peter, saith to him:

9 There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

10 Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand.

11 And Jesus took the loaves: and when he had given thanks, he distributed to them that

were set down. In like manner also of the fishes, as much as they would.

12 And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

13 They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world.

15 Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.

16 And when evening was come, his disciples went down to the sea.

17 And when they had gone up into a ship, they went over the sea to Capharnaum; and it was now dark, and Jesus was not come unto them.

18 And the sea arose, by reason of a great wind that blew.

19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid.

20 But he saith to them: It is I; be not afraid.

21 They were willing therefore to take him into the ship; and presently the ship was at the land to which they were going.

22 The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone.

23 But other ships came in from Tiberias; nigh unto the place where they had eaten the bread, the Lord giving thanks.

24 When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26 Jesus answered them, and said: Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed.

28 They said therefore unto him: What shall we do, that we may work the works of God?

29 Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent.

30 They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee? What dost thou work?

31 Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

32 Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is that which cometh down from heaven, and giveth life to the world.

34 They said therefore unto him: Lord, give us always this bread.

35 And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst.

36 But I said unto you, that you also have seen me, and you believe not.

37 All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out.

38 Because I came down from heaven, not to do my own will, but the will of him that sent me.

39 Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day.

40 And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.

41 The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven.

42 And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

43 Jesus therefore answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day.

45 It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me.

46 Not that any man hath seen the Father; but he who is of God, he hath seen the Father.

47 Amen, amen I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 Your fathers did eat manna in the desert, and are dead.

50 This is the bread which cometh down from heaven; that if any man eat of it, he may not die.

51 I am the living bread which came down from heaven.

52 If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world.

53 The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?

54 Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

56 For my flesh is meat indeed: and my blood is drink indeed.

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever.

60 These things he said, teaching in the synagogue, in Capernaum.

61 Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it?

62 But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you?

63 If then you shall see the Son of man ascend up where he was before?

64 It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.

65 But there are some of you that believe not. For Jesus knew from the beginning, who they were that did not believe, and who he was, that would betray him.

66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

67 After this many of his disciples went back; and walked no more with him.

68 Then Jesus said to the twelve: Will you also go away?

69 And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life.

70 And we have believed and have known, that thou art the Christ, the Son of God.

71 Jesus answered them: Have not I chosen you twelve; and one of you is a devil?

72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

Chapter 7

After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 And his brethren said to him: Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said to them: My time is not yet come; but your time is always ready.

7 The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil.

8 Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished.

9 When he had said these things, he himself stayed in Galilee.

10 But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret.

11 The Jews therefore sought him on the festival day, and said: Where is he?

12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 Jesus answered them, and said: My doctrine is not mine, but his that sent me.

17 If any man do the will of him; he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

19 Did Moses not give you the law, and yet none of you keepeth the law?

20 Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seeketh to kill thee?

21 Jesus answered, and said to them: One work I have done; and you all wonder:

22 Therefore, Moses gave you circumcision (not because it is of Moses, but of the fathers;) and on the sabbath day you circumcise a man.

23 If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day?

24 Judge not according to the appearance, but judge just judgment.

25 Some therefore of Jerusalem said: Is not this he whom they seek to kill?

26 And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth, that this is the Christ?

27 But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is.

28 Jesus therefore cried out in the temple, teaching, and saying: You both know me, and you know whence I am: and I am not come of myself; but he that sent me, is true, whom you know not.

29 I know him, because I am from him, and he hath sent me.

30 They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come.

31 But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles, than these which this man doth?

32 The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

33 Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me.

34 You shall seek me, and shall not find me: and where I am, thither you cannot come.

35 The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come?

37 And on the last, and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink.

38 He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water.

39 Now this he said of the Spirit which they should receive, who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.

40 Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed.

41 Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?

42 Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was?

43 So there arose a dissension among the people because of him.

44 And some of them would have apprehended him: but no man laid hands on him.

45 The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

46 The ministers answered: Never did man speak like this man.

47 The Pharisees therefore answered them: Are you also seduced?

48 Hath any one of the rulers believed in him, or of the Pharisees?

49 But this multitude, that knoweth not the law, are accursed.

50 Nicodemus said to them, (he that came to him by night, who was one of them:)

51 Doth our law judge any man, unless it first hear him, and know what he doth?

52 They answered, and said to him: Art thou also a Galilean? Search the scriptures, and see, that out of Galilee a prophet riseth not.

53 And every man returned to his own house.

Chapter 8

And Jesus went unto mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

3 And the scribes and the Pharisees bring unto him a woman taken in adultery: and they set her in the midst,

4 And said to him: Master, this woman was even now taken in adultery.

5 Now Moses in the law commanded us to stone such a one. But what sayest thou?

6 And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

7 When therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11 Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

12 Again therefore, Jesus spoke to them, saying: I am the light of the world: he that followeth

me, walketh not in darkness, but shall have the light of life.

13 The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true.

14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go.

15 You judge according to the flesh: I judge not any man.

16 And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me.

17 And in your law it is written, that the testimony of two men is true.

18 I am one that give testimony of myself: and the Father that sent me giveth testimony of me.

19 They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also.

20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

21 Again therefore Jesus said to them: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.

22 The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come?

23 And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.

24 Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.

25 They said therefore to him: Who art thou? Jesus said to them: The beginning, who also

speak unto you.

26 Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world.

27 And they understood not, that he called God his Father.

28 Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know, that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak:

29 And he that sent me, is with me, and he hath not left me alone: for I do always the things that please him.

30 When he spoke these things, many believed in him.

31 Then Jesus said to those Jews, who believed him: If you continue in my word, you shall be my disciples indeed.

32 And you shall know the truth, and the truth shall make you free.

33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: you shall be free?

34 Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin.

35 Now the servant abideth not in the house for ever; but the son abideth for ever.

36 If therefore the son shall make you free, you shall be free indeed.

37 I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and you do the things that you have seen with your father.

39 They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the

children of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not.

41 You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God.

42 Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me:

43 Why do you not know my speech? Because you cannot hear my word.

44 You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 But if I say the truth, you believe me not.

46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

47 He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

48 The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me.

50 But I seek not my own glory: there is one that seeketh and judgeth.

51 Amen, amen I say to you: If any man keep my word, he shall not see death for ever.

52 The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever.

53 Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

54 Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God.

55 And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word.

56 Abraham your father rejoiced that he might see my day: he saw it, and was glad.

57 The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.

59 They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

Chapter 9

And Jesus passing by, saw a man, who was blind from his birth:

2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

3 Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay on his eyes,

7 And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

8 The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he.

9 But others said: No, but he is like him. But he said: I am he.

10 They said therefore to him: How were thy eyes opened?

11 He answered: That man that is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12 And they said to him: Where is he? He saith: I know not.

13 They bring him that had been blind to the Pharisees.

14 Now it was the sabbath, when Jesus made the clay, and opened his eyes.

15 Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

16 Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

17 They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet.

18 The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight,

19 And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

20 His parents answered them, and said: We know that this is our son, and that he was born blind:

21 But how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself.

22 These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.

23 Therefore did his parents say: He is of age, ask himself.

24 They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.

25 He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26 They said then to him: What did he to thee? How did he open thy eyes?

27 He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

28 They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses.

29 We know that God spoke to Moses: but as to this man, we know not from whence he is.

30 The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.

31 Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unless this man were of God, he could not do any thing.

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God?

36 He answered, and said: Who is he, Lord, that I may believe in him?

37 And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.

38 And he said: I believe, Lord. And falling down, he adored him.

39 And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.

40 And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind?

41 Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

Chapter 10

Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of

strangers.

6 This proverb Jesus spoke to them. But they understood not what he spoke to them.

7 Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep.

8 All others, as many as have come, are thieves and robbers: and the sheep heard them not.

9 I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures.

10 The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

11 I am the good shepherd. The good shepherd giveth his life for his sheep.

12 But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep:

13 And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

14 I am the good shepherd; and I know mine, and mine know me.

15 As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

16 And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

17 Therefore doth the Father love me: because I lay down my life, that I may take it again.

18 No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.

19 A dissension rose again among the Jews for these words.

20 And many of them said: He hath a devil, and is mad: why hear you him?

21 Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

22 And it was the feast of the dedication at Jerusalem: and it was winter.

23 And Jesus walked in the temple, in Solomon's porch.

24 The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

25 Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me.

26 But you do not believe, because you are not of my sheep.

27 My sheep hear my voice: and I know them, and they follow me.

28 And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.

29 That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.

30 I and the Father are one.

31 The Jews then took up stones to stone him.

32 Jesus answered them: Many good works I have shewed you from my Father; for which of these works do you stone me?

33 The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, maketh thyself God.

34 Jesus answered them: Is it not written in your law: I said you are gods?

35 If he called them gods, to whom to word of God was spoken, and the scripture cannot be broken;

36 Do you say of him whom the Father hath

sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.

39 They sought therefore to take him; and he escaped out of their hands.

40 And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode.

41 And many resorted to him, and they said: John indeed did no sign.

42 But all things whatsoever John said of this man, were true. And many believed in him.

Chapter 11

Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister.

2 (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

3 His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

4 And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jesus loved Martha, and her sister Mary, and Lazarus.

6 When he had heard therefore that he was sick, he still remained in the same place two days.

7 Then after that, he said to his disciples: Let us go into Judea again.

8 The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou

thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

10 But if he walk in the night, he stumbleth, because the light is not in him.

11 These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

12 His disciples therefore said: Lord, if he sleep, he shall do well.

13 But Jesus spoke of his death; and they thought that he spoke of the repose of sleep.

14 Then therefore Jesus said to them plainly: Lazarus is dead.

15 And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him.

16 Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

17 Jesus therefore came, and found that he had been four days already in the grave.

18 (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20 Martha therefore, as soon as she heard that Jesus had come, went to meet him: but Mary sat at home.

21 Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith to her: Thy brother shall rise again.

24 Martha saith to him: I know that he shall rise again, in the resurrection at the last day.

25 Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee.

29 She, as soon as she heard this, riseth quickly, and cometh to him.

30 For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

31 The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

32 When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

33 Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself,

34 And said: Where have you laid him? They say to him: Lord, come and see.

35 And Jesus wept.

36 The Jews therefore said: Behold how he loved him.

37 But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?

38 Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.

39 Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God?

41 They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me.

43 When he had said these things, he cried with a loud voice: Lazarus, come forth.

44 And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

45 Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

46 But some of them went to the Pharisees, and told them the things that Jesus had done.

47 The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles?

48 If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation.

49 But one of them, named Caiphas, being the high priest that year, said to them: You know nothing.

50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.

52 And not only for the nation, but to gather together in one the children of God, that were dispersed.

53 From that day therefore they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the pasch of the Jews was at hand; and many from the country went up to Jerusalem, before the pasch to purify themselves.

56 They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? And the chief priests and Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

Chapter 12

Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

2 And they made him a supper there: and Martha served: but Lazarus was one of them that were at table with him.

3 Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not because he cared for the poor; but because he was a thief, and hav-

ing the purse, carried the things that were put therein.

7 Jesus therefore said: Let her alone, that she may keep it against the day of my burial.

8 For the poor you have always with you; but me you have not always.

9 A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews, by reason of him, went away, and believed in Jesus.

12 And on the next day, a great multitude that was to come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

14 And Jesus found a young ass, and sat upon it, as it is written:

15 Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.

16 These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

17 The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him, because they heard that he had done this miracle.

19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, who came up to adore on the festival day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.

22 Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus.

23 But Jesus answered them, saying: The hour is come, that the Son of man should be glorified.

24 Amen, amen I say to you, unless the grain of wheat falling into the ground die,

25 Itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.

26 If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28 Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.

29 The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him.

30 Jesus answered, and said: This voice came not because of me, but for your sakes.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now this he said, signifying what death he should die.)

34 The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man?

35 Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke; and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because Isaias said again:

40 He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue.

43 For they loved the glory of men more than the glory of God.

44 But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.

48 He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

Chapter 13

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

2 And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him,)

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;

4 He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

5 After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

6 He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not,

thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you?

13 You call me Master, and Lord; and you say well, for so I am.

14 If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 Amen, amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me.

19 At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.

20 Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, he was troubled in spirit; and he testified, and said: Amen, amen I say to you, one of you shall betray me.

22 The disciples therefore looked one upon another, doubting of whom he spoke.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh?

25 He therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?

26 Jesus answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon.

27 And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.

28 Now no man at the table knew to what purpose he said this unto him.

29 For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.

30 He therefore having received the morsel, went out immediately. And it was night.

31 When he therefore was gone out, Jesus said: Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him.

33 Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now.

34 A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

35 By this shall all men know that you are my disciples, if you have love one for another.

36 Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow hereafter.

37 Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee.

38 Jesus answered him: Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow, till thou deny me thrice.

Chapter 14

Let not your heart be troubled. You believe in God, believe also in me.

2 In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.

3 And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be.

4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, shew us the Father, and it is enough for us.

9 Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11 Believe you not that I am in the Father, and the Father in me?

12 Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do.

13 Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.

14 If you shall ask me any thing in my name, that I will do.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever.

17 The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

18 I will not leave you orphans, I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 In that day you shall know, that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him.

24 He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me.

25 These things have I spoken to you, abiding with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29 And now I have told you before it comes to pass: that when it shall come to pass, you may believe.

30 I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

31 But that the world may know, that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

Chapter 15

I am the true vine; and my Father is the husbandman.

2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

3 Now you are clean by reason of the word, which I have spoken to you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

5 I am the vine; you the branches: he that abideth in me, and I in him, the same beareth

much fruit: for without me you can do nothing.

6 If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7 If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

8 In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

9 As the Father hath loved me, I also have loved you. Abide in my love.

10 If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be filled.

12 This is my commandment, that you love one another, as I have loved you.

13 Greater love than this no man hath, that a man lay down his life for his friends.

14 You are my friends, if you do the things that I command you.

15 I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you.

16 You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

17 These things I command you, that you love one another.

18 If the world hate you, know ye, that it hath hated me before you.

19 If you had been of the world, the world would love its own: but because you are not of

the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.

21 But all these things they will do to you for my name's sake: because they know not him who sent me.

22 If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father.

25 But that the word may be fulfilled which is written in their law: They hated me without cause.

26 But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me.

27 And you shall give testimony, because you are with me from the beginning.

Chapter 16

These things have I spoken to you, that you may not be scandalized.

2 They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.

3 And these things will they do to you; because they have not known the Father, nor me.

4 But these things I have told you, that when the hour shall come, you may remember that I

told you of them.

5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your heart.

7 But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you.

8 And when he is come, he will convince the world of sin, and of justice, and of judgment.

9 Of sin: because they believed not in me.

10 And of justice: because I go to the Father; and you shall see me no longer.

11 And of judgment: because the prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now.

13 But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you.

14 He shall glorify me; because he shall receive of mine, and shall shew it to you.

15 All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew it to you.

16 A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father.

17 Then some of the disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you shall see me, and, because I go to the Father?

18 They said therefore: What is this that he saith, A little while? we know not what he

speakeeth.

19 And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me?

20 Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

23 And in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you.

24 Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father.

26 In that day you shall ask in my name; and I say not to you, that I will ask the Father for you:

27 For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

29 His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things,

and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

31 Jesus answered them: Do you now believe?

32 Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

Chapter 17

These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

2 As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

3 Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth; I have finished the work which thou gavest me to do.

5 And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word.

7 Now they have known, that all things which thou hast given me, are from thee:

8 Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou

didst send me.

9 I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine:

10 And all my things are thine, and thine are mine; and I am glorified in them.

11 And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou has given me; that they may be one, as we also are.

12 While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled.

13 And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

16 They are not of the world, as I also am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for them do I sanctify myself, that they also may be sanctified in truth.

20 And not for them only do I pray, but for them also who through their word shall believe in me;

21 That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I have given to them; that they may be one, as we also are one:

23 I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

24 Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.

25 Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me.

26 And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

Chapter 18

When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

3 Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye?

5 They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them.

6 As soon therefore as he had said to them: I am he; they went backward, and fell to the ground.

7 Again therefore he asked them: Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way.

9 That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

11 Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him:

13 And they led him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year.

14 Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.

16 But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter.

17 The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18 Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing.

21 Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

22 And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

23 Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why striketh thou me?

24 And Annas sent him bound to Caiphas the high priest.

25 And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not.

26 One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him?

27 Again therefore Peter denied; and immediately the cock crew.

28 Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

29 Pilate therefore went out to them, and said: What accusation bring you against this man?

30 They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death;

32 That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33 Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?

36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him.

39 But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews?

40 Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Chapter 19

Then therefore, Pilate took Jesus, and scourged him.

2 And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment.

3 And they came to him, and said: Hail, king of the Jews; and they gave him blows.

4 Pilate therefore went forth again, and saith

to them: Behold, I bring him forth unto you, that you may know that I find no cause in him.

5 (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man.

6 When the chief priests, therefore, and the servants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him.

7 The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God.

8 When Pilate therefore had heard this saying, he feared the more.

9 And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer.

10 Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.

12 And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.

13 Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14 And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king.

15 But they cried out: Away with him; away with him; crucify him. Pilate saith to them:

Shall I crucify your king? The chief priests answered: We have no king but Caesar.

16 Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth.

17 And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha.

18 Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered: What I have written, I have written.

23 The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

27 After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

28 Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, put it to his mouth.

30 Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the parasceve,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him.

33 But after they were come to Jesus, when they saw that he was already dead, they did not break his legs.

34 But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35 And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe.

36 For these things were done, that the scripture might be fulfilled: You shall not break a bone of him.

37 And again another scripture saith: They shall look on him whom they pierced.

38 And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the

body of Jesus.

39 And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight.

40 They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury.

41 Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid.

42 There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Chapter 20

And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre.

2 She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went out, and that other disciple, and they came to the sepulchre.

4 And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre.

5 And when he stooped down, he saw the linen cloths lying; but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,

7 And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.

8 Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 The disciples therefore departed again to their home.

11 But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre,

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord; and I know not where they have laid him.

14 When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

15 Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).

17 Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.

18 Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.

19 Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you.

20 And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21 He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost.

23 Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.

28 Thomas answered, and said to him: My Lord, and my God.

29 Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30 Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

Chapter 21

After this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner.

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 Jesus therefore said to them: Children, have you any meat? They answered him: No.

6 He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes.

7 That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him, (for he was naked,) and cast himself into the sea.

8 But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

15 When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

16 He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

17 He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

18 Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

20 Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee?

21 Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

22 Jesus saith to him: So I will have him to

remain till I come, what is it to thee? follow thou me.

23 This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

25 But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

The Acts of the Apostles

Chapter 1

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,

2 Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

3 To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

4 And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

6 They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

7 But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:

8 But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while

they looked on, he was raised up: and a cloud received him out of their sight.

10 And while they were beholding him going up to heaven, behold two men stood by them in white garments.

11 Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

12 Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James.

14 All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

15 In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty:)

16 Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:

17 Who was numbered with us, and had obtained part of this ministry.

18 And he indeed hath possessed a field of

the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.

21 Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us,

22 Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen,

25 To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Chapter 2

And when the days of the Pentecost were accomplished, they were all together in one place:

2 And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3 And there appeared to them parted tongues

as it were of fire, and it sat upon every one of them:

4 And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

7 And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans?

8 And how have we heard, every man our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

10 Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

11 Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

12 And they were all astonished, and wondered, saying one to another: What meaneth this?

13 But others mocking, said: These men are full of new wine.

14 But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

15 For these are not drunk, as you suppose, seeing it is but the third hour of the day:

16 But this is that which was spoken of by the prophet Joel:

17 And it shall come to pass, in the last days, (saith the Lord,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophesy.

19 And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.

21 And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as you also know:

23 This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

24 Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

25 For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved.

26 For this my heart hath been glad, and any tongue hath rejoiced: moreover my flesh also shall rest in hope.

27 Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

29 Ye men, brethren, let me freely speak to

you of the patriarch David; that he died, and was buried; and his sepulchre is with us to this present day.

30 Whereas therefore he was a prophet, and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

31 Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised again, whereof all we are witnesses.

33 Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

34 For David ascended not into heaven; but he himself said: The Lord said to my Lord, sit thou on my right hand,

35 Until I make thy enemies thy footstool.

36 Therefore let all the house of Israel know most certainly, that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

37 Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren?

38 But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

39 For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

40 And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

41 They therefore that received his word, were baptized; and there were added in that day

about three thousand souls.

42 And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

43 And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

44 And all they that believed, were together, and had all things common.

45 Their possessions and goods they sold, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart;

47 Praising God, and having favour with all the people. And the Lord increased daily together such as should be saved.

Chapter 3

Now Peter and John went up into the temple at the ninth hour of prayer.

2 And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

3 He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

4 But Peter with John fastening his eyes upon him, said: Look upon us.

5 But he looked earnestly upon them, hoping that he should receive something of them.

6 But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.

7 And taking him by the right hand, he lifted

him up, and forthwith his feet and soles received strength.

8 And he leaping up, stood, and walked, and went in with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

12 But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 But you denied the Holy One and the Just, and desired a murderer to be granted unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all.

17 And now, brethren, I know that you did it through ignorance, as did also your rulers.

18 But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19 Be penitent, therefore, and be converted, that your sins may be blotted out.

20 That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ,

21 Whom heaven indeed must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world.

22 For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.

23 And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 And all the prophets, from Samuel and afterwards, who have spoken, have told of these days.

25 You are the children of the prophets, and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed.

26 To you first God, raising up his Son, hath sent him to bless you; that every one may convert himself from his wickedness.

Chapter 4

And as they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached in Jesus the resurrection from the dead:

3 And they laid hands upon them, and put them in hold till the next day; for it was now evening.

4 But many of them who had heard the word, believed; and the number of the men was made

five thousand.

5 And it came to pass on the morrow, that their princes, and ancients, and scribes, were gathered together in Jerusalem;

6 And Annas the high priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And setting them in the midst, they asked: By what power, or by what name, have you done this?

8 Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people, and ancients, hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

10 Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole.

11 This is the stone which was rejected by you the builders, which is become the head of the corner.

12 Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

13 Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus.

14 Seeing the man also who had been healed standing with them, they could say nothing against it.

15 But they commanded them to go aside out of the council; and they conferred among themselves,

16 Saying: What shall we do to these men? for indeed a known miracle hath been done by

them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

17 But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man.

18 And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 But they threatening, sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

24 Who having heard it, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them.

25 Who, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: Why did the Gentiles rage, and the people meditate vain things?

26 The kings of the earth stood up, and the princes assembled together against the Lord and his Christ.

27 For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,

28 To do what thy hand and thy counsel decreed to be done.

29 And now, Lord, behold their threatenings, and grant unto thy servants, that with all confi-

dence they may speak thy word,

30 By stretching forth thy hand to cures, and signs, and wonders to be done by the name of thy holy Son Jesus.

31 And when they had prayed, the place was moved wherein they were assembled; and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

32 And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own; but all things were common unto them.

33 And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all.

34 For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold,

35 And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.

36 And Joseph, who, by the apostles, was surnamed Barnabas, (which is, by interpretation, The son of consolation,) a Levite, a Cyprian born,

37 Having land, sold it, and brought the price, and laid it at the feet of the apostles.

Chapter 5

But a certain man named Ananias, with Saphira his wife, sold a piece of land,

2 And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.

3 But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the

Holy Ghost, and by fraud keep part of the price of the land?

4 Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it.

6 And the young men rising up, removed him, and carrying him out, buried him.

7 And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

8 And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

9 And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out.

10 Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead: and carried her out, and buried her by her husband.

11 And there came great fear upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch.

13 But of the rest no man durst join himself unto them; but the people magnified them.

14 And the multitude of men and women who believed in the Lord, was more increased:

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at

the least, might overshadow any of them, and they might be delivered from their infirmities.

16 And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

17 Then the high priest rising up, and all they that were with him, (which is the heresy of the Sadducees,) were filled with envy.

18 And they laid hands on the apostles, and put them in the common prison.

19 But an angel of the Lord by night opening the doors of the prison, and leading them out, said:

20 Go, and standing speak in the temple to the people all the words of this life.

21 Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought.

22 But when the ministers came, and opening the prison, found them not there, they returned and told,

23 Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors; but opening it, we found no man within.

24 Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

25 But one came and told them: Behold, the men whom you put in prison are in the temple standing, and teaching the people.

26 Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned.

27 And when they had brought them, they

set them before the council. And the high priest asked them,

28 Saying: Commanding we commanded you, that you should not teach in this name; and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 But Peter and the apostles answering, said: We ought to obey God, rather than men.

30 The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

31 Him hath God exalted with his right hand, to be Prince and Saviour, to give repentance to Israel, and remission of sins.

32 And we are witnesses of these things and the Holy Ghost, whom God hath given to all that obey him.

33 When they had heard these things, they were cut to the heart, and they thought to put them to death.

34 But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

35 And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

36 For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all that believed him were scattered, and brought to nothing.

37 After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed.

38 And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to

nought;

39 But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.

40 And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus; and they dismissed them.

41 And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

42 And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus.

Chapter 6

And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration.

2 Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying was liked by all the multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

6 These they set before the apostles; and they praying, imposed hands upon them.

7 And the word of the Lord increased; and

the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

8 And Stephen, full of grace and fortitude, did great wonders and signs among the people.

9 Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit that spoke.

11 Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God.

12 And they stirred up the people, and the ancients, and the scribes; and running together, they took him, and brought him to the council.

13 And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us.

15 And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

Chapter 7

Then the high priest said: Are these things so?

2 Who said: Ye men, brethren, and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

3 And said to him: Go forth out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then he went out of the land of the

Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

5 And he gave him no inheritance in it; no, not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when as yet he had no child.

6 And God said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years.

7 And the nation which they shall serve will I judge, said the Lord; and after these things they shall go out, and shall serve me in this place.

8 And he gave him the covenant of circumcision, and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob the twelve patriarchs.

9 And the patriarchs, through envy, sold Joseph into Egypt; and God was with him,

10 And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharaoh, the king of Egypt; and he appointed him governor over Egypt, and over all his house.

11 Now there came a famine upon all Egypt and Chanaan, and great tribulation; and our fathers found no food.

12 But when Jacob had heard that there was corn in Egypt, he sent our fathers first:

13 And at the second time, Joseph was known by his brethren, and his kindred was made known to Pharaoh.

14 And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

15 So Jacob went down into Egypt; and he died, and our fathers.

16 And they were translated into Sichem, and were laid in the sepulchre, that Abraham bought

for a sum of money of the sons of Hemor, the son of Sichem.

17 And when the time of the promise drew near, which God had promised to Abraham, the people increased, and were multiplied in Egypt,

18 Till another king arose in Egypt, who knew not Joseph.

19 This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

20 At the same time was Moses born, and he was acceptable to God: who was nourished three months in his father's house.

21 And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and in his deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 And when he had seen one of them suffer wrong, he defended him; and striking the Egyptian, he avenged him who suffered the injury.

25 And he thought that his brethren understood that God by his hand would save them; but they understood it not.

26 And the day following, he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren; why hurt you one another?

27 But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us?

28 What, wilt thou kill me, as thou didst yesterday kill the Egyptian?

29 And Moses fled upon this word, and was a stranger in the land of Madian, where he begot two sons.

30 And when forty years were expired, there appeared to him in the desert of mount Sina, an angel in a flame of fire in a bush.

31 And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:

32 I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold.

33 And the Lord said to him: Loose the shoes from thy feet, for the place wherein thou standest, is holy ground.

34 Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

35 This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent to be prince and redeemer by the hand of the angel who appeared to him in the bush.

36 He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years.

37 This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren, as myself: him shall you hear.

38 This is he that was in the church in the wilderness, with the angel who spoke to him on mount Sina, and with our fathers; who received the words of life to give unto us.

39 Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt,

40 Saying to Aaron: Make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41 And they made a calf in those days, and

offered sacrifices to the idol, and rejoiced in the works of their own hands.

42 And God turned, and gave them up to serve the host of heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to me for forty years, in the desert, O house of Israel?

43 And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.

44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen.

45 Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

46 Who found grace before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Yet the most High dwelleth not in houses made by hands, as the prophet saith:

49 Heaven is my throne, and the earth my footstool. What house will you build me? saith the Lord; or what is the place of my resting?

50 Hath not my hand made all these things?

51 You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost: as your fathers did, so do you also.

52 Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

55 But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

56 And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

57 And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

58 And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

59 And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

Chapter 8

And at that time there was raised a great persecution against the church which was at Jerusalem; and they were all dispersed through the countries of Judea, and Samaria, except the apostles.

2 And devout men took order for Stephen's funeral, and made great mourning over him.

3 But Saul made havock of the church, entering in from house to house, and dragging away men and women, committed them to prison.

4 They therefore that were dispersed, went about preaching the word of God.

5 And Philip going down to the city of Samaria, preached Christ unto them.

6 And the people with one accord were attentive to those things which were said by Philip,

hearing, and seeing the miracles which he did.

7 For many of them who had unclean spirits, crying with a loud voice, went out.

8 And many, taken with the palsy, and that were lame, were healed.

9 There was therefore great joy in that city. Now there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one:

10 To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

11 And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

12 But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

14 Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who, when they were come, prayed for them, that they might receive the Holy Ghost.

16 For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received the Holy Ghost.

18 And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

19 Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive

the Holy Ghost. But Peter said to him:

20 Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

22 Do penance therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23 For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24 Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken may come upon me.

25 And they indeed having testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

26 Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

27 And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

28 And he was returning, sitting in this chariot, and reading Isaias the prophet.

29 And the Spirit said to Philip: Go near, and join thyself to this chariot.

30 And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?

31 Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.

32 And the place of the scripture which he was reading was this: He was led as a sheep to the

slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth.

33 In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?

34 And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man?

35 Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus.

36 And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized?

37 And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch: and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord took away Philip; and the eunuch saw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus; and passing through, he preached the gospel to all the cities, till he came to Caesarea.

Chapter 9

And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,

2 And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

3 And as he went on his journey, it came to

pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him.

4 And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?

5 Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.

6 And he trembling and astonished, said: Lord, what wilt thou have me to do?

7 And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man.

8 And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.

9 And he was there three days, without sight, and he did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord.

11 And the Lord said to him: Arise, and go into the street that is called Stait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

12 (And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.)

13 But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem.

14 And here he hath authority from the chief priests to bind all that invoke thy name.

15 And the Lord said to him: Go thy way; for this man is to me a vessel of election, to carry

my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized.

19 And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days.

20 And immediately he preached Jesus in the synagogues, that he is the Son of God.

21 And all that heard him, were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name: and came hither for that intent, that he might carry them bound to the chief priests?

22 But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

23 And when many days were passed, the Jews consulted together to kill him.

24 But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

25 But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and told them how he had seen

the Lord, and that he had spoken to him; and how in Damascus he had dealt confidently in the name of Jesus.

28 And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord.

29 He spoke also to the Gentiles, and disputed with the Greeks; but they sought to kill him.

30 Which when the brethren had known, they brought him down to Caesarea, and sent him away to Tarsus.

31 Now the church had peace throughout all Judea, and Galilee, and Samaria; and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32 And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

33 And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda and Saron, saw him: who were converted to the Lord.

36 And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

39 And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about

him weeping, and shewing him the coats and garments which Dorcas made them.

40 And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

41 And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

43 And it came to pass, that he abode many days in Joppe, with one Simon a tanner.

Chapter 10

And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band;

2 A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

3 This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius.

4 And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

7 And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him.

8 To whom when he had related all, he sent them to Joppe.

9 And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10 And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

11 And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth:

12 Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Arise, Peter; kill and eat.

14 But Peter said: Far be it from me; for I never did eat any thing that is common and unclean.

15 And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common.

16 And this was done thrice; and presently the vessel was taken up into heaven.

17 Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there.

19 And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

20 Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them.

21 Then Peter, going down to the men, said: Behold, I am he whom you seek; what is the cause for which you are come?

22 Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee.

23 Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him.

24 And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

25 And it came to pass, that when Peter was come in, Cornelius came to meet him, Cornelius came to meet him, and falling at his feet adored.

26 But Peter lifted him up, saying: Arise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

29 For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

30 And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said:

31 Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

32 Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side.

33 Immediately therefore I sent to thee: and

thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 And Peter opening his mouth, said: In very deed I perceive, that God is not a respecter of persons.

35 But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36 God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

37 You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

38 Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

39 And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him after he arose again from the dead;

42 And he commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead.

43 To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

45 And the faithful of the circumcision, who came with Peter, were astonished, for that the

grace of the Holy Ghost was poured out upon the Gentiles also.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

Chapter 11

And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began and declared to them the matter in order, saying:

5 I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me.

6 Into which looking, I considered, and saw fourfooted creatures of the earth, and beasts, and creeping things, and fowls of the air:

7 And I heard also a voice saying to me: Arise, Peter; kill and eat.

8 And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.

9 And the voice answered again from heaven: What God hath made clean, do not thou call common.

10 And this was done three times: and all were taken up again into heaven.

11 And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea.

12 And the Spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.

13 And he told us how he had seen an angel in his house, standing, and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14 Who shall speak to thee words, whereby thou shalt be saved, and all thy house.

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, how that he said: John indeed baptized with water, but you shall be baptized with the Holy Ghost.

17 If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ; who was I, that could withstand God?

18 Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

19 Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believing, were converted to the Lord.

22 And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

23 Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch.

26 And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians.

27 And in these days there came prophets from Jerusalem to Antioch:

28 And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea:

30 Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

Chapter 12

And at the same time, Herod the king stretched forth his hands, to afflict some of the church.

2 And he killed James, the brother of John, with the sword.

3 And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.

4 And when he had apprehended him, he cast

him into prison, delivering him to four files of soldiers to be kept, intending, after the pasch, to bring him forth to the people.

5 Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

8 And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

9 And going out, he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision.

10 And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

11 And Peter coming to himself, said: Now I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

13 And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James, and to the brethren. And going out, he went into another place.

18 Now when day was come, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death; and going down from Judea to Caesarea, he abode there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them.

22 And the people made acclamation, saying: It is the voice of a god, and not of a man.

23 And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking

with them John, who was surnamed Mark.

Chapter 13

Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them.

3 Then they, fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

6 And when they had gone through the whole island, as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu:

7 Who was with the proconsul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9 Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

10 Said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou cease not to pervert the right ways of the Lord.

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing

the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand.

12 Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13 Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

14 But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

17 The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence,

18 And for the space of forty years endured their manners in the desert.

19 And destroying seven nations in the land of Chanaan, divided their land among them, by lot,

20 As it were, after four hundred and fifty years: and after these things, he gave unto them judges, until Samuel the prophet.

21 And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

22 And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who

shall do all my wills.

23 Of this man's seed God according to his promise, hath raised up to Israel a Saviour, Jesus:

24 John first preaching, before his coming, the baptism of penance to all the people of Israel.

25 And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27 For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them.

28 And finding no cause of death in him, they desired of Pilate, that they might kill him.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day:

31 Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people.

32 And we declare unto you, that the promise which was made to our fathers,

33 This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day have I begotten thee.

34 And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David faithful.

35 And therefore, in another place also, he saith: Thou shalt not suffer thy holy one to see

corruption.

36 For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead, saw no corruption.

38 Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses.

39 In him every one that believeth, is justified.

40 Beware, therefore, lest that come upon you which is spoken in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

42 And as they went out, they desired them, that on the next sabbath, they would speak unto them these words.

43 And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God.

44 But the next sabbath day, the whole city almost came together, to hear the word of God.

45 And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46 Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.

47 For so the Lord hath commanded us: I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth.

48 And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many as were ordained to life everlasting, believed.

49 And the word of the Lord was published throughout the whole country.

50 But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas: and cast them out of their coasts.

51 But they, shaking off the dust of their feet against them, came to Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

Chapter 14

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.

3 A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was divided; and some of them indeed held with the Jews, but some with the apostles.

5 And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them:

6 They understanding it, fled to Lystra, and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

7 And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's

womb, who never had walked.

8 This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up, and walked.

10 And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men;

11 And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker.

12 The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

14 And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them:

15 Who in times past suffered all nations to walk in their own ways.

16 Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

18 Now there came thither certain Jews from Antioch, and Iconium: and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be dead.

19 But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

21 Confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.

22 And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23 And passing through Pisidia, they came into Pamphylia.

24 And having spoken the word of the Lord in Perge, they went down into Attalia:

25 And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

26 And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they abode no small time with the disciples.

Chapter 15

And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved.

2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question.

3 They therefore being brought on their way by the church, passed through Phenice, and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

4 And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients, declaring how great things God had done with them.

5 But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

6 And the apostles and ancients assembled to consider of this matter.

7 And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know, that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8 And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore, why tempt you God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?

11 But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.

12 And all the multitude held their peace; and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying: Men, brethren, hear me.

14 Simon hath related how God first visited to take of the Gentiles a people to his name.

15 And to this agree the words of the prophets, as it is written:

16 After these things I will return, and will rebuild the tabernacle of David, which is fallen down; and the ruins thereof I will rebuild, and I will set it up:

17 That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things.

18 To the Lord was his own work known from the beginning of the world.

19 For which cause I judge that they, who from among the Gentiles are converted to God, are not to be disquieted.

20 But that we write unto them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

22 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send to Antioch, with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

23 Writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch, and in Syria and Cilicia, greeting.

24 Forasmuch as we have heard, that some going out from us have troubled you with words, subverting your souls; to whom we gave no commandment:

25 It hath seemed good to us, being assembled together, to choose out men, and to send them unto you, with our well beloved Barnabas and Paul:

26 Men that have given their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

28 For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you

than these necessary things:

29 That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well.

30 They therefore being dismissed, went down to Antioch; and gathering together the multitude, delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them.

33 And after they had spent some time there, they were let go with peace by the brethren, unto them that had sent them.

34 But it seemed good unto Silas to remain there; and Judas alone departed to Jerusalem.

35 And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

36 And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

37 And Barnabas would have taken with them John also, that was surnamed Mark;

38 But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.

39 And there arose a dissension, so that they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus.

40 But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

Chapter 16

And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was a Gentile.

2 To this man the brethren that were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

5 And the churches were confirmed in faith, and increased in number daily.

6 And when they had passed through Phrygia, and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

7 And when they were come into Mysia, they attempted to go into Bythynia, and the Spirit of Jesus suffered them not.

8 And when they had passed through Mysia, they went down to Troas.

9 And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

11 And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis;

12 And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

13 And upon the sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer; and sitting down, we spoke to the women that were assembled.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 And it came to pass, as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining.

17 This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation.

18 And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour.

19 But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the marketplace to the rulers.

20 And presenting them to the magistrates, they said: These men disturb our city, being Jews;

21 And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

22 And the people ran together against them; and the magistrates rending off their clothes, commanded them to be beaten with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas praying, praised God. And they that were in prison, heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed.

27 And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

29 Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas.

30 And bringing them out, he said: Masters, what must I do, that I may be saved?

31 But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house.

32 And they preached the word of the Lord to him and to all that were in his house.

33 And he, taking them the same hour of the night, washed their stripes, and himself was baptized, and all his house immediately.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

35 And when the day was come, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace.

37 But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now

do they thrust us out privately? Not so; but let them come,

38 And let us out themselves. And the sergeants told these words to the magistrates. And they were afraid, hearing that they were Romans.

39 And coming, they besought them; and bringing them out, they desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them, and departed.

Chapter 17

And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And Paul, according to his custom, went in unto them; and for three sabbath days he reasoned with them out of the scriptures:

3 Declaring and insinuating that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.

4 And some of them believed, and were associated to Paul and Silas; and of those that served God, and of the Gentiles a great multitude, and of noble women not a few.

5 But the Jews, moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people.

6 And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar, are come hither also;

7 Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things,

9 And having taken satisfaction of Jason and of the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

12 And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few.

13 And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude.

14 And then immediately the brethren sent away Paul, to go unto the sea; but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens; and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry.

17 He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day with them that were there.

18 And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it, that this word sower would say?

But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection.

19 And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

20 For thou bringest in certain new things to our ears. We would know therefore what these things mean.

21 (Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.)

22 But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

23 For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you:

24 God, who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is he served with men's hands, as though he needed any thing; seeing it is he who giveth to all life, and breath, and all things:

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

27 That they should seek God, if happily they may feel after him or find him, although he be not far from every one of us:

28 For in him we live, and move, and are; as some also of your own poets said: For we are also his offspring.

29 Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man.

30 And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where do penance.

31 Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead.

32 And when they had heard of the resurrection of the dead, some indeed mocked, but others said: We will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhering to him, did believe; among whom was also Dionysius, the Areopagite, and a woman named Damaris, and others with them.

Chapter 18

After these things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife, (because that Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And because he was of the same trade, he remained with them, and wrought; (now they were tentmakers by trade.)

4 And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus; and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews, that Jesus is the Christ.

6 But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 And the Lord said to Paul in the nights, by a vision: Do not fear, but speak; and hold not thy peace,

10 Because I am with thee: and no man shall set upon thee, to hurt thee; for I have much people in this city.

11 And he stayed there a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment seat,

13 Saying: This man persuadeth men to worship God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O Jews, I should with reason bear with you.

15 But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things.

16 And he drove them from the judgment seat.

17 And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat; and Gallio cared for none of those things.

18 But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae: for he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20 And when they desired him, that he would tarry a longer time, he consented not;

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

22 And going down to Caesarea, he went up to Jerusalem, and saluted the church, and so came down to Antioch.

23 And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

24 Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

25 This man was instructed in the way of the Lord; and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

26 This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

27 And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

28 For with much vigour he convinced the Jews openly, shewing by the scriptures, that Jesus is the Christ.

Chapter 19

And it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples.

2 And he said to them: Have you received the

Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said: In John's baptism.

4 Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5 Having heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

9 But when some were hardened, and believed not, speaking evil of the way of the Lord, before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued for the space of two years, so that all they who dwelt in Asia, heard the word of the Lord, both Jews and Gentiles.

11 And God wrought by the hand of Paul more than common miracles.

12 So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

15 But the wicked spirit, answering, said to them: Jesus I know, and Paul I know; but who are you?

16 And the man in whom the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of them that believed, came confessing and declaring their deeds.

19 And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.

20 So mightily grew the word of God, and was confirmed.

21 And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

22 And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.

24 For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen;

25 Whom he calling together, with the workmen of like occupation, said: Sirs, you know that our gain is by this trade;

26 And you see and hear, that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands.

27 So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing; yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29 And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence, would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35 And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring.

36 For as much therefore as these things cannot be contradicted, you ought to be quiet, and to do nothing rashly.

37 For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius and the craftsmen that are with him, have a matter against any man, the courts of justice are open, and there are pro-consuls: let them accuse one another.

39 And if you inquire after any other matter, it may be decided in a lawful assembly.

40 For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

Chapter 20

And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece;

3 Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria; so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These going before, stayed for us at Troas.

6 But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days.

7 And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber where we were assembled.

9 And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom, when Paul had gone down, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him.

11 Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we, going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing thence, the day following we came over against Chios; and the next day we arrived at Samos; and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time,

19 Serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews;

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21 Testifying both to Jews and Gentiles

penance towards God, and faith in our Lord Jesus Christ.

22 And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

23 Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.

24 But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all men;

27 For I have not spared to declare unto you all the counsel of God.

28 Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.

29 I know that, after my departure, ravening wolves will enter in among you, not sparing the flock.

30 And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not, with tears to admonish every one of you night and day.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel, as

34 You yourselves know: for such things as were needful for me and them that are with me,

these hands have furnished.

35 I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all; and falling on the neck of Paul, they kissed him,

38 Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

Chapter 21

And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara.

2 And when we had found a ship sailing over to Phenice, we went aboard, and set forth.

3 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed.

6 And when we had bid one another farewell, we took ship; and they returned home.

7 But we having finished the voyage by sea,

from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

8 And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 And he had four daughters, virgins, who did prophesy.

10 And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

11 Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem.

13 Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the disciples from Caesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James; and all the ancients were assembled.

19 Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

20 But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law.

21 Now they have heard of thee that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee. We have four men, who have a vow on them.

24 Take these, and sanctify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee, are false; but that thou thyself also walkest keeping the law.

25 But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangles, and from fornication.

26 Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

28 Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place; and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that

Paul had brought into the temple.)

30 And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut.

31 And as they went about to kill him, it was told the tribune of the band, That all Jerusalem was in confusion.

32 Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers they left off beating Paul.

33 Then the tribune coming near, took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying: Away with him.

37 And as Paul was about to be brought into the castle, he saith to the tribune: May speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

39 But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

Chapter 22

Men, brethren, and fathers, hear ye the account which I now give unto you.

2 (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

3 And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

4 Who persecuted this way unto death, binding and delivering into prisons both men and women.

5 As the high priest doth bear me witness, and all the ancients: from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

6 And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light:

7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10 And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do.

11 And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12 And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there,

13 Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him.

14 But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.

17 And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance,

18 And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me.

19 And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee.

20 And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

21 And he said to me: Go, for unto the Gentiles afar off, will I send thee.

22 And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth; for it is not fit that he should live.

23 And as they cried out and threw off their garments, and cast dust into the air,

24 The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.

25 And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea.

28 And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29 Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council: and bringing forth Paul, he set him before them.

Chapter 23

And Paul looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day.

2 And the high priest Ananias commanded them that stood by him to strike him on the mouth.

3 Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck?

4 And they that stood by said: Dost thou revile the high priest of God?

5 And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people.

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

10 And when there arose a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat, nor drink, till they killed Paul.

13 And they were more than forty men that had made this conspiracy.

14 Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

15 Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

16 Which when Paul's sister's son had heard,

of their lying in wait, he came and entered into the castle and told Paul.

17 And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath some thing to tell him.

18 And he taking him, brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee.

19 And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to morrow into the council, as if they meant to inquire some thing more certain touching him.

21 But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat, nor to drink, till they have killed him: and they are now ready, looking for a promise from thee.

22 The tribune therefore dismissed the young man, charging him that he should tell no man, that he had made known these things unto him.

23 Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night:

24 And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

25 (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

26 Claudius Lysias to the most excellent governor, Felix, greeting.

27 This man being taken by the Jews, and

ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman:

28 And meaning to know the cause which they objected unto him, I brought him forth into their council.

29 Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

30 And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day, leaving the horsemen to go with him, they returned to the castle.

33 Who, when they were come to Caesarea, and had delivered the letter to the governor, did also present Paul before him.

34 And when he had read it, and had asked of what province he was, and understood that he was of Cilicia;

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

Chapter 24

And after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

2 And Paul being called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

3 We accept it always and in all places, most excellent Felix, with all thanksgiving.

4 But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words.

5 We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.

6 Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law.

7 But Lysias the tribune coming upon us, with great violence took him away out of our hands;

8 Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him.

9 And the Jews also added, and said that these things were so.

10 Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11 For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

12 And neither in the temple did they find me disputing with any man, or causing any course of the people, neither in the synagogues, nor in the city:

13 Neither can they prove unto thee the things whereof they now accuse me.

14 But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 And herein do I endeavour to have always a conscience without offence toward God, and

towards men.

17 Now after many years, I came to bring alms to my nation, and offerings, and vows.

18 In which I was found purified in the temple: neither with multitude, nor with tumult.

19 But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves say, if they found in me any iniquity, when standing before the council,

21 Except it be for this one voice only that I cried, standing among them, Concerning the resurrection of the dead am I judged this day by you.

22 And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you.

23 And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

24 And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith, that is in Christ Jesus.

25 And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

26 Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him.

27 But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

Chapter 25

Now when Festus was come into the province, after three days, he went up to Jerusalem from Caesarea.

2 And the chief priests, and principal men of the Jews, went unto him against Paul: and they besought him,

3 Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4 But Festus answered: That Paul was kept in Caesarea, and that he himself would very shortly depart thither.

5 Let them, therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man.

6 And having tarried among them no more than eight or ten days, he went down to Caesarea, and the next day he sat in the judgment seat; and commanded Paul to be brought.

7 Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove;

8 Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in any thing.

9 But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then Paul said: I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they

accuse me, no man may deliver me to them: I appeal to Caesar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

13 And after some days, king Agrippa and Bernice came down to Caesarea to salute Festus.

14 And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

15 About whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came unto me, desiring condemnation against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge.

17 When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought.

18 Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things.

21 But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

22 And Agrippa said to Festus: I would also hear the man, myself. To morrow, said he, thou shalt hear him.

23 And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tri-

bunes, and principal men of the city, at Festus' commandment, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write.

27 For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

Chapter 26

Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

2 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

3 Especially as thou knowest all, both customs and questions that are among the Jews: Wherefore I beseech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5 Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6 And now for the hope of the promise that

was made by God to the fathers, do I stand subject to judgment:

7 Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8 Why should it be thought a thing incredible, that God should raise the dead?

9 And I indeed did formerly think, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests: and when they were put to death, I brought the sentence.

11 And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

12 Whereupon when I was going to Damascus with authority and permission of the chief priest,

13 At midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them that were in company with me.

14 And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15 And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.

16 But rise up, and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,

17 Delivering thee from the people, and from the nations, unto which now I send thee:

18 To open their eyes, that they may be converted from darkness to light, and from the

power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.

19 Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

20 But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance.

21 For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me.

22 But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets, and Moses did say should come to pass:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the Gentiles.

24 As he spoke these things, and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

25 And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

26 For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

27 Believest thou the prophets, O king Agrippa? I know that thou believest.

28 And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29 And Paul said: I would to God, that both in a little and in much, not only thou, but also

all that hear me, this day, should become such as I also am, except these bands.

30 And the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

32 And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

Chapter 27

And when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

2 Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.

3 And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And sailing over the sea of Cilicia, and Pamphylia, we came to Lystra, which is in Lycia:

6 And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it.

7 And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone:

8 And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10 Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.

11 But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest.

13 And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after, there arose against it a tempestuous wind, called Euroaquilo.

15 And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain island, that is called Cauda, we had much work to come by the boat.

17 Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven.

18 And we being mightily tossed with the tempest, the next day they lightened the ship.

19 And the third day they cast out with their own hands the tackling of the ship.

20 And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

21 And after they had fasted a long time, Paul

standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss.

22 And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23 For an angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God that it shall so be, as it hath been told me.

26 And we must come unto a certain island.

27 But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

28 Who also sounding, found twenty fathoms; and going on a little further, they found fifteen fathoms.

29 Then fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

31 Paul said to the centurion, and to the soldiers: Except these stay in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited, and continued fasting, taking nothing.

34 Wherefore I pray you to take some meat for your health's sake; for there shall not an hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

39 And when it was day, they knew not the land; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands; and hoisting up the mainsail to the wind, they made towards shore.

41 And when we were fallen into a place where two seas met, they run the ship aground; and the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

42 And the soldiers' counsel was, that they should kill the prisoners, lest any of them, swimming out, should escape.

43 But the centurion, willing to save Paul, forbade it to be done; and he commanded that they who could swim, should cast themselves first into the sea, and save themselves, and get to land.

44 And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

Chapter 28

And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

2 For kindling a fire, they refreshed us all, because of the present rain, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

5 And he indeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god.

7 Now in these places were possessions of the chief man of the island, named Publius, who receiving us, for three days entertained us courteously.

8 And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diseases in the island, came and were healed:

10 Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

11 And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12 And when we were come to Syracuse, we tarried there three days.

13 From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli;

14 Where, finding brethren, we were desired to tarry with them seven days: and so we went to Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans;

18 Who, when they had examined me, would have released me, for that there was no cause of death in me;

19 But the Jews contradicting it, I was constrained to appeal unto Caesar; not that I had any thing to accuse my nation of.

20 For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where contradicted.

23 And when they had appointed him a day,

there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

24 And some believed the things that were said; but some believed not.

25 And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

26 Saying: Go to this people, and say to them: With the ear you shall hear, and shall not understand; and seeing you shall see, and shall not perceive.

27 For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these things, the Jews went out from him, having much reasoning among themselves.

30 And he remained two whole years in his own hired lodging; and he received all that came in to him,

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

The Epistle of St. Paul the Apostle to the Romans

Chapter 1

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead;

5 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name;

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you;

10 Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor;

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

19 Because that which is known of God is manifest in them. For God hath manifested it unto them.

20 For the invisible things of him, from the

creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable.

21 Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise, they became fools.

23 And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.

24 Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient;

29 Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.

Chapter 2

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to penance?

5 But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God.

6 Who will render to every man according to his works.

7 To them indeed, who according to patience in good work, seek glory and honour and incorruption, eternal life:

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek.

10 But glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Greek.

11 For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law; and whosoever have sinned in the law, shall be judged by the law.

13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves:

15 Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another,

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 But if thou art called a Jew and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the more profitable things, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

21 Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:

23 Thou that makest thy boast of the law, by transgression of the law dishonourest God.

24 (For the name of God through you is blasphemed among the Gentiles, as it is written.)

25 Circumcision profiteth indeed, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?

27 And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh:

29 But he is a Jew, that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

Chapter 3

What advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, because the words of God were committed to them.

3 For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid.

4 But God is true; and every man a liar, as it is written, That thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man.) God forbid: otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.

9 What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin.

10 As it is written: There is not any man just.

11 There is none that understandeth, there is none that seeketh after God.

12 All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one.

13 Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips.

14 Whose mouth is full of cursing and bitterness:

15 Their feet swift to shed blood:

16 Destruction and misery in their ways:

17 And the way of peace they have not known:

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God.

20 Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest, being witnessed by the law and the prophets.

22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction:

23 For all have sinned, and do need the glory of God.

24 Being justified freely by his grace, through the redemption, that is in Christ Jesus,

25 Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing

of his justice, for the remission of former sins,

26 Through the forbearance of God, for the shewing of his justice in this time; that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ.

27 Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

28 For we account a man to be justified by faith, without the works of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God, that justifieth circumcision by faith, and uncircumcision through faith.

31 Do we, then, destroy the law through faith? God forbid: but we establish the law.

Chapter 4

What shall we say then that Abraham hath found, who is our father according to the flesh.

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was reputed to him unto justice.

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord hath not imputed sin.

9 This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

10 How then was it reputed? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith, which he had, being uncircumcised; that he might be the father of all them that believe, being uncircumcised, that unto them also it may be reputed to justice:

12 And might be the father of circumcision; not to them only, that are of the circumcision, but to them also that follow the steps of the faithful, that is in the uncircumcision of our father Abraham.

13 For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.

14 For if they who are of the law be heirs, faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law, neither is there transgression.

16 Therefore is it of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written: I have made thee a father of many nations,) before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.

18 Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.

19 And he was not weak in faith; neither did

he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God:

21 Most fully knowing, that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice.

23 Now it is not written only for him, that it was reputed to him unto justice,

24 But also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ, our Lord, from the dead,

25 Who was delivered up for our sins, and rose again for our justification.

Chapter 5

Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ:

2 By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so; but we glory also in tribulations, knowing that tribulation worketh patience;

4 And patience trial; and trial hope;

5 And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

7 For scarce for a just man will one die; yet perhaps for a good man some one would dare to die.

8 But God commendeth his charity towards us; because when as yet we were sinners, accord-

ing to the time,

9 Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, shall we be saved by his life.

11 And not only so; but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.

13 For until the law sin was in the world; but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come.

15 But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification.

17 For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ.

18 Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life.

19 For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just.

20 Now the law entered in, that sin might abound. And where sin abounded, grace did

more abound.

21 That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

Chapter 6

What shall we say, then? shall we continue in sin, that grace may abound?

2 God forbid. For we that are dead to sin, how shall we live any longer therein?

3 Know you not that all we, who are baptized in Christ Jesus, are baptized in his death?

4 For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

7 For he that is dead is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ:

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once; but in that he liveth, he liveth unto God:

11 So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

12 Let no sin therefore reign in your mortal body, so as to obey the lusts thereof.

13 Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead,

and your members as instruments of justice unto God.

14 For sin shall not have dominion over you; for you are not under the law, but under grace.

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice.

17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then freed from sin, we have been made servants of justice.

19 I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free men to justice.

21 What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

23 For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord.

Chapter 7

Know you not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man, as long as it liveth?

2 For the woman that hath an husband, whilst her husband liveth is bound to the law. But if

her husband be dead, she is loosed from the law of her husband.

3 Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress, if she be with another man.

4 Therefore, my brethren, you also are become dead to the law, by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the law of death, wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say, then? Is the law sin? God forbid. But I do not know sin, but by the law; for I had not known concupiscence, if the law did not say: Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 And I lived some time without the law. But when the commandment came, sin revived,

10 And I died. And the commandment that was ordained to life, the same was found to be unto death to me.

11 For sin, taking occasion by the commandment, seduced me, and by it killed me.

12 Wherefore the law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me; that sin, by the commandment, might become sinful above measure.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do.

16 If then I do that which I will not, I consent to the law, that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not.

19 For the good which I will, I do not; but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the law of God, according to the inward man:

23 But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

24 Unhappy man that I am, who shall deliver me from the body of this death?

25 The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God; but with the flesh, the law of sin.

Chapter 8

There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh.

2 For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

3 For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh;

4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5 For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit.

6 For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body indeed is dead, because of sin; but the spirit liveth, because of justification.

11 And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 For you have not received the spirit of bondage again in fear; but you have received the

spirit of adoption of sons, whereby we cry: Abba (Father).

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him.

18 For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope:

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth and travaileth in pain, even till now.

23 And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for?

25 But if we hope for that which we see not, we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth; because he asketh for the saints according to God.

28 And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints.

29 For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren.

30 And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?

33 Who shall accuse against the elect of God? God that justifieth.

34 Who is he that shall condemn? Christ Jesus that died, yea that is risen also again; who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36 (As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.)

37 But in all these things we overcome, because of him that hath loved us.

38 For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Chapter 9

I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.

6 Not as though the word of God hath miscarried. For all are not Israelites that are of Israel:

7 Neither are all they that are the seed of Abraham, children; but in Isaac shall thy seed be called:

8 That is to say, not they that are the children of the flesh, are the children of God; but they, that are the children of the promise, are accounted for the seed.

9 For this is the word of promise: According to this time will I come; and Sara shall have a son.

10 And not only she. But when Rebecca also had conceived at once, of Isaac our father.

11 For when the children were not yet born, nor had done any good or evil (that the purpose of God, according to election, might stand,)

12 Not of works, but of him that calleth, it was said to her: The elder shall serve the younger.

13 As it is written: Jacob I have loved, but Esau I have hated.

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth

mercy.

17 For the scripture saith to Pharaoh: To this purpose have I raised thee, that I may shew my power in thee, and that my name may be declared throughout all the earth.

18 Therefore he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will?

20 O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus?

21 Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction,

23 That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory?

24 Even us, whom also he hath called, nor only of the Jews, but also of the Gentiles.

25 As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy, one that hath obtained mercy.

26 And it shall be, in the place where it was said unto them, You are not my people; there they shall be called the sons of the living God.

27 And Isaias crieth out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he shall finish his word, and cut it short in justice; because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.

30 What then shall we say? That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith.

31 But Israel, by following after the law of justice, is not come unto the law of justice.

32 Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumblingstone.

33 As it is written: Behold I lay in Sion a stumblingstone and a rock of scandal; and whosoever believeth in him shall not be confounded.

Chapter 10

Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

3 For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that the justice which is of the law, the man that shall do it, shall live by it.

6 But the justice which is of faith, speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down;

7 Or who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith the scripture? The word is nigh thee, even in thy mouth, and in thy heart. This is the word of faith, which we preach.

9 For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For, with the heart, we believe unto justice;

but, with the mouth, confession is made unto salvation.

11 For the scripture saith: Whosoever believeth in him, shall not be confounded.

12 For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?

15 And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

16 But all do not obey the gospel. For Isaiah saith: Lord, who hath believed our report?

17 Faith then cometh by hearing; and hearing by the word of Christ.

18 But I say: Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

19 But I say: Hath not Israel known? First, Moses saith: I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.

20 But Isaiah is bold, and saith: I was found by them that did not seek me: I appeared openly to them that asked not after me.

21 But to Israel he saith: All the day long have I spread my hands to a people that believeth not, and contradicteth me.

Chapter 11

I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of

Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel?

3 Lord, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life.

4 But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.

5 Even so then at this present time also, there is a remnant saved according to the election of grace.

6 And if by grace, it is not now by works: otherwise grace is no more grace.

7 What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded.

8 As it is written: God hath given them the spirit of insensibility; eyes that they should not see; and ears that they should not hear, until this present day.

9 And David saith: Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them.

10 Let their eyes be darkened, that they may not see: and bow down their back always.

11 I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulness of them?

13 For I say to you, Gentiles: as long indeed as I am the apostle of the Gentiles, I will honour my ministry,

14 If, by any means, I may provoke to emulation them who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, so is the lump also: and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou, being a wild olive, art ingrafted in them, and art made partaker of the root, and of the fatness of the olive tree,

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were broken off. But thou standest by faith: be not high-minded, but fear.

21 For if God hath not spared the natural branches, fear lest perhaps he also spare not thee.

22 See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the good olive tree; how much more shall they that are the natural branches, be grafted into their own olive tree?

25 For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the

Gentiles should come in.

26 And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.

27 And this is to them my covenant: when I shall take away their sins.

28 As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31 So these also now have not believed, for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

34 For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompense shall be made him?

36 For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

Chapter 12

I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

2 And be not conformed to this world; but be reformed in the newness of your mind, that you

may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office:

5 So we being many, are one body in Christ, and every one members one of another.

6 And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith;

7 Or ministry, in ministering; or he that teacheth, in doctrine;

8 He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Hating that which is evil, cleaving to that which is good.

10 Loving one another with the charity of brotherhood, with honour preventing one another.

11 In carefulness not slothful. In spirit fervent. Serving the Lord.

12 Rejoicing in hope. Patient in tribulation. Instant in prayer.

13 Communicating to the necessities of the saints. Pursuing hospitality.

14 Bless them that persecute you: bless, and curse not.

15 Rejoice with them that rejoice; weep with them that weep.

16 Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

17 To no man rendering evil for evil. Providing good things, not only in the sight of God,

but also in the sight of all men.

18 If it be possible, as much as is in you, have peace with all men.

19 Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mind, I will repay, saith the Lord.

20 But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.

21 Be not overcome by evil, but overcome evil by good.

Chapter 13

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

3 For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience' sake.

6 For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.

7 Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law.

9 For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal, Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself.

10 The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

11 And that knowing the season; that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

Chapter 14

Now him that is weak in faith, take unto you: not in disputes about thoughts.

2 For one believeth that he may eat all things: but he that is weak, let him eat herbs.

3 Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

4 Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand.

5 For one judgeth between day and day:

and another judgeth every day: let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself; and no man dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died and rose again; that he might be Lord both of the dead and of the living.

10 But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ.

11 For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 Therefore every one of us shall render account to God for himself.

13 Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way.

14 I know, and am confident in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

15 For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy

Ghost.

18 For he that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace; and keep the things that are of edification one towards another.

20 Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence.

21 It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

22 Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

23 But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

Chapter 15

Now we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour unto good, to edification.

3 For Christ did not please himself, but as it is written: The reproaches of them that reproached thee, fell upon me.

4 For what things soever were written, were written for our learning: that through patience and the comfort of the scriptures, we might have hope.

5 Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ:

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another, as Christ also hath received you unto the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: Rejoice, ye Gentiles, with his people.

11 And again: Praise the Lord, all ye Gentiles; and magnify him, all ye people.

12 And again Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you, brethren, more boldly in some sort, as it were putting you in mind: because of the grace which is given me from God.

16 That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

17 I have therefore glory in Christ Jesus towards God.

18 For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,

19 By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem

round about as far as unto Illyricum, I have replenished the gospel of Christ.

20 And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation.

21 But as it is written: They to whom he was not spoken of, shall see, and they that have not heard shall understand.

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come unto you,

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you:

25 But now I shall go to Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.

27 For it hath pleased them; and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

28 When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30 I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God,

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation

of my service may be acceptable in Jerusalem to the saints.

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

Chapter 16

And I commend to you Phebe, our sister, who is in the ministry of the church, that is in Cenchrae:

2 That you receive her in the Lord as becometh saints; and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute Prisca and Aquila, my helpers in Christ Jesus,

4 (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles,)

5 And the church which is in their house. Salute Epenetus, my beloved: who is the first-fruits of Asia in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Salute Apelles, approved in Christ.

11 Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Lord.

12 Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis, the dearly

beloved, who hath much laboured in the Lord.

13 Salute Rufus, elect in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympias; and all the saints that are with them.

16 Salute one another with an holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.

18 For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil.

20 And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret from eternity,

26 (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith,) known among all nations;

27 To God the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

The First Epistle of St. Paul to the Corinthians

Chapter 1

Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours.

3 Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus,

5 That in all things you are made rich in him, in all utterance, and in all knowledge;

6 As the testimony of Christ was confirmed in you,

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9 God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind,

and in the same judgment.

11 For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I am of Cephas; and I of Christ.

13 Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?

14 I give God thanks, that I baptized none of you but Crispus and Caius;

15 Lest any should say that you were baptized in my name.

16 And I baptized also the household of Stephanus; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.

19 For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

20 Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe.

22 For both the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness:

24 But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble:

27 But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong.

28 And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are:

29 That no flesh should glory in his sight.

30 But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption:

31 That, as it is written: He that glorieth, may glory in the Lord.

Chapter 2

And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ.

2 For I judged not myself to know anything among you, but Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power;

5 That your faith might not stand on the wisdom of men, but on the power of God.

6 Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought;

7 But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory :

8 Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

9 But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.

10 But to us God hath revealed them, by this Spirit. For the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God.

13 Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined.

15 But the spiritual man judgeth all things; and he himself is judged of no man.

16 For who hath known the mind of the Lord, that we may instruct him? But we have the mind of Christ.

Chapter 3

And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ.

2 I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal.

3 For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed; and to every one as the Lord hath given.

6 I have planted, Apollo watered, but God gave the increase.

7 Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth, ate one. And every man shall receive his own reward, according to his own labour.

9 For we are God's coadjutors: you are God's husbandry; you are God's building.

10 According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no man can lay, but that which is laid; which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon, he shall receive a reward.

15 If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.

16 Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?

17 But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness.

20 And again: The Lord knoweth the thoughts of the wise, that they are vain.

21 Let no man therefore glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours;

23 And you are Christ's; and Christ is God's.

Chapter 4

Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that a man be found faithful.

3 But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self.

4 For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me, is the Lord.

5 Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

6 But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written.

7 For who distinguisheth thee ? Or what hast thou that thou hast not received ? And if thou hast received, why dost thou glory, as if thou hadst not received it ?

8 You are now full; you are now become rich; you reign without us; and I would to God you did reign, that we also might reign with you.

9 For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men.

10 We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour.

11 Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode;

12 And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it.

13 We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now.

14 I write not these things to confound you; but I admonish you as my dearest children.

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you.

16 Wherefore I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus; as I teach every where in every church.

18 As if I would not come to you, so some are puffed up.

19 But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you ? shall I come to you with a rod; or in charity, and in the spirit of meekness ?

Chapter 5

It is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife.

2 And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed.

3 I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done,

4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus;

5 To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

6 Your glorying is not good. Know you not that a little leaven corrupteth the whole lump ?

7 Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world.

11 But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat.

12 For what have I to do to judge them that are without ? Do not you judge them that are within ?

13 For them that are without, God will judge. Put away the evil one from among yourselves.

Chapter 6

Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints ?

2 Know you not that the saints shall judge this world ? And if the world shall be judged by you, are you unworthy to judge the smallest matters ?

3 Know you not that we shall judge angels ? how much more things of this world ?

4 If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren ?

6 But brother goeth to law with brother, and that before unbelievers.

7 Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

8 But you do wrong and defraud, and that to your brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11 And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 Meat for the belly, and the belly for the meats; but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not that your bodies are the members of Christ ? Shall I then take the members of Christ, and make them the members of an harlot ? God forbid.

16 Or know you not, that he who is joined to a harlot, is made one body ? For they shall be, saith he, two in one flesh.

17 But he who is joined to the Lord, is one spirit.

18 Fly fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body.

19 Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own ?

20 For you are bought with a great price. Glorify and bear God in your body.

Chapter 7

Now concerning the thing whereof you wrote to me: It is good for a man not to touch a woman.

2 But for fear of fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render the debt to his wife, and the wife also in like manner to the husband.

4 The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife.

5 Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency.

6 But I speak this by indulgence, not by commandment.

7 For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.

8 But I say to the unmarried, and to the widows: It is good for them if they so continue, even

as I.

9 But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

10 But to them that are married, not I but the Lord commandeth, that the wife depart not from her husband.

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest I speak, not the Lord. If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away.

13 And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

14 For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband ? Or how knowest thou, O man, whether thou shalt save thy wife ?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach.

18 Is any man called, being circumcised ? let him not procure uncircumcision. Is any man called in uncircumcision ? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God.

20 Let every man abide in the same calling in which he was called.

21 Wast thou called, being a bondman ? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ.

23 You are bought with a price; be not made the bondslaves of men.

24 Brethren, let every man, wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

29 This therefore I say, brethren; the time is short; it remaineth, that they also who have wives, be as if they had none;

30 And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as if they used it not: for the fashion of this world passeth away.

32 But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonoured, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry.

37 For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better.

39 A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord.

40 But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.

Chapter 8

Now concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known as he ought to know.

3 But if any any love God, the same is known by him.

4 But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many);

6 Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 But there is not knowledge in every one. For some until this present, with conscience of the idol: eat as a thing sacrificed to an idol, and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more; nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumblingblock to the weak.

10 For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols ?

11 And through thy knowledge shall the weak brother perish, for whom Christ hath died ?

12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

13 Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

Chapter 9

Am not I free? Am not I an apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?

2 And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord.

3 My defence with them that do examine me is this.

4 Have not we power to eat and to drink?

5 Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the law also say these things?

9 For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope; and he that thrasheth, in hope to receive fruit.

11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ.

13 Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar?

14 So also the Lord ordained that they who preach the gospel, should live by the gospel.

15 But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die,

rather than that any man should make my glory void.

16 For if I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me:

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

20 And I became to the Jews, a Jew, that I might gain the Jews:

21 To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one.

26 I therefore so run, not as at an uncertainty: I so fight, not as one beating the air:

27 But I chastise my body, and bring it into subjection: lest perhaps, when I have preached

to others, I myself should become a castaway.

Chapter 10

For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea.

2 And all in Moses were baptized, in the cloud, and in the sea:

3 And did all eat the same spiritual food,

4 And all drank the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock was Christ.)

5 But with most of them God was not well pleased: for they were overthrown in the desert.

6 Now these things were done in a figure of us, that we should not covet evil things as they also coveted.

7 Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ: as some of them tempted, and perished by the serpents.

10 Neither do you murmur: as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore he that thinketh himself to stand, let him take heed lest he fall.

13 Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

14 Wherefore, my dearly beloved, fly from the service of idols.

15 I speak as to wise men: judge ye yourselves what I say.

16 The chalice of benediction, which we bless, is it not the communion of the blood of Christ ? And the bread, which we break, is it not the partaking of the body of the Lord ?

17 For we, being many, are one bread, one body, all that partake of one bread.

18 Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar ?

19 What then ? Do I say, that what is offered in sacrifice to idols, is any thing ? Or, that the idol is any thing ?

20 But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

21 You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy ? Are we stronger than he ? All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is another's.

25 Whatsoever is sold in the shambles, eat; asking no question for conscience' sake.

26 The earth is the Lord's, and the fulness thereof.

27 If any of them that believe not, invite you, and you will be willing to go; eat of any thing that is set before you, asking no question for conscience' sake.

28 But if any man say: This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience ?

30 If I partake with thanksgiving, why am I evil spoken of, for that for which I give thanks ?

31 Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.

32 Be without offence to the Jews, and to the Gentiles, and to the church of God:

33 As I also in all things please all men, not seeking that which is profitable to myself, but to many, that may be saved.

Chapter 11

Be ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven.

6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

7 The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head, because of the angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman: but all things of God.

13 You yourselves judge: doth it become a woman, to pray unto God uncovered?

14 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him?

15 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor the church of God.

17 Now this I ordain: not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it.

19 For there must be also heresies: that they also, who are approved, may be made manifest among you.

20 When you come therefore together into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus,

the same night in which he was betrayed, took bread.

24 And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.

26 For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

27 Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

28 But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30 Therefore are there many inform and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

34 If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

Chapter 12

Now concerning spiritual things, my brethren, I would not have you ignorant.

2 You know that when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit;

5 And there are diversities of ministries, but the same Lord;

6 And there are diversities of operations, but the same God, who worketh all in all.

7 And the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit;

9 To another, faith in the same spirit; to another, the grace of healing in one Spirit;

10 To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches.

11 But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ.

13 For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body ?

16 And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body ?

17 If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18 But now God hath set the members every one of them in the body as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now there are many members indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22 Yea, much more those that seem to be the more feeble members of the body, are more necessary.

23 And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour,

25 That there might be no schism in the body; but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of member.

28 And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all doctors?

30 Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I shew unto you yet a more excellent way.

Chapter 13

If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up;

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth with the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But,

when I became a man, I put away the things of a child.

12 We see now through a glass in a dark manner; but then face to face. Now I know I part; but then I shall know even as I am known.

13 And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

Chapter 14

Follow after charity, be zealous for spiritual gifts; but rather that you may prophesy.

2 For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.

3 But he that prophesieth, speaketh to men unto edification, and exhortation, and comfort.

4 He that speaketh in a tongue, edifieth himself: but he that prophesieth, edifieth the church.

5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

6 But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped ?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle ?

9 So likewise you, except you utter by the tongue plain speech, how shall it be known what is said ? For you shall be speaking into the air.

10 There are, for example, so many kinds of tongues in this world; and none is without voice.

11 If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me.

12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

13 And therefore he that speaketh by a tongue, let him pray that he may interpret.

14 For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.

15 What is it then ? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding.

16 Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing ? because he knoweth not what thou sayest.

17 For thou indeed givest thanks well, but the other is not edified.

18 I thank my God I speak with all your tongues.

19 But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue.

20 Brethren, do not become children in sense: but in malice be children, and in sense be perfect.

21 In the law it is written: In other tongues and other lips I will speak to this people; and neither so will they hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to believers, but to unbelievers; but prophecies not to unbelievers, but to believers.

23 If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad ?

24 But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all.

25 The secrets of his heart are made manifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren ? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

27 If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29 And let the prophets speak, two or three; and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one; that all may learn, and all may be exhorted:

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36 Or did the word of God come out from you ? Or came it only unto you ?

37 If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38 But if any man know not, he shall not be known.

39 Wherefore, brethren, be zealous to prophesy; and forbid not to speak with tongues.

40 But let all things be done decently, and according to order.

Chapter 15

Now I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand;

2 By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

3 For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures:

4 And that he was buried, and that he rose again the third day, according to the scriptures:

5 And that he was seen by Cephas; and after that by the eleven.

6 Then he was seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the apostles.

8 And last of all, he was seen also by me, as by one born out of due time.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me.

11 For whether I, or they, so we preach, and so you have believed.

12 Now if Christ be preached, that he arose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18 Then they also that are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ is risen from the dead, the firstfruits of them that sleep :

21 For by a man came death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 But every one in his own order: the firstfruits Christ, then they that are of Christ, who have believed in his coming.

24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.

25 For he must reign, until he hath put all his enemies under his feet.

26 And the enemy death shall be destroyed last: For he hath put all things under his feet. And whereas he saith,

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

30 Why also are we in danger every hour?

31 I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to morrow we shall die.

33 Be not seduced: Evil communications corrupt good manners.

34 Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.

35 But some man will say: How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.

41 One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power.

44 It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

45 The first man Adam was made into a living soul; the last Adam into a quickening spirit.

46 Yet that was not first which is spiritual, but that which is natural; afterwards that which is spiritual.

47 The first man was of the earth, earthly: the second man, from heaven, heavenly.

48 Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

49 Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51 Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

53 For this corruptible must put on incorruption; and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

55 O death, where is thy victory? O death, where is thy sting?

56 Now the sting of death is sin: and the power of sin is the law.

57 But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

Chapter 16

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made.

3 And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem.

4 And if it be meet that I also go, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.

7 For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and evident is opened unto me: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the breatheren.

12 And touching our brother Apollo, I give

you to understand, that I much entreated him to come unto you with the breatheren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

14 Let all your things be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the firstfruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with us, and laboureth.

17 And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them, therefore, that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul, with my own hand.

22 If any man love not our Lord Jesus Christ, let him be anathema, maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My charity be with you all in Christ Jesus. Amen.

The Second Epistle of St. Paul to the Corinthians

Chapter 1

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:

2 Grace unto you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

4 Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even

of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead.

10 Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us.

11 You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.

13 For we write no other things to you than what you have read and known. And I hope that you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ.

15 And in this confidence I had a mind to come to you before, that you might have a second grace:

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 Whereas then I was thus minded, did I use

lightness? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and It is not?

18 But God is faithful, for our preaching which was to you, was not, It is, and It is not.

19 For the Son of God, Jesus Christ who was preached among you by us, by me, and Sylvanus, and Timothy, was not, It is and It is not, but, It is, was in him.

20 For all the promises of God are in him, It is; therefore also by him, amen to God, unto our glory.

21 Now he that confirmeth us with you in Christ, and that hath anointed us, is God:

22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not because we exercise dominion over your faith: but we are helpers of your joy: for in faith you stand.

Chapter 2

But I determined this with myself, not to come to you again in sorrow.

2 For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me?

3 And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful: but that you might know the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all.

6 To him who is such a one, this rebuke is sufficient, which is given by many:

7 So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

8 Wherefore, I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things.

10 And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ.

11 That we be not overreached by Satan. For we are not ignorant of his devices.

12 And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but bidding them farewell, I went into Macedonia.

14 Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place.

15 For we are the good odour of Christ unto God, in them that are saved, and in them that perish.

16 To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many, adulterating the word of God; but with sincerity, but as from God, before God, in Christ we speak.

Chapter 3

Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known and read by all men:

3 Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.

4 And such confidence we have, through Christ, towards God.

5 Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God.

6 Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth.

7 Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void:

8 How shall not the ministration of the spirit be rather in glory?

9 For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is in glory.

12 Having therefore such hope, we use much confidence:

13 And not as Moses put a veil upon his face, that the children of Israel might not steadfastly look on the face of that which is made void.

14 But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void).

15 But even until this day, when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18 But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

Chapter 4

Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not;

2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hid, it is hid to them that are lost,

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

7 But we have this treasure in earthen vessels, that the excellency may be of the power of God,

and not of us.

8 In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute;

9 We suffer persecution, but are not forsaken; we are cast down, but we perish not:

10 Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

11 For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written: I believed, for which cause I have spoken; we also believe, for which cause we speak also:

14 Knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you.

15 For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God.

16 For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day.

17 For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.

18 While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal.

Chapter 5

For we know, if our earthly house of this habitation be dissolved, that we have a building of

God, a house not made with hands, eternal in heaven.

2 For in this also we groan, desiring to be clothed upon with our habitation that is from heaven.

3 Yet so that we be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord.

7 (For we walk by faith, and not by sight.)

8 But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 For we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing therefore the fear of the Lord, we use persuasion to men; but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf; that you may have somewhat to answer them who glory in face, and not in heart.

13 For whether we be transported in mind, it is to God; or whether we be sober, it is for you.

14 For the charity of Christ presseth us: judging this, that if one died for all, then all were dead.

15 And Christ died for all; that they also who live, may not now live to themselves, but unto

him who died for them, and rose again.

16 Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh; but now we know him so no longer.

17 If then any be in Christ a new creature, the old things are passed away, behold all things are made new.

18 But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins; and he hath placed in us the word of reconciliation.

20 For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God.

21 Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

Chapter 6

And we helping do exhort you, that you receive not the grace of God in vain.

2 For he saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation.

3 Giving no offence to any man, that our ministry be not blamed:

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity un-

feigned,

7 In the word of truth, in the power of God; by the armour of justice on the right hand and on the left;

8 By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known;

9 As dying, and behold we live; as chastised, and not killed;

10 As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us, but in your own bowels you are straitened.

13 But having the same recompense, (I speak as to my children,) be you also enlarged.

14 Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people.

17 Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you; and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty.

Chapter 7

Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

2 Receive us. We have injured no man, we have corrupted no man, we have overreached no man.

3 I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence for you, great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation.

5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation; combats without, fears within.

6 But God, who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful;

9 Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

10 For the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death.

11 For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you; yea defence, yea indignation, yea fear, yea desire, yea zeal,

yea revenge: in all things you have shewed yourselves to be undefiled in the matter.

12 Wherefore although I wrote to you, it was not for his sake that I did the wrong, nor for him that suffered it; but to manifest our carefulness that we have for you

13 Before God: therefore we were comforted. But in our consolation, we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And if I have boasted any thing to him of you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting that was made to Titus is found a truth.

15 And his bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you have received him.

16 I rejoice that in all things I have confidence in you.

Chapter 8

Now we make known unto you, brethren, the grace of God, that hath been given in the churches of Macedonia.

2 That in much experience of tribulation, they have had abundance of joy; and their very deep poverty hath abounded unto the riches of their simplicity.

3 For according to their power (I bear them witness), and beyond their power, they were willing.

4 With much entreaty begging of us the grace and communication of the ministry that is done toward the saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the

will of God:

6 Insomuch, that we desired Titus, that as he had begun, so also he would finish among you this same grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your charity towards us, so in this grace also you may abound.

8 I speak not as commanding; but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord Jesus Christ, that being rich he became poor, for your sakes; that through his poverty you might be rich.

10 And herein I give my advice; for this is profitable for you, who have begun not only to do, but also to be willing, a year ago.

11 Now therefore perform ye it also in deed; that as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not.

13 For I mean not that others should be eased, and you burthened, but by an equality.

14 In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality,

15 As it is written: He that had much, had nothing over; and he that had little, had no want.

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

17 For indeed he accepted the exhortation; but being more careful, of his own will he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches.

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord, and our determined will:

20 Avoiding this, lest any man should blame us in this abundance which is administered by us.

21 For we forecast what may be good not only before God, but also before men.

22 And we have sent with them our brother also, whom we have often proved diligent in many things; but now much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

24 Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

Chapter 9

For concerning the ministry that is done towards the saints, it is superfluous for me to write unto you.

2 For I know your forward mind: for which I boast of you to the Macedonians. That Achaia also is ready from the year past, and your emulation hath provoked very many.

3 Now I have sent the brethren, that the thing which we boast of concerning you, be not made void in this behalf, that (as I have said) you may be ready:

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be

ready, so as a blessing, not as covetousness.

6 Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap blessings.

7 Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound in you; that ye always, having all sufficiency in all things, may abound to every good work,

9 As it is written: He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever.

10 And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:

11 That being enriched in all things, you may abound unto all simplicity, which worketh through us thanksgiving to God.

12 Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord,

13 By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of your communicating unto them, and unto all.

14 And in their praying for you, being desirous of you, because of the excellent grace of God in you.

15 Thanks be to God for his unspeakable gift.

Chapter 10

Now I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent, am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence where-with I am thought to be bold, against some, who reckon us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels,

5 And every height that exhalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ;

6 And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.

8 For if also I should boast somewhat more of our power, which the Lord hath given us unto edification, and not for your destruction, I should not be ashamed.

9 But that I may not be thought as it were to terrify you by epistles,

10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible,)

11 Let such a one think this, that such as we are in word by epistles, when absent, such also we will be indeed when present.

12 For we dare not match, or compare ourselves with some, that commend themselves; but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 But we will not glory beyond our measure; but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our

measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ.

15 Not glorying beyond measure in other men's labours; but having hope of your increasing faith, to be magnified in you according to our rule abundantly;

16 Yea, unto those places that are beyond you, to preach the gospel, not to glory in another man's rule, in those things that are made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he who commendeth himself, is approved, but he, whom God commendeth.

Chapter 11

Would to God you could bear with some little of my folly: but do bear with me.

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ.

3 But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ.

4 For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel which you have not received; you might well bear with him.

5 For I suppose that I have done nothing less than the great apostles.

6 For although I be rude in speech, yet not in knowledge; but in all things we have been made manifest to you.

7 Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the gospel of God freely?

8 I have taken from other churches, receiving wages of them for your ministry.

9 And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself from being burthensome to you, and so I will keep myself.

10 The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

13 For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ.

14 And no wonder: for Satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.

16 I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish; whereas yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23 They are the ministers of Christ (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.

24 Of the Jews five times did I receive forty stripes, save one.

25 Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea.

26 In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

27 In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things which are without: my daily instance, the solicitude for all the churches.

29 Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

30 If I must needs glory, I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me.

33 And through a window in a basket was I let down by the wall, and so escaped his hands.

Chapter 12

If I must glory (it is not expedient indeed): but I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such a one caught up to the third heaven.

3 And I know such a man (whether in the body, or out of the body, I know not: God knoweth):

4 That he was caught up into paradise, and heard secret words, which it is not granted to man to utter.

5 For such an one I will glory; but for myself I will glory nothing, but in my infirmities.

6 For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing thrice I besought the Lord, that it might depart from me.

9 And he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

11 I am become foolish: you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing.

12 Yet the signs of my apostleship have been

wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other churches, but that I myself was not burthensome to you? Pardon me this injury.

14 Behold now the third time I am ready to come to you; and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less.

16 But be it so: I did not burthen you: but being crafty, I caught you by guile.

17 Did I overreach you by any of them whom I sent to you?

18 I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ; but all things, my dearly beloved, for your edification.

20 For I fear lest perhaps when I come I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

21 Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed.

Chapter 13

Behold, this is the third time I am coming to you: In the mouth of two or three witnesses shall every word stand.

2 I have told before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?

4 For although he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try you own selves if you be in the faith; prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth; but for the truth.

9 For we rejoice that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.

11 For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

The Epistle of St. Paul to the Galatians

Chapter 1

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

9 As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

10 For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

11 For I give you to understand, brethren, that the gospel which was preached by me is not

according to man.

12 For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ.

13 For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God, and wasted it.

14 And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood.

17 Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus.

18 Then, after three years, I went to Jerusalem, to see Peter, and I tarried with him fifteen days.

19 But other of the apostles I saw none, saving James the brother of the Lord.

20 Now the things which I write to you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the churches of Judea, which were in Christ:

23 But they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned:

24 And they glorified God in me.

Chapter 2

Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up according to revelation; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be some thing: lest perhaps I should run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

4 But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.

5 To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you.

6 But of them who seemed to be some thing, (what they were some time, it is nothing to me, God accepteth not the person of man,) for to me they that seemed to be some thing added nothing.

7 But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision.

8 (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles.)

9 And when they had known the grace that was given to me, James and Cephas and John,

who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision:

10 Only that we should be mindful of the poor: which same thing also I was careful to do.

11 But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?

15 We by nature are Jews, and not of the Gentiles sinners.

16 But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a prevaricator.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in

the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

Chapter 3

O senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If it be yet in vain.

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith?

6 As it is written: Abraham believed God, and it was reputed to him unto justice.

7 Know ye therefore, that they who are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed.

9 Therefore they that are of faith, shall be blessed with faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: Cursed is every one, that abideth not in all things, which are written in the book of the law to do them.

11 But that in the law no man is justified with God, it is manifest: because the just man liveth by faith.

12 But the law is not of faith: but, He that doth those things, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren (I speak after the manner of man,) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made and to his seed. He saith not, And to his seeds, as of many: but as of one, And to thy seed, which is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

22 But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.

23 But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Christ, that we might be justified by faith.

25 But after the faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Christ Jesus.

27 For as many of you as have been baptized in Christ, have put on Christ.

28 There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.

29 And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

Chapter 4

Now I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed by the father:

3 So we also, when we were children, were serving under the elements of the world.

4 But when the fulness of the time was come, God sent his Son, made of a woman, made under the law:

5 That he might redeem them who were under the law: that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore now he is not a servant, but a son. And if a son, an heir also through God.

8 But then indeed, not knowing God, you served them, who, by nature, are not gods.

9 But now, after that you have known God, or rather are known by God: how turn you again to

the weak and needy elements, which you desire to serve again?

10 You observe days, and months, and times, and years.

11 I am afraid of you, lest perhaps I have laboured in vain among you.

12 Be ye as I, because I also am as you: brethren, I beseech you: you have not injured me at all.

13 And you know, how through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh,

14 You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy, because I tell you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am present with you.

19 My little children, of whom I am in labour again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written that Abraham had two sons: the one by a bondwoman, and the other by a free woman.

23 But he who was of the bondwoman, was born according to the flesh: but he of the free woman, was by promise.

24 Which things are said by an allegory. For these are the two testaments. The one from mount Sina, engendering unto bondage; which is Agar:

25 For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.

26 But that Jerusalem, which is above, is free: which is our mother.

27 For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he, that was born according to the flesh, persecuted him that was after the spirit; so also it is now.

30 But what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman.

31 So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

Chapter 5

Stand fast, and be not held again under the yoke of bondage.

2 Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

3 And I testify again to every man circumcising himself, that he is a debtor to the whole law.

4 You are made void of Christ, you who are justified in the law: you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but faith that worketh by charity.

7 You did run well, who hath hindered you, that you should not obey the truth?

8 This persuasion is not from him that calleth you.

9 A little leaven corrupteth the whole lump.

10 I have confidence in you in the Lord: that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another.

14 For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself.

15 But if you bite and devour one another; take heed you be not consumed one of another.

16 I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh.

17 For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would.

18 But if you are led by the spirit, you are not under the law.

19 Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21 Envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be made desirous of vain glory, provoking one another, envying on another.

Chapter 6

Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens; and so you shall fulfil the law of Christ.

3 For if any man think himself to be some thing, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 For every one shall bear his own burden.

6 And let him that is instructed in the word, communicate to him that instructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that

soweth in the spirit, of the spirit shall reap life everlasting.

9 And in doing good, let us not fail. For in due time we shall reap, not failing.

10 Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves who are circumcised, keep the law; but they will have you to be circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

The Epistle of St. Paul to the Ephesians

Chapter 1

Paul, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God the Father, and from the Lord Jesus Christ.

3 Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ:

4 As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

5 Who hath predestinated us unto the adoption of children through Jesus Christ unto himself: according to the purpose of his will:

6 Unto the praise of the glory of his grace, in which he hath graced us in his beloved son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence,

9 That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him,

10 In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him.

11 In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will.

12 That we may be unto the praise of his glory, we who before hoped Christ:

13 In whom you also, after you had heard the word of truth, (the gospel of your salvation;) in whom also believing, you were signed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also, hearing of your faith that is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers,

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him:

18 The eyes of your heart enlightened, that you may know what the hope is of the glory of his inheritance in the saints.

19 And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power,

20 Which he wrought in Christ, raising him

up from the dead, and setting him on his right hand in the heavenly places.

21 Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 And he hath subjected all things under his feet, and hath made him head over all the church,

23 Which is his body, and the fulness of him who is filled all in all.

Chapter 2

And you, when you were dead in your offences, and sins,

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief:

3 In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest:

4 But God, (who is rich in mercy,) for his exceeding charity wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,)

6 And hath raised us up together, and hath made us sit together in the heavenly places, through Christ Jesus.

7 That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus.

8 For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;

9 Not of works, that no man may glory.

10 For we are his workmanship, created in

Christ Jesus in good works, which God hath prepared that we should walk in them.

11 For which cause be mindful that you, being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands;

12 That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

15 Making void the law of commandments contained in decrees; that he might make the two in himself into one new man, making peace;

16 And might reconcile both to God in one body by the cross, killing the enmities in himself.

17 And coming, he preached peace to you that were afar off, and peace to them that were nigh.

18 For by him we have access both in one Spirit to the Father.

19 Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God,

20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:

21 In whom all the building, being framed together, groweth up into an holy temple in the Lord.

22 In whom you also are built together into an habitation of God in the Spirit.

Chapter 3

For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles;

2 If yet you have heard of the dispensation of the grace of God which is given me towards you:

3 How that, according to revelation, the mystery has been made known to me, as I have written above in a few words;

4 As you reading, may understand my knowledge in the mystery of Christ,

5 Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit:

6 That the Gentiles should be fellow heirs, and of the same body, and co-partners of his promise in Christ Jesus, by the gospel:

7 Of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power:

8 To me, the least of all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ,

9 And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:

10 That the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church,

11 According to the eternal purpose, which he made, in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord Jesus Christ,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man,

17 That Christ may dwell by faith in your hearts; that being rooted and founded in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:

19 To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.

20 Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us;

21 To him be glory in the church, and in Christ Jesus unto all generations, world without end. Amen.

Chapter 4

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called,

2 With all humility and mildness, with patience, supporting one another in charity.

3 Careful to keep the unity of the Spirit in the bond of peace.

4 One body and one Spirit; as you are called in one hope of your calling.

5 One Lord, one faith, one baptism.

6 One God and Father of all, who is above all, and through all, and in us all.

7 But to every one of us is given grace, according to the measure of the giving of Christ.

8 Wherefore he saith: Ascending on high, he led captivity captive; he gave gifts to men.

9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended above all the heavens, that he might fill all things.

11 And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors,

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;

14 That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive

15 But doing the truth in charity, we may in all things grow up in him who is the head, even Christ:

16 From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.

17 This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind,

18 Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.

19 Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ;

21 If so be that you have heard him, and have been taught in him, as the truth is in Jesus:

22 To put off, according to former conversation, the old man, who is corrupted according to the desire of error.

23 And be renewed in the spirit of your mind:

24 And put on the new man, who according to God is created in justice and holiness of truth.

25 Wherefore putting away lying, speak ;ye the truth every man with his neighbour; for we are members one of another.

26 Be angry, and sin not. Let not the sun go down upon your anger.

27 Give not place to the devil.

28 He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

29 Let no evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice.

32 And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ.

Chapter 5

Be ye therefore followers of God, as most dear children;

2 And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

3 But fornication, and all uncleanness, or covetousness, let it not so much as be named among

you, as becometh saints:

4 Or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks.

5 For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

9 For the fruit of the light is in all goodness, and justice, and truth;

10 Proving what is well pleasing to God:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For the things that are done by them in secret, it is a shame even to speak of.

13 But all things that are reproved, are made manifest by the light; for all that is made manifest is light.

14 Wherefore he saith: Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee.

15 See therefore, brethren, how you walk circumspectly: not as unwise,

16 But as wise: redeeming the time, because the days are evil.

17 Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury; but be ye filled with the holy Spirit,

19 Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord;

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father:

21 Being subject one to another, in the fear of Christ.

22 Let women be subject to their husbands, as to the Lord:

23 Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body.

24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

25 Husbands, love your wives, as Christ also loved the church, and delivered himself up for it:

26 That he might sanctify it, cleansing it by the laver of water in the word of life:

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any; such thing; but that it should be holy, and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church:

30 Because we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.

32 This is a great sacrament; but I speak in Christ and in the church.

33 Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

Chapter 6

Children, obey your parents in the Lord, for this is just.

2 Honour thy father and thy mother, which is the first commandment with a promise:

3 That it may be well with thee, and thou mayest be long lived upon earth.

4 And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.

5 Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ doing the will of God from the heart,

7 With a good will serving, as to the Lord, and not to men.

8 Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of persons with him.

10 Finally, brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to stand against the deceits of the devil.

12 For our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

13 Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of justice,

15 And your feet shod with the preparation of the gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

17 And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God).

18 By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints:

19 And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel.

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things:

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren and charity with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.

The Epistle of St. Paul to the Philippians

Chapter 1

Paul and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 I give thanks to my God in every remembrance of you,

4 Always in all my prayers making supplication for you all, with joy;

5 For your communication in the gospel of Christ from the first day until now.

6 Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all, for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding:

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Filled with the fruit of justice, through Je-

sus Christ, unto the glory and praise of God.

12 Now, brethren, I desire you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel:

13 So that my bands are made manifest in Christ, in all the court, and in all other places;

14 And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear.

15 Some indeed, even out of envy and contention; but some also for good will preach Christ.

16 Some out of charity, knowing that I am set for the defence of the gospel.

17 And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands.

18 But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.

19 For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, wither it be by life, or by death.

21 For to me, to live is Christ; and to die is gain.

22 And if to live in the flesh, that is to me the fruit of labour, and what I shall choose I know not.

23 But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better.

24 But to abide still in the flesh, is needful for you.

25 And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may abound in Christ Jesus for me, by my coming to you again.

27 Only let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel.

28 And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God:

29 For unto you it is given for Christ, not only to believe in him, but also to suffer for him.

30 Having the same conflict as that which you have seen in me, and now have heard of me.

Chapter 2

If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration:

2 Fulfil ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment.

3 Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves:

4 Each one not considering the things that are his own, but those that are other men's.

5 For let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

8 He humbled himself, becoming obedient unto death, even to the death of the cross.

9 For which cause God also hath exalted him, and hath given him a name which is above all names:

10 That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth:

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation.

13 For it is God who worketh in you, both to will and to accomplish, according to his good will.

14 And do ye all things without murmurings and hesitations;

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world.

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all.

18 And for the selfsame thing do you also rejoice, and congratulate with me.

19 And I hope in the Lord Jesus to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 For all seek the things that are their own; not the things that are Jesus Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.

23 Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me.

24 And I trust in the Lord, that I myself also shall come to you shortly.

25 But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer, and fellow soldier, but your apostle, and he that hath ministered to my wants.

26 For indeed he longed after you all: and was sad, for that you had heard that he was sick.

27 For indeed he was sick, nigh unto death; but God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow.

29 Receive him therefore with all joy in the Lord; and treat with honour such as he is.

30 Because for the work of Christ he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

Chapter 3

As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you it is necessary.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who in spirit serve God; and glory in Christ Jesus, not having confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,

5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; according to the law, a Pharisee:

6 According to zeal, persecuting the church of God; according to the justice that is in the law, conversing without blame.

7 But the things that were gain to me, the same I have counted loss for Christ.

8 Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ:

9 And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death,

11 If by any means I may attain to the resurrection which is from the dead.

12 Not as though I have already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

13 Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before,

14 I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus.

15 Let us therefore, as many as are perfect, be thus minded; and if in any thing you be otherwise minded, this also God will reveal to you.

16 Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.

17 Be ye followers of me, brethren, and observe them who walk so as you have our model.

18 For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ;

19 Whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things.

20 But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ,

21 Who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

Chapter 4

Therefore, my dearly beloved brethren, and most desired, my joy and my crown; so stand fast in the Lord, my dearly beloved.

2 I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord.

3 And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in

the book of life.

4 Rejoice in the Lord always; again, I say, rejoice.

5 Let your modesty be known to all men. The Lord is nigh.

6 Be nothing solicitous; but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

8 For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.

9 The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

10 Now I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think; but you were busied.

11 I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.

13 I can do all these things in him who strengtheneth me.

14 Nevertheless you have done well in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only:

16 For unto Thessalonica also you sent once and again for my use.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God.

19 And may my God supply all your want, according to his riches in glory in Christ Jesus.

20 Now to God and our Father be glory world without end. Amen.

21 Salute ye every saint in Christ Jesus.

22 The brethren who are with me, salute you. All the saints salute you; especially they that are of Caesar's household.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

The Epistle of St. Paul to the Colossians

Chapter 1

Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother,

2 To the saints and faithful brethren in Christ Jesus, who are at Colossa.

3 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you.

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints.

5 For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel,

6 Which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth.

7 As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus;

8 Who also hath manifested to us your love in the spirit.

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing; being fruitful in every good

work, and increasing in the knowledge of God:

11 Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy,

12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love,

14 In whom we have redemption through his blood, the remission of sins;

15 Who is the image of the invisible God, the firstborn of every creature:

16 For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him.

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he may hold the primacy:

19 Because in him, it hath well pleased the Father, that all fullness should dwell;

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on

earth, and the things that are in heaven.

21 And you, whereas you were some time alienated and enemies in mind in evil works:

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church:

25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:

26 The mystery which hath been hidden from ages and generations, but now is manifested to his saints,

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

Chapter 2

For I would have you know, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh:

2 That their hearts may be comforted, being instructed in charity, and unto all riches of fullness of understanding, unto the knowledge of the

mystery of God the Father and of Christ Jesus:

3 In whom are hid all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

5 For though I be absent in body, yet in spirit I am with you; rejoicing, and beholding your order, and the steadfastness of your faith which is in Christ.

6 As therefore you have received Jesus Christ the Lord, walk ye in him;

7 Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

8 Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ:

9 For in him dwelleth all the fulness of the Godhead corporeally;

10 And you are filled in him, who is the head of all principality and power:

11 In whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ:

12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him, forgiving you all offences:

14 Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross:

15 And despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.

16 Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths,

17 Which are a shadow of things to come, but the body is of Christ.

18 Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

19 And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world?

21 Touch not, taste not, handle not:

22 Which all are unto destruction by the very use, according to the precepts and doctrines of men.

23 Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body; not in any honour to the filling of the flesh.

Chapter 3

Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are upon the earth.

3 For you are dead; and your life is hid with Christ in God.

4 When Christ shall appear, who is your life, then you also shall appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols.

6 For which things the wrath of God cometh upon the children of unbelief,

7 In which you also walked some time, when you lived in them.

8 But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another: stripping yourselves of the old man with his deeds,

10 And putting on the new, him who is renewed unto knowledge, according to the image of him that created him.

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all.

12 Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 Wives, be subject to your husbands, as it behoveth in the Lord.

19 Husbands, love your wives, and be not bitter towards them.

20 Children, obey your parents in all things: for this is well pleasing to the Lord.

21 Fathers, provoke not your children to indignation, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 For he that doth wrong, shall receive for that which he hath done wrongfully: and there is no respect of persons with God.

Chapter 4

Masters, do to your servants that which is just and equal: knowing that you also have a master in heaven.

2 Be instant in prayer; watching in it with thanksgiving:

3 Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound;)

4 That I may make it manifest as I ought to speak.

5 Walk with wisdom towards them that are without, redeeming the time.

6 Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest brother, and faithful minister and fellow servant in the Lord, will make known to you,

8 Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus, my fellow prisoner, saluteth you, and Mark, the cousin german of Barnabus, touching whom you have received commandments; if he come unto you, receive him:

11 And Jesus, that is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God; who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God.

13 For I bear him testimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis.

14 Luke, the most dear physician, saluteth you: and Demas.

15 Salute the brethren who are at Laodicea, and Nymphas, and the church that is in his house.

16 And when this epistle shall have been read with you, cause that it be read also in the church of the Laodiceans: and that you read that which is of the Laodiceans.

17 And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of Paul with my own hand. Be mindful of my bands. Grace be with you. Amen

The First Epistle of St. Paul to the Thessalonians

Chapter 1

Paul and Sylvanus and Timothy: to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ.

2 Grace be to you and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing,

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father:

4 Knowing, brethren beloved of God, your election:

5 For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

6 And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost:

7 So that you were made a pattern to all that believe in Macedonia and in Achaia.

8 For from you was spread abroad the word of the Lord, not only in Macedonia, and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.

9 For they themselves relate of us, what man-

ner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God.

10 And to wait for his Son from heaven (whom he raised up from the dead,) Jesus, who hath delivered us from the wrath to come.

Chapter 2

For yourselves know, brethren, our entrance in unto you, that it was not in vain:

2 But having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness.

3 For our exhortation was not of error, nor of uncleanness, nor in deceit:

4 But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts.

5 For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness:

6 Nor sought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should

cherish her children:

8 So desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us.

9 For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God.

10 You are witnesses, and God also, how holily, and justly, and without blame, we have been to you that have believed:

11 As you know in what manner, entreating and comforting you, (as a father doth his children,)

12 We testified to every one of you, that you would walk worthy of God, who hath called you unto his kingdom and glory.

13 Therefore, we also give thanks to God without ceasing: because, that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

14 For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews,

15 Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men;

16 Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire.

18 For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.

19 For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

20 For you are our glory and joy.

Chapter 3

For which cause, forbearing no longer, we thought it good to remain at Athens alone:

2 And we sent Timothy, our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith:

3 That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know.

5 For this cause also, I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us as we also to see you;

7 Therefore we were comforted, brethren, in you, in all our necessity and tribulation, by your faith,

8 Because now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

10 Night and day more abundantly praying that we may see your face, and may accomplish

those things that are wanting to your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ, with all his saints. Amen.

Chapter 4

For the rest therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what precepts I have given to you by the Lord Jesus.

3 For this is the will of God, your sanctification; that you should abstain from fornication;

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the passion of lust, like the Gentiles that know not God:

6 And that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified.

7 For God hath not called us unto uncleanness, but unto sanctification.

8 Therefore, he that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us.

9 But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another.

10 For indeed you do it towards all the

brethren in all Macedonia. But we entreat you, brethren, that you abound more:

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without; and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

13 For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with him.

14 For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

15 For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first.

16 Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

17 Wherefore, comfort ye one another with these words.

Chapter 5

But of the times and moments, brethren, you need not, that we should write to you;

2 For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they

shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief.

5 For all you are the children of light, and children of the day: we are not of the night, nor of darkness.

6 Therefore, let us not sleep, as others do; but let us watch, and be sober.

7 For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation.

9 For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ,

10 Who died for us; that, whether we watch or sleep, we may live together with him.

11 For which cause comfort one another; and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you:

13 That you esteem them more abundantly in charity, for their work's sake. Have peace with them.

14 And we beseech you, brethren, rebuke the unquiet, comfort the feeble minded, support the weak, be patient towards all men.

15 See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 Pray without ceasing.

18 In all things give thanks; for this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the spirit.

20 Despise not prophecies.

21 But prove all things; hold fast that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ.

24 He is faithful who hath called you, who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

The Second Epistle of St. Paul to the Thessalonians

Chapter 1

Paul, and Sylvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ.

2 Grace unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure,

5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of his power:

8 In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ.

9 Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his

saints, and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day.

11 Wherefore also we pray always for you; that our God would make you worthy of his vocation, and fulfill all the good pleasure of his goodness and the work of faith in power;

12 That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.

Chapter 2

And we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

3 Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming, him,

9 Whose coming is according to the working of Satan, in all power, and signs, and lying wonders,

10 And in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying:

11 That all may be judged who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you firstfruits unto salvation, in sanctification of the spirit, and faith of the truth:

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself, and God and our Father, who hath loved us, and hath given us everlasting consolation, and good hope in grace,

16 Exhort your hearts, and confirm you in every good work and word.

Chapter 3

For the rest, brethren, pray for us, that the word of God may run, and may be glorified, even as among you;

2 And that we may be delivered from importunate and evil men; for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your hearts, in the charity of God, and the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you;

8 Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you.

9 Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.

10 For also when we were with you, this we declared to you: that, if any man will not work, neither let him eat.

11 For we have heard there are some among you who walk disorderly, working not at all, but curiously meddling.

12 Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread.

13 But you, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed:

15 Yet do not esteem him as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all.

17 The salutation of Paul with my own hand; which is the sign in every epistle. So I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

The First Epistle of St. Paul to Timothy

Chapter 1

Paul, an apostle of Jesus Christ, according to the commandment of God our Savior, and of Christ Jesus our hope:

2 To Timothy, his beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 Not to give heed to fables and endless genealogies: which furnish questions rather than the edification of God, which is in faith.

5 Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray, are turned aside unto vain babbling:

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully:

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks who hath strengthened me, even to Christ Jesus our Lord, for that he hath counted me faithful, putting me in the ministry;

13 Who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of them that shall believe in him unto life everlasting.

17 Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, O son Timothy; according to the prophecies going be-

fore on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith.

20 Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

Chapter 2

I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men:

2 For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who gave himself a redemption for all, a testimony in due times.

7 Whereunto I am appointed a preacher and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up pure hands, without anger and contention.

9 In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire,

10 But as it becometh women professing godliness, with good works.

11 Let the woman learn in silence, with all subjection.

12 But I suffer not a woman to teach, nor to use authority over the man: but to be in silence.

13 For Adam was first formed; then Eve.

14 And Adam was not seduced; but the woman being seduced, was in the transgression.

15 Yet she shall be saved through childbearing; if she continue in faith, and love, and sanctification, with sobriety.

Chapter 3

A faithful saying: if a man desire the office of a bishop, he desireth a good work.

2 It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

3 Not given to wine, no striker, but modest, not quarrelsome, not covetous, but

4 One that ruleth well his own house, having his children in subjection with all chastity.

5 But if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.

8 Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the mystery of faith in a pure conscience.

10 And let these also first be proved: and so let them minister, having no crime.

11 The women in like manner chaste, not slanderers, but sober, faithful in all things.

12 Let deacons be the husbands of one wife: who rule well their children, and their own houses.

13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.

14 These things I write to thee, hoping that I shall come to thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

Chapter 4

Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils,

2 Speaking lies in hypocrisy, and having their conscience seared,

3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained unto.

7 But avoid foolish and old wives' fables: and exercise thyself unto godliness.

8 For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come.

9 A faithful saying and worthy of all acceptation.

10 For therefore we labor and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

11 These things command and teach.

12 Let no man despise thy youth: but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity.

13 Till I come, attend unto reading, to exhortation, and to doctrine.

14 Neglect not the grace that is in thee, which was given thee by prophesy, with imposition of the hands of the priesthood.

15 Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all.

16 Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

Chapter 5

An ancient man rebuke not, but entreat him as a father: young men, as brethren:

2 Old women, as mothers: young women, as sisters, in all chastity.

3 Honour widows, that are widows indeed.

4 But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day.

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband.

10 Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But the younger widows avoid. For when they have grown wanton in Christ, they will marry:

12 Having damnation, because they have made void their first faith.

13 And withal being idle they learn to go about from house to house: and are not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For some are already turned aside after Satan.

16 If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed.

17 Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine:

18 For the scripture saith: Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest: and they that are otherwise, cannot be hid.

Chapter 6

Whosoever are servants under the yoke, let them count their masters worthy of all honour; lest the name of the Lord and his doctrine be blasphemed.

2 But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness,

4 He is proud, knowing nothing, but sick about questions and strifes of words; from which

arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world: and certainly we can carry nothing out.

8 But having food, and wherewith to be covered, with these we are content.

9 For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition.

10 For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness.

12 Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession,

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ,

15 Which in his times he shall shew who is the Blessed and only Mighty, the King of kings, and Lord of lords;

16 Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy,)

18 To do good, to be rich in good works, to give easily, to communicate to others,

19 To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

The Second Epistle of St. Paul to Timothy

Chapter 1

Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.

2 To Timothy my dearly beloved son, grace, mercy, and peace, from God the Father, and from Christ Jesus our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing, I have a remembrance of thee in my prayers, night and day.

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands.

7 For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the gospel, according to the power of God,

9 Who hath delivered us and called us by his holy calling, not according to our works, but ac-

cording to his own purpose and grace, which was given us in Christ Jesus before the times of the world.

10 But is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel:

11 Wherein I am appointed a preacher, and an apostle, and teacher of the Gentiles.

12 For which cause I also suffer these things: but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day.

13 Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus.

14 Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us.

15 Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain:

17 But when he was come to Rome, he carefully sought me, and found me.

18 The Lord grant unto him to find mercy of the Lord in that day: and in how many things he

ministered unto me at Ephesus, thou very well knowest.

Chapter 2

Thou therefore, my son, be strong in the grace which is in Christ Jesus:

2 And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ Jesus.

4 No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself.

5 For he also that striveth for the mastery, is not crowned, except he strive lawfully.

6 The husbandman, that laboureth, must first partake of the fruits.

7 Understand what I say: for the Lord will give thee in all things understanding.

8 Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel.

9 Wherein I labour even unto bands, as an evildoer; but the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory.

11 A faithful saying: for if we be dead with him, we shall live also with him.

12 If we suffer, we shall also reign with him. If we deny him, he will also deny us.

13 If we believe not, he continueth faithful, he can not deny himself.

14 Of these things put them in mind, charging them before the Lord. Contend not in words, for

it is to no profit, but to the subverting of the hearers.

15 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.

16 But shun profane and vain babblings: for they grow much towards ungodliness.

17 And their speech spreadeth like a canker: of whom are Hymeneus and Philetus:

18 Who have erred from the truth, saying, that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm, having this seal: the Lord knoweth who are his; and let every one depart from iniquity who nameth the name of the Lord.

20 But in a great house there are not only vessels of gold and silver, but also of wood and earth: and some indeed unto honour, but some unto dishonour.

21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and pursue justice, faith, charity, and peace, with them that call on the Lord out of a pure heart.

23 And avoid foolish and unlearned questions, knowing that they beget strifes.

24 But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient,

25 With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth,

26 And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

Chapter 3

Know also this, that, in the last days, shall come dangerous times.

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of godliness, but denying the power thereof. Now these avoid.

6 For of these sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires:

7 Ever learning, and never attaining to the knowledge of the truth.

8 Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9 But they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience,

11 Persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me.

12 And all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall grow worse and worse: erring, and driving into error.

14 But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them;

15 And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus.

16 All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice,

17 That the man of God may be perfect, furnished to every good work.

Chapter 4

I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine.

3 For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears:

4 And will indeed turn away their hearing from the truth, but will be turned unto fables.

5 But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.

9 For Demas hath left me, loving this world, and is gone to Thessalonica:

10 Crescens into Galatia, Titus into Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander the coppersmith hath done me much evil: the Lord will reward him according to his works:

15 Whom do thou also avoid, for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all forsook me: may it not be laid to their charge.

17 But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered out of the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

21 Make haste to come before winter Eubulus and Pudens, and Linus and Claudia, and all the brethren, salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The Epistle of St. Paul to Titus

Chapter 1

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness:

2 Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

3 But hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Savior:

4 To Titus my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Savior.

5 For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee:

6 If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent:

9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gain-

sayers.

10 For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision:

11 Who must be reprov'd, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them a prophet of their own, said, The Cretians are always liars, evil beasts, slothful bellies.

13 This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables and commandments of men, who turn themselves away from the truth.

15 All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.

16 They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate.

Chapter 2

But speak thou the things that become sound doctrine:

2 That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

4 That they may teach the young women to be wise, to love their husbands, to love their children,

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed.

6 Young men, in like manner, exhort that they be sober.

7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,

8 The sound word that can not be blamed: that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying:

10 Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Savior in all things:

11 For the grace of God our Savior hath appeared to all men;

12 Instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world,

13 Looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.

15 These things speak, and exhort and rebuke with all authority. Let no man despise thee.

Chapter 3

Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work.

2 To speak evil of no man, not to be litigious, but gentle: shewing all mildness towards all men.

3 For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of God our Savior appeared:

5 Not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost;

6 Whom he hath poured forth upon us abundantly, through Jesus Christ our Savior:

7 That, being justified by his grace, we may be heirs, according to hope of life everlasting.

8 It is a faithful saying: and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law. For they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, avoid:

11 Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter.

13 Send forward Zenas, the lawyer, and Apollo, with care, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

The Epistle of St. Paul to Philemon

Chapter 1

Paul, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow labourer;

2 And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house:

3 Grace to you and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God, always making a remembrance of thee in my prayers.

5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, that is in you in Christ Jesus.

7 For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore though I have much confidence in Christ Jesus, to command thee that which is to the purpose:

9 For charity sake I rather beseech, whereas thou art such a one, as Paul an old man, and now a prisoner also of Jesus Christ.

10 I beseech thee for my son, whom I have begotten in my bands, Onesimus,

11 Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee,

12 Whom I have sent back to thee. And do

thou receive him as my own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel:

14 But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.

15 For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever:

16 Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee both in the flesh and in the Lord?

17 If therefore thou count me a partner, receive him as myself.

18 And if he hath wronged thee in any thing, or is in thy debt, put that to my account.

19 I Paul have written it with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also.

20 Yea, brother. May I enjoy thee in the Lord. Refresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging. For I hope that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Mark, Aristarchus, Demas, and Luke my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

The Epistle of St. Paul to the Hebrews

Chapter 1

God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

3 Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high.

4 Being made so much better than the angels, as he hath inherited a more excellent name than they.

5 For to which of the angels hath he said at any time, Thou art my Son, to day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him.

7 And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire.

8 But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity:

therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.

11 They shall perish, but thou shalt continue: and they shall all grow old as a garment.

12 And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.

13 But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool?

14 Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?

Chapter 2

Therefore ought we more diligently to observe the things which we have heard, lest perhaps we should let them slip.

2 For if the word, spoken by angels, became steadfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard him.

4 God also bearing them witness by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, according to his own will.

5 For God hath not subjected unto angels the world to come, whereof we speak.

6 But one in a certain place hath testified, saying: What is man, that thou art mindful of him: or the son of man, that thou visitest him?

7 Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands:

8 Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God, he might taste death for all.

10 For it became him, for whom are all things, and by whom are all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.

11 For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying:

12 I will declare thy name to my brethren; in the midst of the church will I praise thee.

13 And again: I will put my trust in him. And again: Behold I and my children, whom God hath given me.

14 Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil:

15 And might deliver them, who through the fear of death were all their lifetime subject to servitude.

16 For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful priest before God, that he might be a propitiation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

Chapter 3

Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus:

2 Who is faithful to him that made him, as was also Moses in all his house.

3 For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house, hath greater honour than the house.

4 For every house is built by some man: but he that created all things, is God.

5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:

6 But Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith: To day if you shall hear his voice,

8 Harden not your hearts, as in the provocation; in the day of temptation in the desert,

9 Where your fathers tempted me, proved and saw my works,

10 Forty years: for which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways,

11 As I have sworn in my wrath: If they shall enter into my rest.

12 Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilst it is called to day, that none of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end.

15 While it is said, To day if you shall hear his voice, harden not your hearts, as in that provocation.

16 For some who heard did provoke: but not all that came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert?

18 And to whom did he swear, that they should not enter into his rest: but to them that were incredulous?

19 And we see that they could not enter in, because of unbelief.

Chapter 4

Let us fear therefore lest the promise being left of entering into his rest, any of you should be thought to be wanting.

2 For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

3 For we, who have believed, shall enter into rest; as he said: As I have sworn in my wrath; If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.

4 For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all his works.

5 And in this place again: If they shall enter into my rest.

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief:

7 Again he limiteth a certain day, saying in David, To day, after so long a time, as it is above said: To day if you shall hear his voice, harden not your hearts.

8 For if Jesus had given them rest, he would never have afterwards spoken of another day.

9 There remaineth therefore a day of rest for the people of God.

10 For he that is entered into his rest, the same also hath rested from his works, as God did from his.

11 Let us hasten therefore to enter into that rest; lest any man fall into the same example of unbelief.

12 For the word of God is living and effectual, and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

14 Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession.

15 For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

Chapter 5

For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

4 Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

5 So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: Thou art my Son, this day have I begotten thee.

6 As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.

7 Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And being consummated, he became, to all that obey him, the cause of eternal salvation.

10 Called by God a high priest according to the order of Melchisedech.

11 Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat.

13 For every one that is a partaker of milk, is unskillful in the word of justice: for he is a little child.

14 But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil.

Chapter 6

Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God.

8 But that which bringeth forth thorns and briers, is reprobate, and very near unto a curse, whose end is to be burnt.

9 But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus.

10 For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself,

14 Saying: Unless blessing I shall bless thee, and multiplying I shall multiply thee.

15 And so patiently enduring he obtained the promise.

16 For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

17 Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us.

19 Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil;

20 Where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.

Chapter 7

For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is,

king of peace:

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

5 And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men that die, receive tithes: but there he hath witness, that he liveth.

9 And (as it may be said) even Levi who received tithes, paid tithes in Abraham:

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar.

14 For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing con-

cerning priests.

15 And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:

17 For he testifieth: Thou art a priest for ever, according to the order of Melchisedech.

18 There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:

19 (For the law brought nothing to perfection,) but a bringing in of a better hope, by which we draw nigh to God.

20 And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath;

21 But this with an oath, by him that said unto him: The Lord hath sworn, and he will not repent, Thou art a priest for ever.)

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because by reason of death they were not suffered to continue:

24 But this, for that he continueth for ever, hath an everlasting priesthood,

25 Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens;

27 Who needeth not daily (as the other priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once, in offering himself.

28 For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

Chapter 8

Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens,

2 A minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer.

4 If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law,

5 Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shewn thee on the mount.

6 But now he hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises.

7 For if that former had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them, he saith: Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament:

9 Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my tes-

tament: and I regarded them not, saith the Lord.

10 For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they shall be my people:

11 And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest of them:

12 Because I will be merciful to their iniquities, and their sins I will remember no more.

13 Now in saying a new, he hath made the former old. And that which decayeth and groweth old, is near its end.

Chapter 9

The former indeed had also justifications of divine service, and a worldly sanctuary.

2 For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy.

3 And after the second veil, the tabernacle, which is called the holy of holies:

4 Having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament.

5 And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

6 Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices.

7 But into the second, the high priest alone, once a year: not without blood, which he offereth

for his own, and the people's ignorance:

8 The Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing.

9 Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks,

10 And divers washings, and justices of the flesh laid on them until the time of correction.

11 But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption.

13 For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14 How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

15 And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

16 For where there is a testament, the death of the testator must of necessity come in.

17 For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water,

and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20 Saying: This is the blood of the testament, which God hath enjoined unto you.

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

22 And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

23 It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.

24 For Jesus is not entered into the holies made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holies, every year with the blood of others:

26 For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed unto men once to die, and after this the judgment:

28 So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

Chapter 10

For the law having a shadow of the good things to come, not the very image of the things; by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect:

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them there is made a commemoration of sins every year.

4 For it is impossible that with the blood of oxen and goats sin should be taken away.

5 Wherefore when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me:

6 Holocausts for sin did not please thee.

7 Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God.

8 In saying before, Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law.

9 Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.

10 In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins.

12 But this man offering one sacrifice for sins, for ever sitteth on the right hand of God,

13 From henceforth expecting, until his enemies be made his footstool.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify this to us. For after that he said:

16 And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:

17 And their sins and iniquities I will remember no more.

18 Now where there is a remission of these, there is no more an oblation for sin.

19 Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ;

20 A new and living way which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high priest over the house of God:

22 Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

23 Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised),

24 And let us consider one another, to provoke unto charity and to good works:

25 Not forsaking our assembly, as some are accustomed; but comforting one another, and so much the more as you see the day approaching.

26 For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

28 A man making void the law of Moses, dieth without any mercy under two or three witnesses:

29 How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?

30 For we know him that hath said: Vengeance belongeth to me, and I will repay. And again: The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions.

33 And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.

34 For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you; that, doing the will of God, you may receive the promise.

37 For yet a little and a very little while, and he that is to come, will come, and will not delay.

38 But my just man liveth by faith; but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

Chapter 11

Now faith is the substance of things to be hoped for, the evidence of things that appear not.

2 For by this the ancients obtained a testimony.

3 By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made.

4 By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead yet speaketh.

5 By faith Enoch was translated, that he should not see death; and he was not found, because God had translated him: for before his

translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him.

7 By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was instituted heir of the justice which is by faith.

8 By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he abode in the land, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.

10 For he looked for a city that hath foundations; whose builder and maker is God.

11 By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised,

12 For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return.

16 But now they desire a better, that is to say, a heavenly country. Therefore God is not

ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Isaac: and he that had received the promises, offered up his only begotten son;

18 (To whom it was said: In Isaac shall thy seed be called.)

19 Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.

20 By faith also of things to come, Isaac blessed Jacob and Esau.

21 By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod.

22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents; because they saw he was a comely babe, and they feared not the king's edict.

24 By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter;

25 Rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward.

27 By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible.

28 By faith he celebrated the pasch, and the shedding of the blood; that he, who destroyed the firstborn, might not touch them.

29 By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.

30 By faith the walls of Jericho fell down, by the going round them seven days.

31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets:

33 Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners:

35 Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

36 And others had trial of mockeries and stripes, moreover also of bands and prisons.

37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:

38 Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caved of the earth.

39 And all these being approved by the testimony of faith, received not the promise;

40 God providing some better thing for us, that they should not be perfected without us.

Chapter 12

And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:

2 Looking on Jesus, the author and finisher of faith, who having joy set before him, endured

the cross, despising the shame, and now sitteth on the right hand of the throne of God.

3 For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds.

4 For you have not yet resisted unto blood, striving against sin:

5 And you have forgotten the consolation, which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him.

6 For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth.

7 Persevere under discipline. God dealeth with you as with his sons; for what son is there, whom the father doth not correct?

8 But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons.

9 Moreover we have had fathers of our flesh, for instructors, and we revered them: shall we not much more obey the Father of spirits, and live?

10 And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.

11 Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.

14 Follow peace with all men, and holiness: without which no man shall see God.

15 Looking diligently, lest any man be wanting to the grace of God; lest any root of bitterness springing up do hinder, and by it many be defiled.

16 Lest there be any fornicator, or profane person, as Esau; who for one mess, sold his first birthright.

17 For know ye that afterwards, when he desired to inherit the benediction, he was rejected; for he found no place of repentance, although with tears he had sought it.

18 For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm,

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them:

20 For they did not endure that which was said: And if so much as a beast shall touch the mount, it shall be stoned.

21 And so terrible was that which was seen, Moses said: I am frightened, and tremble.

22 But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels,

23 And to the church of the firstborn, who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect,

24 And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

25 See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon the earth, much more shall not we, that turn away from him that speaketh to us from heaven.

26 Whose voice then moved the earth; but now he promiseth, saying: Yet once more, and I will move not only the earth, but heaven also.

27 And in that he saith, Yet once more, he signifieth the translation of the moveable things as made, that those things may remain which are immoveable.

28 Therefore receiving an immoveable kingdom, we have grace; whereby let us serve, pleasing God, with fear and reverence.

29 For our God is a consuming fire.

Chapter 13

Let the charity of the brotherhood abide in you.

2 And hospitality do not forget; for by this some, being not aware of it, have entertained angels.

3 Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body.

4 Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge.

5 Let your manners be without covetousness, contented with such things as you have; for he hath said: I will not leave thee, neither will I forsake thee.

6 So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me.

7 Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation,

8 Jesus Christ, yesterday, and to day; and the same for ever.

9 Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats; which have not profited those that walk in them.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the holies by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.

13 Let us go forth therefore to him without the camp, bearing his reproach.

14 For we have not here a lasting city, but we seek one that is to come.

15 By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

16 And do not forget to do good, and to impart; for by such sacrifices God's favour is obtained.

17 Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you.

18 Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,

21 Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words.

23 Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren from Italy salute you.

25 Grace be with you all. Amen.

The Catholic Epistle of St. James the Apostle

Chapter 1

James the servant of God, and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy, when you shall fall into divers temptations;

3 Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work; that you may be perfect and entire, failing in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his exaltation:

10 And the rich, in his being low; because as the flower of the grass shall he pass away.

11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation; for when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man.

14 But every man is tempted by his own concupiscence, being drawn away and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.

16 Do not err, therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger.

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass.

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

Chapter 2

My brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

2 For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire,

3 And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor man. Do not the rich oppress you by might? and do not

they draw you before the judgment seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the scriptures, Thou shalt love thy neighbour as thyself; you do well.

9 But if you have respect to persons, you commit sin, being reprov'd by the law as transgressors.

10 And whosoever shall keep the whole law, but offend in one point, is become guilty of all.

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 And if a brother or sister be naked, and want daily food:

16 And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?

17 So faith also, if it have not works, is dead in itself.

18 But some man will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee, by works, my faith.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, offering up Isaac his son upon the altar?

22 Seest thou, that faith did co-operate with his works; and by works faith was made perfect?

23 And the scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.

24 Do you see that by works a man is justified; and not by faith only?

25 And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For even as the body without the spirit is dead; so also faith without works is dead.

Chapter 3

Be ye not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body.

4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell.

7 For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man:

8 But the tongue no man can tame, an unquiet evil, full of deadly poison.

9 By it we bless God and the Father: and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth, out of the same hole, sweet and bitter water?

12 Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, devilish.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace.

Chapter 4

From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?

2 You covet, and have not: you kill, and envy, and can not obtain. You contend and war, and

you have not, because you ask not.

3 You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God.

5 Or do you think that the scripture saith in vain: To envy doth the spirit covet which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble.

7 Be subject therefore to God, but resist the devil, and he will fly from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow.

10 Be humbled in the sight of the Lord, and he will exalt you.

11 Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, and judge, that is able to destroy and to deliver.

13 But who art thou that judgest thy neighbour? Behold, now you that say: To day or to morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain.

14 Whereas you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards shall

vanish away. For that you should say: If the Lord will, and if we shall live, we will do this or that.

16 But now you rejoice in your arrogancies. All such rejoicing is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is sin.

Chapter 5

Go to now, ye rich men, weep and howl in your miseries, which shall come upon you.

2 Your riches are corrupted: and your garments are motheaten.

3 Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of sabaoth.

5 You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

6 You have condemned and put to death the Just One, and he resisted you not.

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain.

8 Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand.

9 Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

11 Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be, yea, yea: no, no: that you fall not under judgment.

13 Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing.

14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

17 Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

18 And he prayed again: and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any of you err from the truth, and one convert him:

20 He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

The First Epistle of St. Peter the Apostle

Chapter 1

Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,

2 According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 Unto an inheritance incorruptible, and undefiled, and that can not fade, reserved in heaven for you,

5 Who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time.

6 Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations:

7 That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honour at the appearing of Jesus Christ:

8 Whom having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable

and glorified;

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you.

11 Searching what or what manner of time the Spirit of Christ in them did signify: when it foretold those sufferings that are in Christ, and the glories that should follow:

12 To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

13 Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you in the revelation of Jesus Christ,

14 As children of obedience, not fashioned according to the former desires of your ignorance:

15 But according to him that hath called you, who is holy, be you also in all manner of conversation holy:

16 Because it is written: You shall be holy, for I am holy.

17 And if you invoke as Father him who, without respect of persons, judgeth according to ev-

ery one's work: converse in fear during the time of your sojourning here.

18 Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers:

19 But with the precious blood of Christ, as of a lamb unspotted and undefiled,

20 Foreknown indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him up from the dead, and hath given him glory, that your faith and hope might be in God.

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth for ever.

24 For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away.

25 But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you.

Chapter 2

Wherefore laying away all malice, and all guile, and dissimulations, and envies, and all detractions,

2 As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation:

3 If so be you have tasted that the Lord is sweet.

4 Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is said in the scripture: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded.

7 To you therefore that believe, he is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner:

8 And a stone of stumbling, and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set.

9 But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light:

10 Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul,

12 Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation.

13 Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling;

14 Or to governors as sent by him for the punishment of evildoers, and for the praise of the good:

15 For so is the will of God, that by doing well you may put to silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak for malice, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently; this is thankworthy before God.

21 For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps.

22 Who did no sin, neither was guile found in his mouth.

23 Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly.

24 Who his own self bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed.

25 For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

Chapter 3

In like manner also let wives be subject to their husbands: that if any believe not the word, they may be won without the word, by the conversation of the wives.

2 Considering your chaste conversation with fear.

3 Whose adorning let it not be the outward

plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.

5 For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:

6 As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any disturbance.

7 Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life: that your prayers be not hindered.

8 And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble:

9 Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him decline from evil, and do good: let him seek after peace and pursue it:

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things.

13 And who is he that can hurt you, if you be zealous of good?

14 But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled.

15 But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you.

16 But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

18 Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit,

19 In which also coming he preached to those spirits that were in prison:

20 Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water.

21 Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ.

22 Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

Chapter 4

Christ therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh, hath ceased from sins:

2 That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have

walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil of you.

5 Who shall render account to him, who is ready to judge the living and the dead.

6 For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh; but may live according to God, in the Spirit.

7 But the end of all is at hand. Be prudent therefore, and watch in prayers.

8 But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins.

9 Using hospitality one towards another, without murmuring,

10 As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.

11 If any man speak, let him speak, as the words of God. If any man minister, let him do it, as of the power, which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

12 Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you;

13 But if you partake of the sufferings of Christ, rejoice that when his glory shall be revealed, you may also be glad with exceeding joy.

14 If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory, and power of God, and that which is his Spirit, resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's

things.

16 But if as a Christian, let him not be ashamed, but let him glorify God in that name.

17 For the time is, that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God?

18 And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

Chapter 5

The ancients therefore that are among you, I beseech, who am myself also an ancient, and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come:

2 Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God: not for filthy lucre's sake, but voluntarily:

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4 And when the prince of pastors shall appear, you shall receive a never fading crown of glory.

5 In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace.

6 Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

7 Casting all your care upon him, for he hath care of you.

8 Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking

whom he may devour.

9 Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.

10 But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you.

11 To him be glory and empire for ever and ever. Amen.

12 By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God, wherein you stand.

13 The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark.

14 Salute one another with a holy kiss. Grace be to all you, who are in Christ Jesus. Amen.

The Second Epistle of St. Peter the Apostle

Chapter 1

Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ.

2 Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord:

3 As all things of his divine power which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his own proper glory and virtue.

4 By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

5 And you, employing all care, minister in your faith, virtue; and in virtue, knowledge;

6 And in knowledge, abstinence; and in abstinence, patience; and in patience, godliness;

7 And in godliness, love of brotherhood; and in love of brotherhood, charity.

8 For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things with him, is blind, and groping, having forgotten that he

was purged from his old sins.

10 Wherefore, brethren, labour the more, that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 For which cause I will begin to put you always in remembrance of these things: though indeed you know them, and are confirmed in the present truth.

13 But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.

14 Being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.

15 And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.

16 For we have not by following artificial fables, made known to you the power, and presence of our Lord Jesus Christ; but we were eyewitnesses of his greatness.

17 For he received from God the Father, honour and glory: this voice coming down to him from the excellent glory: This is my beloved Son, in whom I am well pleased; hear ye him.

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the more firm prophetic word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Understanding this first, that no prophecy of scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.

Chapter 2

But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction.

2 And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not.

4 For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment:

5 And spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly.

6 And reducing the cities of the Sodomites, and of the Gomorrhites, into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly.

7 And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked.

8 For in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with unjust works.

9 The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented.

10 And especially them who walk after the flesh in the lust of uncleanness, and despise government, audacious, self willed, they fear not to bring in sects, blaspheming.

11 Whereas angels who are greater in strength and power, bring not against themselves a railing judgment.

12 But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption,

13 Receiving the reward of their injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you:

14 Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction:

15 Leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity,

16 But had a check of his madness, the dumb beast used to the yoke, which speaking with man's voice, forbade the folly of the prophet.

17 These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

18 For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error:

19 Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave.

20 For if, flying from the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb has happened to them: The dog is returned to his vomit: and, The sow that was washed, to her wallowing in the mire.

Chapter 3

Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind:

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts,

4 Saying: Where is his promise or his coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth out of water, and through water, consisting by the word of God.

6 Whereby the world that then was, being

overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

8 But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance.

10 But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness?

12 Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?

13 But we look for new heavens and a new earth according to his promises, in which justice dwelleth.

14 Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace.

15 And account the longsuffering of our Lord, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you:

16 As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

17 You therefore, brethren, knowing these

things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

The First Epistle of St. John the Apostle

Chapter 1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life:

2 For the life was manifested; and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared to us:

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just,

to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Chapter 2

My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just:

2 And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

3 And by this we know that we have known him, if we keep his commandments.

4 He who saith that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him in very deed the charity of God is perfected; and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

8 Again a new commandment I write unto you, which thing is true both in him and in you; because the darkness is passed, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and there is no scandal in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth; because the darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because you have known him, who is from the beginning. I write unto you, young men, because you have overcome the wicked one.

14 I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world.

17 And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever.

18 Little children, it is the last hour; and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour.

19 They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but that they may

be manifest, that they are not all of us.

20 But you have the unction from the Holy One, and know all things.

21 I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

22 Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also.

24 As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.

25 And this is the promise which he hath promised us, life everlasting.

26 These things have I written to you, concerning them that seduce you.

27 And as for you, let the unction, which you have received from him, abide in you. And you have no need that any man teach you; but as his unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know, that he is just, know ye, that every one also, who doth justice, is born of him.

Chapter 3

Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him.

2 Dearly beloved, we are now the sons of God;

and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4 Whosoever committeth sin committeth also iniquity; and sin is iniquity.

5 And you know that he appeared to take away our sins, and in him there is no sin.

6 Whosoever abideth in him, sinneth not; and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no man deceive you. He that doth justice is just, even as he is just.

8 He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of the devil.

9 Whosoever is born of God, committeth not sin: for his seed abideth in him, and he can not sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother.

11 For this is the declaration, which you have heard from the beginning, that you should love one another.

12 Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death.

15 Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight shall persuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ: and love one another, as he hath given commandment unto us.

24 And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

Chapter 4

Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world.

2 By this is the spirit of God known. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God:

3 And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in

the world.

4 You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore of the world they speak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another, for charity is of God. And every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

9 By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him.

10 In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins.

11 My dearest, if God hath so loved us; we also ought to love one another.

12 No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 In this we know that we abide in him, and he in us: because he hath given us of his spirit.

14 And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of

judgment: because as he is, we also are in this world.

18 Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity.

19 Let us therefore love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?

21 And this commandment we have from God, that he, who loveth God, love also his brother.

Chapter 5

Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him who begot, loveth him also who is born of him.

2 In this we know that we love the children of God: when we love God, and keep his commandments.

3 For this is the charity of God, that we keep his commandments: and his commandments are not heavy.

4 For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth.

7 And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.

8 And there are three that give testimony on earth: the spirit, and the water, and the blood:

and these three are one.

9 If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son.

10 He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life. And this life is in his Son.

12 He that hath the Son, hath life. He that hath not the Son, hath not life.

13 These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God.

14 And this is the confidence which we have towards him: That, whatsoever we shall ask according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask.

17 All iniquity is sin. And there is a sin unto death.

18 We know that whosoever is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world is seated in wickedness.

20 And we know that the Son of God is come: and he hath given us understanding that we may

know the true God, and may be in his true Son. This is the true God and life eternal.

21 Little children, keep yourselves from idols. Amen.

The Second Epistle of St. John the Apostle

Chapter 1

The ancient to the lady Elect, and her children, whom I love in the truth, and not I only, but also all they that have known the truth,

2 For the sake of the truth which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from Christ Jesus the Son of the Father; in truth and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same:

7 For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9 Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that

continueth in the doctrine, the same hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you.

11 For he that saith unto him, God speed you, communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13 The children of thy sister Elect salute thee.

The Third Epistle of St. John the Apostle

Chapter 1

The ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, concerning all things I make it my prayer that thou mayest proceed prosperously, and fare well as thy soul doth prosperously.

3 I was exceedingly glad when the brethren came and gave testimony to the truth in thee, even as thou walkest in the truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers,

6 Who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their way in a manner worthy of God.

7 Because, for his name they went out, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we may be fellow helpers of the truth.

9 I had written perhaps to the church: but Diotrephes, who loveth to have the pre-eminence among them, doth not receive us.

10 For this cause, if I come, I will advertise his works which he doth, with malicious words prat-

ing against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea and we also give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

The Catholic Epistle of St. Jude the Apostle

Chapter 1

Jude, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace, and charity be fulfilled.

3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.

4 For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 I will therefore admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not:

6 And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the pun-

ishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9 When Michael the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee.

10 But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Woe unto them, for they have gone in the way of Cain: and after the error of Balaam they have for reward poured out themselves, and have perished in the contradiction of Core.

12 These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water, which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

13 Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever.

14 Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints,

15 To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly,

and of all the hard things which ungodly sinners have spoken against God.

16 These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.

17 But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ,

18 Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

19 These are they, who separate themselves, sensual men, having not the Spirit.

20 But you, my beloved, building yourselves upon you most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting.

22 And some indeed reprove, being judged:

23 But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.

24 Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy, in the coming of our Lord Jesus Christ,

25 To the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages. Amen.

The Apocalypse of St. John the Apostle

Chapter 1

The Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John,

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it; for the time is at hand.

4 John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne,

5 And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood,

6 And hath made us a kingdom, and priests to God and his Father, to him be glory and empire for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

8 I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who

was, and who is to come, the Almighty.

9 I John, your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus.

10 I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

13 And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

14 And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.

16 And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his

power.

17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last,

18 And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write therefore the things which thou hast seen, and which are, and which must be done hereafter.

20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

Chapter 2

Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast endured for my name, and hast not fainted.

4 But I have somewhat against thee, because thou hast left thy first charity.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.

6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7 He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that

overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.

11 He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword:

13 I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat, and to commit fornication:

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but

he that receiveth it.

18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass.

19 I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

20 But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

21 And I gave her a time that she might do penance, and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds.

23 And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen.

25 Yet that, which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, I will give him power over the nations.

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

28 As I also have received of my Father: and I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

Chapter 3

And to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead.

2 Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

5 He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.

10 Because thou hast kept the word of my patience, I will also keep thee from the hour of

the temptation, which shall come upon the whole world to try them that dwell upon the earth.

11 Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

12 He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church of Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God:

15 I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot.

16 But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eyesalve, that thou mayest see.

19 Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.

20 Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.

21 To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

Chapter 4

After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.

2 And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting.

3 And he that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold.

5 And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God.

6 And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

7 And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.

8 And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: Holy, holy, holy, Lord God

Almighty, who was, and who is, and who is to come.

9 And when those living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever;

10 The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

11 Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things; and for thy will they were, and have been created.

Chapter 5

And I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3 And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much, because no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation.

10 And hast made us to our God a kingdom and priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands,

12 Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever.

14 And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

Chapter 6

And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see.

2 And I saw: and behold a white horse, and

he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

4 And there went out another horse that was red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

5 And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see.

8 And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying: How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow ser-

vants, and their brethren, who are to be slain, even as they, should be filled up.

12 And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind:

14 And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places.

15 And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains:

16 And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb:

17 For the great day of their wrath is come, and who shall be able to stand?

Chapter 7

After these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2 And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

4 And I heard the number of them that were

signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel.

5 Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed:

6 Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed:

7 Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed:

8 Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

10 And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

11 And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God,

12 Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

13 And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they?

14 And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their

robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them.

16 They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

Chapter 8

And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven angels standing in the presence of God; and there were given to them seven trumpets.

3 And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

6 And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part

of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood:

9 And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth: by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.

Chapter 9

And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened

with the smoke of the pit.

3 And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads.

5 And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

6 And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were, as it were, crowns like gold: and their faces were as the faces of men.

8 And they had hair as the hair of women; and their teeth were as lions:

9 And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle.

10 And they had tails like to scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had over them

11 A king, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans,

12 One woe is past, and behold there come yet two woes more hereafter.

13 And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the great altar, which is before the eyes of God,

14 Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and have heads: and with them they hurt.

20 And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21 Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

Chapter 10

And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

3 And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken; and write them not.

5 And the angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it; and the sea, and the things which are therein: That time shall be no longer.

7 But in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

8 And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open, from the hand of the angel who standeth upon the sea, and upon the earth.

9 And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the angel, and ate it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter.

11 And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

Chapter 11

And there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar and them that adore therein.

2 But the court, which is without the temple, cast out, and measure it not: because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months:

3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.

5 And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which is called spiritually, Sodom and Egypt, where their Lord also was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

10 And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the

earth.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud: and their enemies saw them.

13 And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

Chapter 12

And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And being with child, she cried travailing in birth, and was in pain to be delivered.

3 And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems:

4 And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

7 And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of the testimony,

and they loved not their lives unto death.

12 Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

14 And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth after the woman, water as it were a river; that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

Chapter 13

And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw one of his heads as it were slain to death: and his death's wound was healed. And

all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

5 And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months.

6 And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

8 And all the dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

13 And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

14 And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

17 And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

Chapter 14

And I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.

2 And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb:

5 And in their mouth there was found no lie; for they are without spot before the throne of

God.

6 And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea, and the fountains of waters.

8 And another angel followed, saying: That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand;

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

11 And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them.

14 And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his

hand a sharp sickle.

15 And another angel came out from the temple crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe.

19 And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

20 And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

Chapter 15

And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

3 And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord

God Almighty; just and true are thy ways, O King of ages.

4 Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Chapter 16

And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof.

3 And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea.

4 And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood.

5 And I heard the angel of the waters saying:

Thou art just, O Lord, who art, and who wast, the Holy One, because thou hast judged these things:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another, from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

8 And the fourth angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which in Hebrew is called Armagedon.

17 And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great.

19 And the great city was divided into three parts; and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great.

Chapter 17

And there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

2 With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the whine of her whoredom.

3 And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written: A

mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

7 And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was, and is not.

9 And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings:

10 Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

11 And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

12 And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one design: and their strength and power they shall deliver to the beast.

14 These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

Chapter 18

And after these things, I saw another angel come down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth have been made rich by the power of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you; and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her.

7 As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow

give ye to her; because she saith in her heart: I sit a queen, and am no widow; and sorrow I shall not see.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more.

12 Merchandise of gold and silver, and precious stones; and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

13 And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

16 And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilt with gold, and precious stones, and pearls.

17 For in one hour are so great riches come to nought; and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off.

18 And cried, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her.

21 And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee;

23 And the light of the lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

24 And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

Chapter 19

After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salva-

tion, and glory, and power is to our God.

2 For true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen; Alleluia.

5 And a voice came out from the throne, saying: Give praise to our God, all ye his servants; and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned.

7 Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

10 And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight.

12 And his eyes were as a flame of fire, and on his head were many diadems, and he had a name

written, which no man knoweth but himself.

13 And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD.

14 And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean.

15 And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty.

16 And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

Chapter 20

And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years.

3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

4 And I saw seats; and they sat upon them; and judgment was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years.

7 And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

8 And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

9 And there came down fire from God out of

heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

10 And the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works.

14 And hell and death were cast into the pool of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the pool of fire.

Chapter 21

And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

2 And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God.

4 And God shall wipe away all tears from their

eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

5 And he that sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

7 He that shall overcome shall possess these things, and I will be his God; and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

11 Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal.

12 And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me, had a measure of a reed of gold, to measure the city and the

gates thereof, and the wall.

16 And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

17 And he measured the wall thereof an hundred and forty-four cubits, the measure of a man, which is of an angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald:

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

23 And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 And the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

Chapter 22

And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

2 In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

3 And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face: and his name shall be on their foreheads.

5 And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

7 And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things.

9 And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly; and my reward is with me, to render to every man according to his works.

13 I am Alpha and Omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

16 I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

20 He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.